THE

NEVV TESTAMENT

OF IESVS CHRIST, TRANSLATED FAITHFVLLY INTO ENGLISH,

out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke and other editions in diuers languages: With ARGVMENTS of bookes and chapters, ANNOTATIONS, and other necessarie helpes, for the better vnderstanding of the text, and specially for the discouerie of the CORRVPTIONS of diuers late translations, and for clearing the CONTROVERSIES in religion, of these daies:

IN THE ENGLISH COLLEGE OF RHEMES.

Psal. 118.

Da mihi intellectum, & scrutabor legem tuam, & custodiam illam in toto corde meo.

That is,

Giue me vnderstanding, and I vvil searche thy lavv, and vvil keepe it vvith my vvhole hart.

S. Aug. tract. 2. in Epist. Ioan.

Omnia quæ leguntur in Scripturis sanctis, ad institutionem & salutem nostram intenti oportet audire: maxime tamen memoriæ commendanda sunt, quæ aduersus Hæreticos valent plurimum: quorum insidiæ infirmiores quosque & negligentiores circumuenire non desinunt.

That is,

Al things that are readde in holy Scriptures, vve must heare vvith great attention, to our instruction and saluation: but those things specially must be commended to memorie, vvhich make most against Heretikes: vvhose deceites ceasse not to circumuent and beguile al the vveakest sort and the most negligent persons.

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CVM PRIVILEGIO.

THE CENSVRE AND APPROBATION.

CVM huius verſionis ac æditionis authores, nobis de fide & eruditione ſint probè cogniti, aliiq́ue S. Theologiæ & linguæ Anglicanæ peritiſsimi viri conteſtati ſint, nihil in hoc opere reperiri, quod non ſit Catholicę Eccleſię doctrinæ, & pietati conſentaneum, vel quod vllo modo poteſtati ac paci ciuili repugnet, ſed omnia potius veram fidem, Reip. bonum, vitæq́ue ac morum probitatem promouere: ex ipſorum fide cenſemus iſta vtiliter excudi & publicari poſſe.

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S. Auguſt. lib. 1. c. 3. de ſerm. Do. in monte.

Paupertate ſpiritus peruenitur ad Scripturarũ cognitionem: vbi oportet hominem ſe mitem præbere, ne peruicacibus concertationibus indociliis reddatur.

We come to the vnderſtanding of Scriptures through powertie of ſpirit: vvhere a man muſt ſhevv him ſelf meeke-minded, leſt by ſtubburne contentions, he become incapible and vnapt to be taught.

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THE PREFACE TO THE READER TREATING OF THESE THREE POINTS: OF THE TRANSLATION OF HOLY SCRIPTVRES INTO THE vulgar tongues, and namely into Engliſh: of the cauſes vvhy this nevv Teſtament is tranſlated according to the auncient vulgar Latin text: & of the maner of tranſlating the ſame.

THE holy Bible long ſince tranſlated by vs into Engliſh, and the old Teſtament lying by vs for lacke of good meanes to publiſh the vvhole in ſuch ſort as a vvorke of ſo great charge and importance requireth: vve haue yet through Gods goodnes at length fully finiſhed for thee (moſt Chriſtian reader) all the NEVV TESTAMENT, vvhich is the principal, moſt profitable & comfortable peece of holy vvritte: and, as vvel for all other inſtitution of life and doctrine, as ſpecially for deciding the doubtes of theſe daies, more propre and pregnant then the other part not yet printed.

Translation of the Scriptures into the vulgar tõgues, not abſolutely neceſſarie or profitable, but according to the time.

Vvhich tranſlation vve doe not for all that publiſh, vpon erroneous opinion of neceſsitie, that the holy Scriptures ſhould alvvaies be in our mother tonge, or that they ought, or vvere ordained by God, to be read indifferently of all, or could be eaſily vnderſtood of euery one that readeth or heareth them in a knovven language: or that they vvere not often through mans malice or infirmitie, pernicious and much hurtful to many: or that vve generally and abſolutely deemed it more conuenient in it ſelf, & more agreable to Gods vvord and honour or edification of the faithful, to haue them turned into vulgar tonges, then to be kept & ſtudied only in the Eccleſiaſtical learned languages: Not for theſe nor any ſuch like cauſes doe vve tranſlate this ſacred booke, but vpon ſpecial conſideration of the preſent time, ſtate, and condition of our countrie, vnto vvhich, diuers thinges are either neceſſarie, or profitable and medicinable novv, that othervviſe in the peace of the Church vvere neither much requiſite, nor perchance vvholy tolerable.

The Churches vviſedom and moderatiõ con-

In this matter, to marke onely the vviſedom & moderatiõ of holy Church and the gouernours thereof on the one ſide, and the indiſcrete zeale of the

cerning vulgar translation.

popular, and their factious leaders, on the other, is a high point of prudence. These later, partly of simplicitie, partly of curiositie, and specially of pride and disobedience, haue made claime in this case for the common people, vvith plausible pretences many, but good reasons none at all. The other,* to vvhom Christ hath giuen charge of our soules, the dispensing of Gods mysteries and treasures (among vvhich holy Scripture is no smale store) and the feeding his familie in season vvith foode fit for euery sort, haue neither of old nor of late, euer vvholy condemned all vulgar versions of Scripture, nor haue at any time generally forbidden the faithful to reade the same: yet they haue not by publike authoritie prescribed, commaunded, or authentically euer recommended any such interpretation to be indifferently vsed of all men.

*Mat. 24. 45. 1 Cor. 4. 1.

The Scriptures in the vulgar languages of diuers nations.

The Armenians say they haue the Psalter and some other peeces translated by S. Chrysostom into their language, vvhen he vvas banished among them: and George the Patriarch, in vvriting his life, signifieth no lesse. The Slauonians affirme they haue the Scriptures in their vulgar tongue, turned by S. Hierom, and some vvould gather so much by his ovvne vvordes in his epistle to Sophronius, but the place in deede proueth it not. Vulpilas surely gaue the Scriptures to the Gothes in their ovvne tonge, and that before he vvas an Arrian. It is almost three hundred yeres, since Iames Archbishop of Genua, is said to haue translated the Bible into Italian. More then tvvo hundred yeres agoe, in the daies of Charles the fifth, the Frenche king, vvas it put forth faithfully in Frenche, the sooner to shake out of the deceiued peoples hãdes, the false heretical translations of a secte called *Vvaldenses*. In our ovvne countrie, notwithstanding the Latin tonge vvas euer (to vse Venerable Bedes vvordes) common to all the prouinces of the same for meditation or studie of Scriptures, and no vulgar translation commonly vsed or occupied of the multitude, yet they vvere extant in English euen before the troubles that Vvicleffe and his folovvers raised in our Church, as appeareth, as well by some peeces yet remaining, as by a prouincial Constitution of Thomas Arundel Archbishop of Canturburie, in a Councel holden at Oxford. vvhere straite prouision vvas made, that no heretical version set forth by Vvicleffe, or his adherentes, should be suffered, nor any other in or after his time be published or permitted to be readde, being not approued and allovved by the Diocesan before: alleaging S. Hierom for the difficultie and danger of interpreting the holy Scripture out of one tonge into an other, though by learned and Catholike men. So also it is there insinuated, that neither the Translations set forth before that Heretikes time, nor other aftervvard being approued by the lavvful Ordinaries, were euer in our countrie wholy forbidden, though they were not (to say the truth) in quiet and better times (much lesse when the people vvere prone to alteratiõ, heresie, or noueltie) either hastily admitted, or ordinarily readde of the vulgar, but vsed onely, or specially, of some deuout religious and contemplatiues persons, in reuerence, secrecie, and silence, for their spiritual comforte.

Beda. lib. 4. cap. 23.

Hiero. ep. 134.

Beda. lib. 4. cap. 23.

Ancient Catholike translations of the Bible into the Italian, Frenche, & English tongue.

Li. 1 hist. Angl. c. 2.

An auncient prouincial cõstitution in England concerning English translations. See Lindwod li. 5 tit. de Magistris.

The like Catholike and vulgar translations in many coũtries, since Luthers time.

Now since Luthers reuolt also, diuers learned Catholikes, for the more speedy abolishing of a number of false and impious translations put forth by sundry sectes, and for the better preseruation or reclaime of many good soules endangered thereby, haue published the Bible in the seueral languages of almost all the principal prouinces of the Latin Church: no other bookes in the world being so pernicious as heretical translations of the Scriptures, poisoning the people vnder colour of diuine authoritie, & not many other remedies being

being more ſoueraine againſt the ſame (if it be vſed in order, diſcretion, and humilitie) then the true, faithful, and ſincere interpretation oppoſed therevnto.

Vvhich cauſeth the holy Church not to forbid vtterly any Catholike tranſlation, though ſhe allow not the publiſhing or reading of any abſolutely and without exception, or limitation: knowing by her diuine and moſt ſincere wiſedom, how, where, when, and to whom theſe her Maiſters and Spouſes gifts are to be beſtowed to the moſt good of the faithful: and therfore neither generally permitteth that which muſt needes doe hurt to the vnworthy, nor abſolutely condemneth that which may doe much good to the worthie. Vvherevpon, the order which many a wiſe man wiſhed for before, was taken by the Deputies of the late famous Councel of Trent in this behalfe, and confirmed by ſupreme authoritie, that the holy Scriptures, though truely and Catholikely tranſlated into vulgar tonges, yet may not be indifferetly readde of all men, nor of any other then ſuch as haue expreſſe licence therevnto of their lawful Ordinaries, with good teſtimonie from their Curates or Confeſſors, that they be humble, diſcrete and deuout perſons, and like to take much good, and no harme thereby. Vvhich preſcript, though in theſe daies of ours it can not be ſo preciſely obſerued, as in other times & places, where there is more due reſpecte of the Churches authoritie, rule, and diſcipline: yet, we truſt all wiſe and godly perſons will vſe the matter in the meane while, with ſuch moderation, meekenes, and ſubiection of hart, as the handling of ſo ſacred a booke, the ſincere ſenſes of Gods truth therein, & the holy Canons, Councels, reaſon, and religion do require.

The Churches order & determinatiõ concerning the reading of Catholike tranſlatiõs of the Bible in vulgar tõgues.

Ind. lib. prohibit. regula 4.

Vvherein, though for due preſeruation of this diuine worke from abuſe and prophanation, and for the better bridling of the intolerable inſolencie of proude, curious, & contentious wittes, the gouernours of the Church guided by Gods Spirit, as euer before, ſo alſo vpon more experience of the maladie of this time then before, haue taken more exacte order both for the readers and tranſlatours in theſe later ages, then of olde: yet we muſt not imagin that in the primitiue Church, either euery one that vnderſtoode the learned tonges wherein the Scriptures were written, or other languages into which they were tranſlated, might without reprehenſion, reade, reaſon, diſpute, turne and toſſe the Scriptures: or that our forefathers ſuffered euery ſchole-maiſter, ſcholer, or Grammarian that had a litle Greeke or Latin, ſtraight to take in hand the holy Teſtament: or that the tranſlated Bibles into the vulgar tonges, were in the handes of euery huſbandman, artificer, prentice, boies, girles, miſtreſſe, maide, man: that they were ſung, plaied, alleaged, of euery tinker, tauerner, rimer, minſtrel: that they were for table talke, for alebenches, for boates and barges, and for euery prophane perſon and companie. No, in thoſe better times men were neither ſo ill, nor ſo curious of them ſelues, ſo to abuſe the bleſſed booke of Chriſt: neither was there any ſuch eaſy meanes before printing was inuented, to diſperſe the copies into the handes of euery man, as now there is.

The holy Scriptures neuer read of al perſons indifferently, at their pleaſure.

They were then in Libraries, Monaſteries, Colleges, Churches, in Biſhops, Prieſts, and ſome other deuout principal Lay mens houſes and handes: who vſed them with feare and reuerence, and ſpecially ſuch partes as pertained to good life and maners, not medling, but in pulpit and ſchooles (and that moderately to) with the hard and high myſteries and places of greater difficultie. The poore ploughman, could then in labouring the ground, ſing the hymnes

Vvhere and in vvhoſe handes the Scriptures vvere in the primitiue Church.

How the laitie of thoſe daies did read them, vvith what humilitie and reſpect, and enfoarmation of life and maners.

and pſalmes either in knowen or vnknowen languages, as they heard them in the holy Church, though they could neither reade nor know the ſenſe, meaning, and myſteries of the ſame. Such holy perſons of both ſexes, to whom S. Hierom in diuers Epiſtles to them, commendeth the reading and meditation of holy Scriptures, were diligent to ſearche all the godly hiſtories & imitable examples of chaſtitie, humilitie, obedience, clemencie, pouertie, penance, renouncing the world: they noted ſpecially the places that did breede the hatred of ſinne, feare of Gods iudgement, delight in ſpiritual cogitations: they referred themſelues in all hard places, to the iudgement of the auncient fathers and their maiſters in religion, neuer preſuming to contend, controule, teach or talke of their owne ſenſe and phantaſie, in deepe queſtions of diuinitie. Then the Virgins, did meditate vpon the places and examples of chaſtitie, modeſtie and demurenesſe: the maried, on coniugal faith and continencie: the parents, how to bring vp their children in faith and feare of God: the Prince, how to rule: the ſubiect, how to obey: the Prieſt, how to teach: the people, how to learne.

The fathers ſharply reprehend as an abuſe, that al indifferently ſhould reade, expound, and talke of the Scriptures.

Then the ſcholer taught not his maiſter, the ſheepe controuled not the Paſtor, the young ſtudent ſet not the Doctor to ſchoole, not reproued their fathers of error & ignorance. Or if any were in thoſe better daies (as in al times of hereſie ſuch muſt needes be) that had itching eares, tikling tonges and wittes, curious and contentious diſputers, hearers, and talkers rather then doers of Gods word: ſuch the Fathers did euer ſharply reprehend, counting them vnworthy and vnprofitable readers of the holy Scriptures. S. Hierom in his Epiſtle to Paulinus, after declaration that no handy craft is ſo baſe, nor liberall ſcience ſo eaſy, that can be had without a maiſter (which S. Auguſtine alſo affirmeth, *De vtilitate cred. cap. 7.*) nor that men preſume in any occupation to teach that they neuer learned, *Only* (ſaith he) *the art of Scripture is that vvhich euery man chalengeth: this the chatting old vvife, this the doting old man, this the brabling ſophiſter, this on euery hand, men preſume to teach before they learne it.* Againe, *Some vvith poiſe of lofty vvordes deuiſe of ſcripture matters among vvomen: otherſome (ply vpon it) learne of vvomen, vvhat to teach men, and leſt that be not ynough, by facilitie of tong, or rather audacitie, teach that to others, vvhich they vnderſtand neuer a vvhit them ſelues. to ſay nothing of ſuch as be of my faculte: vvho ſtepping from ſecular learning to holy ſcriptures, and able to tickle the eares of the multitude vvith a ſmothe tale, thinke all they ſpeake, to be the Law of God.* This he wrote then, when this maladie of arrogancie and preſumption in diuine matters, vvas nothing ſo outragious as now it is. *Hiero. ep. 103. a. 6.*

S. Gregorie Nazianzene made an oration of the moderation that vvas to be vſed in theſe matters: where he ſaith, that ſome in his time thought themſelues to haue all the wiſedom in the world, when they could once repeat tvvo or three wordes, and them ill couched together, out of Scriptures. but he there diuinely diſcourſeth of the orders and differences of degrees: how in Chriſtes myſticall body, ſome are ordeined to learne, ſome to teach: that all are not Apoſtles, all Doctors, all interpreters, all of tonges and knovvledge, not all learned in Scriptures & diuinitie: that the people went not vp to talke with God in the mountaine, but Moyſes, Aaron, & Eleazar: nor they neither, but by the difference of their callings: that they that rebell againſt this ordinance, are guilty of the conſpiracie of Core & his cõplices: that in Scripture there is both milke for babes, and meate for men, to be diſpenſed, not according to euery ones *In orat. de moderatio, in diſputa. ſumenda.*

greedines

greedines of appetit or vvilfulnes, but as is moſt meete for eche ones neceſsitie and capacitie: that as it is a ſhame for a Biſhop or Prieſt to be vnlearned in Gods myſteries, ſo for the common people it is often times profitable to ſaluation, not to be curious, but to folovv their Paſtors in ſinceritie & ſimplicitie: vvhereof excellently ſaith S. Auguſtine, *Fidei ſimplicitate & ſinceritate lætati, nutriamur in Chriſto: & cum parui ſumus, maiorum cibos non appetamus.* that is, *Being fed vvith the ſimplicitie and ſinceritie of faith, as it vvere vvith milke, ſo let vs be nouriſhed in Chriſt: and vvhen vve are litle ones, let vs not couet the meates of the elder ſort.* Vvho * in an other place teſtifieth, that the vvord of God can not be preached nor certaine myſteries vttered to all men alike, but are to be deliuered according to the capacitie of the hearers: as he proueth both * by S. Paules example, vvho gaue not to euery ſort ſtrong meate, but milke to many, as being not ſpiritual, but carnal and not capable: and * by our lordes alſo, vvho ſpake to ſome plainely, and to others in parables, & affirmed that he had many things to vtter vvhich the hearers vvere not able to beare.

De agone Chriſt. c. 33. *De bono perſeuer. c. 16.* *1 Cor. 3.* *Io. 16.*

The Scriptures muſt be deliuered in meaſure and diſcretion, according to eche mans neede and capacitie.

Hovv much more may vve gather, that all thinges that be vvritten, are not for the capacitie and diet of euery of the ſimple readers, but that very many myſteries of holy vvritte, be very far aboue their reach, & may and ought to be (by as great reaſon) deliuered them in meaſure & meane moſt meete for them? vvhich in deede can hardly be done, vvhen the vvhole booke of the Bible lieth before euery man in his mother tonge, to make choiſe of vvhat he liſt. For vvhich cauſe the ſaid Gregorie Nazianzen vviſheth the Chriſtians had as good a lavv as the Hebrues of old had: vvho (as S. Hierom alſo vvitneſſeth) tooke order among them ſelues that none ſhould read the *Cantica Canticorum* nor certaine other pieces of hardeſt Scriptures, till they vvere thirtie yeres of age.

In ſerm. de modera. in diſp. ſerua. in fine. *Hierm. in præfat. cō. mentar. in Ezech.*

The Ievves lavv for not reading certaine bookes of holy Scripture vntil a time.

And truely there is no cauſe vvhy men ſhould be more loth to be ordered and moderated in this point by Gods Church and their Paſtors, then they are in the vſe of holy Sacraments: for vvhich as Chriſt hath appointed Prieſtes and miniſters, at vvhoſe handes vve muſt receiue them, and not be our owne carters: ſo hath he giuen * vs doctors, prophetes, expoũders, interpreters, teachers and preachers, to take the lavv and our faith at their mouthes: becauſe our faith and religion commeth not to vs properly or principally by reading of Scriptures, but (as the Apoſtle ſaith) by hearing of the preachers lavvfully ſent: though reading in order and humilitie, much confirmeth and aduanceth the ſame. Therfore this holy booke of the Scriptures, is called of S. Ambroſe, *Liber ſacerdotalis, the booke of prieſtes*, at vvhoſe handes and diſpoſition vve muſt take and vſe it. *Li. 2. ad Grat.*

Eph. 4. *Rō. 10, 17.*

The popular obiections of vvithholding the Scriptures from the people, anſvvered.

The vviſe vvil not here regard vvhat ſome vvilful people do mutter, that the Scriptures are made for all men, and that it is of enuie that the Prieſtes do keepe the holy booke from them. Vvhich ſuggeſtion commeth of the ſame ſerpent * that ſeduced our firſt parents, vvho perſuaded them, that God had forbidden them that tree of knovvledge, leſt they ſhould be as cunning as him ſelf, and like vnto the Higheſt. No, no, the church doth it to keepe them from blind ignorant preſumption, and from that vvhich the Apoſtle calleth *falſi nominis ſcientiam knovvledge falſely ſo called*: and not to embarre them from the true knovvledge of Chriſt. She vvould haue all vviſe, but *vſque ad ſobrietatem, vnto ſobrietie*, as the Apoſtle ſpeaketh: ſhe knoveth the Scriptures be ordained for euery ſtate, as meates, elements, fire, vvater, candle, kniues, ſvvord, & the like:

Gen. 3. *1 Tim. 6, 20.* *Rō. 12, 3.*

Vvhy the Church permitteth not euery one at their pleaſure to reade the Scripture.

vvhich

vvhich are as needful (moſt of them) for children as old folkes, for the ſimple as the vviſe: but yet vvould marre all, if they vvere at the guiding of other then wiſe men, or vvere in the handes of euery one, for whoſe preſeruation they be profitable. She forbiddeth not the reading of them in any language, enuieth no mans commoditie, but giueth order hovv to doe it to edification, and not deſtruction: hovv to doe it without caſting *the holy to dogges*, or *pearles to hogges*: (See S. Chryſoſt. *ho.* 24 *in Matth.* declaring theſe hogges & dogges to be carnal men & Heretikes, that take no good of the holy myſteries, but thereby do both hurt them ſelues & others:) how to doe it agreably to the ſoueraine ſinceritie, maieſtie, & depth of Myſterie conteined in the ſame. She vvould haue the preſumptuous Heretike, notvvithſtanding he alleage them neuer ſo faſt, flying as it vvere through the whole Bible, and coting the Pſalmes, Prophets, Goſpels, Epiſtles, neuer ſo readily for his purpoſe, as Vincentius Lirinenſis ſaith ſuch mens faſhion is: yet ſhe vvould according to Tertullians rule, haue ſuch mere vſurpers quite diſcharged of all occupying and poſſeſſion of the holy Teſtament, which is her old and onely right and inheritance, and belongeth not to Heretikes at all, vvhom Origen calleth *Scripturarũ fures, theeues of the Scriptures*. She vvould haue the vnvvorthy repelled, the curious repreſſed, the ſimple meaſured, the learned humbled, and all ſortes ſo to vſe them or abſteine from them, as is moſt conuenient for euery ones ſaluation: with this general admonition, that none can vnderſtand the meaning of God in the Scriptures* except Chriſt open their ſenſe, and make them partakers of his holy Spirit in the vnitie of his myſtical bodie: and for the reſt, ſhe committeth it to the Paſtor of euery prouince and people, according to the difference of time, place, and perſons, how and in vvhat ſort the reading of the Scriptures is more or leſſe to be procured, or permitted.

The holy Scriptures to carnal men & Heretikes, are as pearles to ſvvine. — *Mat. 7. 6.* — *Li. de præſcriptionib.* — *Orig. in 2 ad Reg.* — *Luce 24.*

Vvherein, the varietie of circũſtances cauſeth them to deale diuerſly: as we ſee by S. Chryſoſtoms people of Conſtantinople, vvho vvere ſo delicate, dull, vvorldly, and ſo much giuen to dice, cardes, ſpecially ſtage-plaies or theaters (as S. Gregorie Nazianzene witneſſeth) that the Scriptures & all holy lections of diuine things were lothſome vnto them: whereby their holy Biſhop was forced * in many of his ſermons to crie out againſt their extreme negligence and contempt of Gods vvord, declaring, that not onely Eremites and Religious (as they alleaged for their excuſe) but ſecular men of all ſortes might reade the Scriptures, and often haue more neede thereof in reſpect of them ſelues, then the other that liue in more puritie and contemplation: further inſinuating, that though diuers thinges be high and hard therein, yet many godly hiſtories, liues, examples, & precepts of life and doctrine be plaine: and finally, that when the Gentiles vvere ſo cunning and diligent to impugne their faith, it were not good for Chriſtians to be ſo ſimple or negligent in the defenſe thereof. as (in truth) it is more requiſite for a Catholike man in theſe daies vvhen our Aduerſaries be induſtrious to empeache our beleefe, to be ſkilful in Scriptures, then at other times vvhen the Church had no ſuch enemies.

S. Chryſoſtoms exhortations to the reading of holy Scriptures, and vvhen the people is ſo to be exhorted. — *In vita Athanaſij.* — * *Ho. 2 in Mat. & ho. 3 de Lazaro. et ho. 3 in 2 ad Theſſ. & alibi ſæpè.*

To this ſenſe ſaid S. Chryſoſtom diuers thinges, not as a teacher in ſchole, making exact and general rules to be obſerued in all places & times, but as a pulpit man, agreably to that audiẽce & his peoples default: nor making it therfore (as ſome peruerſely gather of his vvordes) a thing abſolutely needful for euery poore artificer to reade or ſtudie Scriptures, nor any vvhit fauouring the preſumptuous, curious, and contentious iangling and ſearching of Gods ſecretes, reproued by the foreſaid fathers, much leſſe approuing the exceſſiue pride and madnes

S. Chryſoſtom maketh nothig for the popular and licentious reading of Scriptures vſed among the Proteſtants novv a daies.

madnes of theſe daies, vvhen euery man and vvoman is becõne not only a reader, but a teacher, controuler, and iudge of Doctors, Church, Scriptures and all: ſuchas either contemne or eaſily paſſe ouer all the moral partes, good examples, and precepts of life (by vvhich as vvell the ſimple as learned might be much edified) & only in a maner, occupie them ſelues in dogmatical, myſtical, high and hidden ſecretes of Gods counſels, as of Predeſtination, reprobation, election, preſcience, forſaking of the Iewes, vocation of the gentiles, & other incomprehenſible myſteries, *Languiſhing about queſtions* of onely faith, ſiduce, nevv phraſes and figures, *euer learning*, but *neuer comming to knovvledge*, reading and toſſing in pride of vvitte, conceit of their ovvne cunning, and vpon preſumption of I can tell vvhat ſpirit, ſuch bookes ſpecially and Epiſtles, as S. Peter foretold that the vnlearned and inſtable vvould deprane to their ovvne damnation.

1. Tim. 6. 2 Tim. c. 3

2 Pet. 3.

Euery ſimple artificer among them readeth much more the deepeſt & hardeſt queſtiõs of holy Scripture, then the moral partes.

They delight in none more then in the Epiſtle to the Romans, the *Cantica canticorum*, the Apocalypſe, which haue in them as many myſteries as wordes. they find no difficultie in the ſacred booke *claſped vvith ſeué ſeales. they aſke for no expoſitor * vvith the holy Eunuch. they feele no ſuch depth of Gods ſcience in the ſcriptures, as S. Auguſtine did, vvhen he cried out, *Mira profunditas eloquiorum tuorum, mira profunditas (Deus meus) mira profunditas: horror eſt intendere in eam, horror honoris, & tremor amoris.* that is, *O vvonderful profoundnes of thy vvordes: vvonderful profoundnes, my God, vvonderful profoundnes: it maketh a man quake to looke on it: to quake for reuerence, and to tremble for the loue thereof.* they regard not that vvhich the ſame Doctor affirmeth, that the depth and profunditie of vviſedom, not only in the vvordes of holy Scripture, but alſo in the matter & ſenſe, is ſo vvonderful, that, liue a man neuer ſo long, be he of neuer ſo high a vvitte, neuer ſo ſtudious, neuer ſo feruẽt to attaine the knovvledge thereof, yet vvhen he endeth, he ſhall confeſſe he doth but begin. they feele not vvith S. Hierom, that the text hath a hard ſhel to be broken before vve come to the kirnel. they vvill not ſtay them ſelues in only reading the ſacred Scriptures thirtene yeres together, vvith S. Baſil & S. Gregorie Nazianzene, before they expound them, nor take the care (as they did) neuer other vviſe to interpret them, then by the vniforme conſent of their forefathers and tradition Apoſtolike.

Apoc. 5. 1. Act. 8. Confeſſ. lib. 12. cap. 14.

Ser. 3. Aug.

Hier. ep. 33. c. 4.

Ruff. Eccleſ. hiſt. li. 2. c. 9.

They preſuppoſe no difficulties, which al the learned fathers felt to be in the Scriptures.

If our nevv Miniſters had had this cogitation and care that theſe and all other vviſe men haue, and euer had, our countrie had neuer fallen to this miſerable ſtate in religion, & that vnder preteoce, colour, and coũtenance of Gods vvord: neither ſhould vertue and good life haue bene ſo pitifully corrupted in time of ſuch reading, toiling, tumbling and tranſlating the booke of our life and ſaluation: vvhereof the more pretious the right and reuerent vſe is, the more pernicious is the abuſe and prophanation of the ſame; vvhich euery man of experience by theſe fevv yeres proofe, and by comparing the former daies and maners to theſe of ours, may eaſily trie.

Maners and life nothing amended, but much worſe, ſince this licentious toſſing of holy Scriptures.

Looke vvhether your men be more vertuous, your vvomen more chaſt, your childrẽ more obedient, your ſeruants more truſtie, your maides more modeſt, your frendes more faithful, your laitie more iuſt in dealing, your Cleargy more deuout in praying: vvhether there be more religion, feare of God, faith and conſcience in al ſtates novv, then of old, vvhen there vvas not ſo much reading, chatting, and iangling of Gods vvord, but much more ſincere dealing, doing, and keeping the ſame. Looke vvhether through this diſorder, vvomen teach not their huſbands, children their parents, yong fooles their old and vviſe fathers, the ſcholers their maiſters, the ſheepe their paſtor, and the People

Scriptures as profanely cited as heathen poëtes.

the Prieſt. Looke vvhether the moſt chaſt and ſacred ſentences of Gods holy vvord, be not turned of many, into mirth, mockerie, amorous ballets & deteſtable letters of loue and leudnes: their delicate rimes, tunes, and tranſlations much encreaſing the ſame.

Scriptures erroneouſly expounded according to euery vvicked mans priuate fantaſie.

This fall of good life & prophaning the diuine myſteries, euery body ſeeth: but the great corruption & decay of faith hereby, none ſee but vviſe men, who onely knovv, that, vvere the Scriptures neuer ſo truely tranſlated, yet Heretikes and ill men that follovv their ovvne ſpirit and knovv nothing, but their priuate fantaſie, and not the ſenſe of the holy Church and Doctors, muſt needes abuſe them to their damnation: and that the curious ſimple and *ſenſual men vvhich haue no taſt of the things that be of the Spirit of God, may of infinite places take occaſion of pernicious errors. for though the letter or text haue no error, yet (ſaith S. Ambroſe) the Arrian, or (as vve may novv ſpeake) the Caluinian interpretation hath errors. *lib. 2 ad Gratianum ca. 2.* and Tertullian ſaith, *The ſenſe adulterated is as perilous as the ſtyle corrupted. De Præſcript.* S. Hilarie alſo ſpeaketh thus: *Hereſie riſeth about the vnderſtanding, not about the vvriting: the fault is in the ſenſe, not in the vvord. lib. 2 de Trinit. in principio.* and S. Auguſtine ſaith, that many hold the ſcriptures as they doe the ſacraments, *ad ſpeciem, & non ad ſalutem: to the outvvard ſhevv, and not to ſaluation. de Baptiſ. cont. Donat. lib. 3 ca. 19.* Finally all ſect-maiſters and rauening vvolues, yea *the diuels themſelues pretend Scriptures, alleage Scriptures, and vvholy ſhroud themſelues in Scriptures, as in the vvooll and fleeſe of the ſimple ſheepe. Vvhereby the vulgar, in theſe daies of generall diſputes, can not but be in extreme danger of error, though their bookes vvere truely tranſlated, and vvere truely in themſelues Gods ovvne vvord in deede.

1 Cor. 2.

Mat. 4.

Al Heretikes pretend Scriptures.

The Scriptures haue been falſely and heretically tranſlated into the vulgar tongues, and ſundrie other vvaies ſacrilegiouſly abuſed, and ſo giuen to the people to reade.

But the caſe novv is more lamentable: for the Proteſtants and ſuch as S. Paul calleth *ambulantes in aſtutia, vvalking in deceitfulnes*, haue ſo abuſed the people and many other in the vvorld, not vnvviſe, that by their falſe tranſlations they haue in ſteede of Gods Lavv and Teſtament, & for Chriſtes vvritten vvill and vvord, giuen them their ovvne vvicked vvriting and phantaſies, moſt ſhamefully in all their verſions Latin, Engliſh, and other tonges, corrupting both the letter and ſenſe by falſe tranſlation, adding, detracting, altering, tranſpoſing, pointing, and all other guileful meanes: ſpecially vvhere it ſerueth for the aduantage of their priuate opinions. for vvhich, they are bold alſo, partly to diſauthoriſe quite, partly to make doubtful, diuers vvhole bookes allovved for Canonical Scripture by the vniuerſal Church of God this thouſand yeres and vpvvard: to alter al the authentical and Eccleſiaſtical vvordes vſed hithence our Chriſtianitie, into nevv prophane nouelties of ſpeaches agreable to their doctrine: to change the titles of vvorkes, to put out the names of the authors, *to charge the very Euangeliſt vvith follovving vntrue tranſlation, to adde vvhole ſentences proper to their ſect, into their pſalmes in meter, *euen into the very Creede in rime. al vvhich the poore deceiued people ſay and ſing as though they vvere Gods ovvne vvord, being in deede through ſuch ſacrilegious treacherie, made the Diuels vvord

2 Cor. 4.

* *Bucan inſt. in c. 2. Lu. v. 78.*

* *See the tenth article of their Creede in meter.*

Al this their dealing is noted (as occaſion ſerueth) in the Annotations vpon this Teſtament: and more at large in a booke lately made purpoſely of that matter, called, A DISCOVERIE &c.

To ſay nothing of their intolerable liberty and licence to change the accuſtomed callings of God, Angel, men, places, & things vſed by the Apoſtles and all antiquitie, in Greeke, Latin, and all other languages of Chriſtian Nations, into nevv names, ſometimes falſely, and alvvaies ridiculouſly and for oſtentation taken of the Hebrues: to frame and fine the phraſes of holy Scriptures after the forme of prophane vvriters, ſticking not, for the ſame to ſupply, adde, alter or diminiſh as freely as if they tranſlated Liuie, Virgil, or Terence. Hauing

uing no religious reſpect to keepe either the maieſtie or ſincere ſimplicity of that venerable ſtyle of Chriſtes ſpirit, as S. Auguſtine ſpeaketh, vvhich kind the holy Ghoſt did chooſe of infinite vviſedom to haue the diuine myſteries rather vttered in, then any other more delicate, much leſſe in that meretricious maner of vvriting that ſundrie of theſe new tranſlators doe vſe: of vvhich ſort Caluin him ſelfe and his pue-fellovves ſo much complaine, that they profeſſe, Satan to haue gained more by theſe nevv interpreters (their number, leuitie of ſpirit, and audacitie encreaſing daily) then he did before by keeping the vvord from the people. And for a paterne of this miſchiefe, they giue Caſtalion, aduiuring all their churches and ſcholars to bevvare of his tranſlation, as one that hath made a very ſport and mockery of Gods holy vvord. ſo they charge him: them ſelues (and the Zuinglians of Zuricke, vvhoſe tranſlations Luther therfore abhorred) handling the matter vvith no more fidelitie, grauitie, or ſincerittie, then the other: but rather vvith much more falſification, or (to vſe the Apoſtles vvordes) *caupenation* and *adulteration* of Gods vvord, then they, beſides many vvicked gloſes, prayers, confeſſions of faith, conteining both blaſphemous errors* and plaine contradictions to them ſelues and among them ſelues, all priuileged and authoriſed to be ioyned to the Bible, and to be ſaid and ſung of the poore people, and to be beleeued as articles of faith and vvholy conſonant to Gods vvord.

Prof. in ver. 7. Gal. 1567

Iohan. Sim. lerus in vit. Theodor.

2 Cor. 2. 17.

Caluin complaineth of the new delicat tranſlators, namely Caſtalion: himſelf & Beza being as bad or vvorſe.

* See the 4 article of their Creede in meter, vvhere they profeſſe that Chriſt deſcended to deliuer the fathers, & afterward in their confeſſio of their faith, they deny *Limbus patrum.*

Vve therfore hauing compaſsion to ſee our beloued countrie men, vvith extreme danger of their ſoules, to vſe onely ſuch prophane tranſlations, and erroneous mens mere phantaſies, for the pure and bleſſed vvord of truth, much alſo moued therevnto by the deſires of many deuout perſons: haue ſet forth, for you (benigne readers) the nevv Teſtament to begin vvithal, truſting that it may giue occaſion to you, after diligent peruſing therof, to lay avvay at leſt ſuch their impure verſions as hitherto you haue ben forced to occupie. Hovv vvell vve haue done it, vve muſt not be iudges, but referre all to Gods Church and our ſuperiors in the ſame. to them vve ſubmit our ſelues, and this, and all other our labours, to be in part or in the vvhole, reformed, corrected, altered, or quite aboliſhed: moſt humbly deſiring pardon if through our ignorance, temeritie, or other humane infirmitie, vve haue any vvhere miſtaken the ſenſe of the holy Ghoſt. further promiſing, that if hereafter we eſpie any of our ovvne errors, or if any other, either frende of good vvil, or aduerſarie for deſire of reprehenſion, ſhal open vnto vs the ſame: vve vvil not (as Proteſtants doe) for defenſe of our eſtimation, or of pride and contention, by vvrangling vvordes vvilfully perſiſt in them, but be moſt glad to heare of them, and in the next edition or othervviſe to correct them: for it is truth that vve ſeeke for, and Gods honour: which being had either by good intention, or by occaſion, al is vvel. This vve profeſſe onely, that vve haue done our endeuour vvith praier, much feare and trembling, leſt vve ſhould dangerouſly erre in ſo ſacred, high, and diuine a vvorke: that vve haue done it vvith all faith, diligence, and ſincerittie: that vve haue vſed no partialitie for the diſaduantage of our aduerſaries, nor no more licence then is ſufferable in tranſlating of holy Scriptures: continually keeping our ſelues as neere as is poſſible, to our text & to the very vvordes and phraſes vvhich by long vſe are made venerable, though to ſome prophane or delicate eares they may ſeeme more hard or barbarous, * as the whole ſtyle of Scripture doth lightly to ſuch at the beginning: acknovvledging with S. Hierom, that in other vvritings it is ynough to giue in tranſlation, ſenſe for ſenſe, but that in Scriptures, leſt vve miſſe the ſenſe, vve muſt keepe the very vvordes.

The purpoſe & commoditie of ſetting forth this Catholike edition.

The religious care & ſincerittie obſerued in this tranſlatio.

S. Auguſt. li. 3 confeſ. c. 5.

vvordes. *Ad Pammach. epistola 101. ca. 1 in primis.* Vve must, saith S. Augustine, speake according to a set rule, lest licence of wordes breede some vvicked opinion concerning the thinges conteined vnder the vvordes. *Decivitate lib. 10. cap. 11.* Vvhereof our holy forefathers and auncient Doctors had such a religious care, that they vvould not change the very barbarismes or incongruities of speach vvhich by long vse had preuailed in the old readings or recitings of scriptures: as, *Neque habent neque habentur*, in Tertullian li. 4. in Marcion. *Mat. 12.* in S. Hilarie in c. 12 Mat. and in al the fathers. *Qui me confusus fuerit, confundar & Mar. 8.* *ego eum*, in S. Cyprian ep. 63 nu. 7. *Talis enim nobis decebat sacerdos* (vvhich vvas an elder translation then the vulgar Latin that novv is) in S. Ambrose c. 3 *de Hebr. 7.* *fuga seculi.* and S. Hierom him self, vvho otherwise corrected the Latin translation that vvas vsed before his time, yet keepeth religiously (as him self professeth *Præfat. in 4 Euang. ad Damasum*) these and the like speaches, *Nonne vos Mat. 6.* *magis pluris estis illis?* and, *filius hominis non venit ministrari, sed ministrare*: and, *Neque 20. 28.* *habent neque habentur*: in his commentaries vpon these places. and, *Non capit Pro Luc. 13.* *phetam perire extra Hierusalem*, in his commentaries *in c. 2. Ioël. sub finem.* And S. Augustine, vvho is most religious in al these phrases, counteth it a special pride and infirmitie in those that haue a litle learning in tonges, & none in thinges, that they easily take offense of the simple speaches or solecismes in the scriptures. *de doctrina Christ. li. 2. cap. 13.* See also the same holy father *li. 3* *de doct. Christ. c. 3.* and *tract. 2 in Euang. Ioan.* But of the maner of our translation more anon.

The auncient fathers kept religiously the very barbarismes of the vulgar Latin text.

Now, though the text thus truely translated, might sufficiently, in the sight of the learned and al indifferent men, both controule the aduersaries corruptions, and proue that the holy Scripture vvhereof they haue made so great vauntes, make nothing for their nevv opinions, but vvholy for the Catholike Churches beleefe and doctrine, in all the pointes of difference betvvixt vs: yet knowving that the good and simple may easily be seduced by some fevv obstinate persons of perdition (vvhom vve see giuen ouer into a reprobat sense, to whom the Gospel, vvhich in it self is the odour of life to saluation, is made the 2 Cor. 2. odour of death to damnation, ouer vvhose eies for sinne & disobedience God suffereth a veile or couer to lie, whiles they read the nevv Testamẽt, euen as the Apostle saith the Ievves haue til this day, in reading of the old, that as the one 2 Cor. 3. sort can not finde Christ in the Scriptures, reade they neuer so much, so the other can not finde the Catholike Church nor her doctrine there neither) and finding by experience this saying of S. Augustine to be most true, *If the preiu-* *De doctr.* *dice of any erroneous persuasion preoccupate the mind, vvhatsoeuer the Scripture hath to the* *Christ. lib.* *contrarie, men take it for a figurative speach.* for these causes, and somevvhat to help the faithful reader in the difficulties of diuers places, vve haue also set forth reasonable large ANNOTATIONS, thereby to shevv the studious reader in most places perteining to the controuersies of this time, both the heretical corruptions and false deductions, & also the Apostolike tradition, the expositions of the holy fathers, the decrees of the Catholike Church and most auncient Coũcels: which meanes vvhosoeuer trusteth not, for the sense of holy Scriptures, but had rather folow his priuate iudgemẽt or the arrogãt spirit of these Sectaries, he shal vvorthily through his owne wilfulnes be deceiued. beseeching all men to looke vvith diligence, sinceritie, and indifferencie, into the case that concerneth no lesse then euery ones eternal saluation or damnation.

Of the ANNOTATIONS, vvhy they vvere made, & vvhat matter they containe.

Vvhich if he doe, vve doubt not but he shal to his great contentment, find the holy Scriptures most clerely and inuincibly to proue the articles of Catho-

like

like doctrine against our aduersaries, vvhich perhaps he had thought before this diligent search, either not to be consonant to Gods vvord, or at least not conteined in the same, and finally he shal proue this saying of S. Augustine to be most true. *Multi sensus etc. Many sensts of holy Scriptures lie hidden, and are know-en to some fevv of greater vnderstanding: neither are they at any time aunched more commodiously and acceptably then at such times, vvhen the care to answer heretikes doth serue men thervnto. For then, euen they that be negligent in matters of studie and learning, shaking of slug gishnes, are stirred vp to diligent hearing, that the Aduersaries may be reflected. Againe, howv many sensts of holy Scriptures, concerning Christes Godhead, haue been aunched against Photinus: howv many, of his Manhod, against Manichaus: howv many, of the Trinitie, against Sabellius: howv many, of the vnitie in Trinitie, against the Arrians: Eunomians, Macedonians: howv many, of the Catholike Church dispersed through out the vvhole vvorld, and of the measure of good and bad in the same vntil the end of the vvorld, against the Donatistes and Luciferians and other of the like errour: howv many against al other heretikes, vvhich it vvere to long to rehearse? Of vvhich sensts and expositions of holy Scripture the approued authors and aunchers, should otherwise either not be knowven at al, or not so vvel knowven, as the contradictions of proud heretikes haue made them.* In Psal. 67. prope finem.

Heresies make Catholikes more diligent to search and finde the sensts of holy Scripture for refelling of the same.

Thus he saith of such thinges as not seeming to be in holy Scriptures to the ignorant or heretikes, yet in deede be there. But in other pointes doubted of, that in deede are not decided by Scripture, he giueth vs this goodly rule to be folovved in all, as he exemplifieth in one. *Then doe vve hold* (saith he) *the veritie of the Scriptures, vvhen vve doe that vvhich mvv hath seemed good to the Vniuersal Church, vvhich the authoritie of the Scriptures them selues doth commend: so that, for a much as the holy Scripture can not deceiue, vvhosoeuer is afraid to be deceiued vvith the obscuritie of questions, let him therein aske counsel of the same* CHVRCH, *vvhich the holy Scripture most certainely and euidently shevveth and pointeth vnto.* Aug. li. 1. Cont. Cresc. gram. c. 33.

Many causes vvhy this nevv Testament is translated according to the auncient vulgar Latin text.

NOVV TO GIVE thee also intelligence in particular, most gentle Reader, of such thinges as it behoueth thee specially to knovv concerning our Translation: Vve translate the old vulgar Latin text, not the common Greeke text, for these causes.

1. It is so auncient, that it vvas vsed in the Church of God aboue 1300 yeres agoe, as appeareth by the fathers of those times. It is most auncient.

2. It is that (by the common receiued opinion and by al probabilitie) vvhich S. Hierom aftervvard corrected according to the Greeke, by the appointment of Damasus then Pope, as he maketh mention in his preface before the foure Euangelistes, vnto the said Damasus: and in *Catalogo suo*, and *ep.* 102. Corrected by S. Hierom.

3. Consequently it is the same vvhich S. Augustine so commendeth and allovveth in an Epistle to S. Hierom. Ep. 10. Commended by S. Augustine.

4. It is that, vvhich for the most part euer since hath been vsed in the Churches seruice, expounded in sermons, alleaged and interpreted in the Commentaries and vvritings of the auncient fathers of the Latin Church. Vsed and expounded by the fathers.

5. The holy Councel of Trent, for these and many other important considerations, hath declared and defined this onely of al other latin translations, to be authentical, and so onely to be vsed and taken in publike lessons, disputations, preachings, and expositions, and that no man presume vpon any pretence to reiect or refuse the same. Sess. 4. Only authentical by the holy Counsel of Trent.

6. It is the graueſt, sincereſt, of greateſt maieſtie, leaſt partialitie, as being vvithout al respect of controuerſies and contentions, specially these of our Most graue, leaſt partial.

time, as appeareth by thoſe places vvhich Eraſmus and others at this day tranſlate much more to the aduantage of the Catholike cauſe.

Preciſe in following the Greeke.

7. It is ſo exact and preciſe according to the Greeke, both the phraſe and the word, that delicate Heretikes therfore reprehend it of rudenes. And that it followeth the Greeke far more exactly then the Proteſtants tranſlations, beſide infinite other places, we appeale to theſe. Tit. 3. 14. *Curent bonis operibus præeſſe. κροϊστασθαι.* Engl. bib. 1577, *to maintein good vvorkes.* and Hebr. 10, 20. *Viam nobis initiarunt, ἐνεκαίνισεν.* Engliſh Bib. *be prepared.* So in theſe vvordes, *Iuſtificationes, Traditiones, Idola &c.* In al vvhich they come not neere the Greeke, but auoid it of purpoſe.

Preferred by Beza him ſelf.

8. The Aduerſaries them ſelues, namely Beza, preferre it before al the reſt. *In præfat. ad. Teſt. an* 1556. And againe he ſaith, that the old Interpreter tranſlated very religiouſly. *Annot. in 1. Luc. v. 1.*

Al the reſt miſliked of the Sectaries them ſelues, eche reprehending an other.

9. In the reſt, there is ſuch diuerſitie and diſſenſion, and no end of reprehending one an other, and tranſlating euery man according to his fantaſie, that * Luther ſaid, If the vvorld ſhould ſtand any long time, vve muſt receiue againe (which he thought abſurd) the Decrees of Councels, for preſeruing the vnitie of faith, becauſe of ſo diuers interpretations of the Scripture. And Beza (in the place aboue mentioned) noteth the itching ambition of his fellovv-tranſlators, that had much rather diſagree and diſſent from the beſt, then ſeeme them ſelues to haue ſaid or vvritten nothing. And Bezas tranſlation it ſelf, being ſo eſteemed in our countrie, that the Geneua * Engliſh Teſtament be tranſlated according to the ſame, yet ſometime goeth ſo vvide from the Greeke, and from the meaning of the holy Ghoſt, that them ſelues which proteſt to tráſlate it, dare not folovv it. For example, *Luc.* 3, 36. They haue put theſe vvordes, *The ſonne of Cainan*, which he vvittingly and vvilfully left out: and *Act.* 1, 14. they ſay, *Vvith the vvomen*, agreably to the vulgar Latin: vvhere he ſaith, *Cum vxoribus, vvith their vviues.*

* Cochlæus. l. 11 de Concil. auctor. in.

The new Teſt. printed the yere 1580. in the Rhe.

It is truer then the vulgar Greeke text it ſelf.

10. It is not onely better then al other Latin tráſlations, but then the Greeke text it ſelf, in thoſe places where they diſagree.

The auncient fathers for proofe therof, and the Aduerſaries them ſelues.

The proofe hereof is euident, becauſe moſt of the auncient Heretikes were Grecians, & therfore the Scriptures in Greeke were more corrupted by them, as the auncient fathers often complaine. Tertullian noteth the Greeke text which is at this day (1 *Cor.* 15, 47) to be an old corruption of Marcion the Heretike, and the truth to be as in our vulgar latin, *Secundus homo de cœlo cœleſtis, The ſecond man from heauen heauenly.* So reade other* auncient fathers, and Eraſmus thinketh it muſt needes be ſo, and Caluin him ſelf folovveth it *Inſtit. li. 2. c. 13. parag. 2.* Againe S. Hierom noteth that the Greeke text (1 *Cor.* 7, 35) which is at this day, is not the *Apoſtolical veritie* or the true text of the Apoſtles: but that which is in the vulgar Latin, *Qui cum vxore eſt, ſolicitus eſt quæ ſunt mundi, quomodo placeat vxori, & diuiſus eſt. He that is vvith a vvife, is careful of vvorldly things, how he may pleaſe his vvife, and is deuided or diſtraited.* The Eccleſiaſtical hiſtorie called the Tripartite, noteth the Greeke text that now is (1 *Io.* 4, 3) to be an old corruption of the auncient Greeke copies, by the Neſtorian Heretikes, & the true reading to be as in our vulgar Latin, *Omnis ſpiritus qui ſoluit* IESVM, *ex Deo non eſt. Euery ſpirit that diſſoluith* IESVS, *is not of God:* and Beza confeſſeth that Socrates in his Eccleſiaſtical hiſtorie readeth ſo in the Greeke, *πᾶν πνεῦμα ὃ λύει τὸν Ἰησοῦν χριστὸν &c.*

* Tertul. l. 5 cont. Marcion. Ambroſe. Hieron. li. 1. cont. Iouin. c. 7. li. 12. c. 5. li. 7. c. 32.

But the proofe is more pregnant out of the Aduerſaries them ſelues. They forſake the Greeke text as corrupted, and tranſlate according to the vulgar Latin,

tin, namely Beza and his ſcholers the Engliſh tranſlatours of the Bible, in theſe places. Hebr. chap. 9, verſ. 1. ſaying, *The firſt couenant*, for that vvhich is in the Greeke. *The firſt tabernacle*, vvhere they put, *couenant*, not as of the text, but in an other letter, as to be vnderſtood, according to the vulgar Latin, vvhich moſt ſincerely leaueth it out altogether, ſaying, *Habuit quidem & prima iuſtificationes &c. The former alſo in deede had iuſtifications &c.* Againe, Ro. 11, verſ. 11. They tranſlate not according to the Greeke text, *Temporis ſeruientes, ſeruing the time*, vvhich Beza ſaith muſt needes be a corruption: but according to the vulgar Latin, *Domino ſeruientes, ſeruing our Lord.* Againe, Apoc. 11, verſ. 2. they tranſlate not the Greeke text, *Atrium quod intra templum eſt, the court vvhich is vvithin the temple*: but cleane contrarie, according to the vulgar Latin, vvhich Beza ſaith is the true reading, *Atrium quod eſt foris templum, the court vvhich is vvithout the temple.* Onely in this laſt place, one Engliſh Bible of the yere 1562, folovveth the errour of the Greeke. Againe, 1 Tim. 2. verſ. 14. they adde, *but*, more then is in the Greeke, to make the ſenſe more cõmodious and eaſie, according as it is in the vulgar Latin. Againe, Le. 9, 12. they leaue the Greeke, and folovv the vulgar Latin, ſaying, *leſt you fall into condemnation. I doubt* not (ſaith Beza) *but this is the true and ſincere reading, and I ſuſpect the corruption in the Greeke came thus &c.* It vvere infinite to ſet dovvne al ſuch places, vvhere the Aduerſaries (ſpecially Beza) folovv the old vulgar Latin and the Greeke copie agreable therevnto, condemning the Greeke text that novv is, of corruption.

διαθήκη ονλυ

ναοῦ κυρίου

ὡς ὑπολαμβάνω

The Caluiniſtes them ſelues oftẽ forſake the Greeke as corrupt, and tranſlate according to the auncient vulgar latin text.

Againe, Eraſmus the beſt tranſlatour of al the later, by Bezas iudgement, ſaith, that the Greeke ſometime hath ſuperfluities corruptly added to the text of holy Scripture, as *Mat.* 6. to the end of the *Pater noſter*, theſe vvordes, *Becauſe thine is the kingdom, the power, and the glorie, for euer-more.* Vvhich he calleth, *nugas*, trifles raſhly added to our Lords praier, and reprehendeth Valla for blaming the old vulgar Latin becauſe it hath it not. likevviſe Ro. 11, 6. theſe vvordes, in the Greeke, and not in the vulgar latin: *But if of vvorkes, it is not novv grace: otherviſe the vvorke is no more a vvorke.* and *Mat.* 10, 19. theſe vvordes, *or vvhat*, and ſuch like. Yea the Greeke text in theſe ſuperfluities condemneth it ſelf, and iuſtifieth the vulgar Latin exceedingly: as being marked through out in a number of places, that ſuch and ſuch vvordes or ſentences are ſuperfluous in al vvhich places our vulgar Latin hath no ſuch thing, but is agreable to the Greeke vvhich remaineth after the ſuperfluities be taken avvay. For example, that beſore mẽtioned in the end of the *Pater noſter*, hath a marke of ſuperfluitie in the Greeke text thus ' '. and *Mat.* 6, 11 theſe vvordes, *Amen I ſay to you, it ſhal be more tolerable for the land of Sodom and Gomorrhe in the day of iudgement, then for that citie.* and *Mat.* 20, 22. theſe vvordes, *And be baptized vvith the baptiſme that I am baptized vvith?* Vvhich is alſo ſuperfluouſly repeated againe verſ. 23. and ſuch like places exceding many: vvhich being noted ſuperfluous in the Greeke, and being not in the vulgar Latin, proue the Latin in theſe places to be better, truer and more ſincere then the Greeke.

Superfluities in the Greeke, vvhich Eraſmus calleth trifling and raſh additions.

See No. Teſt. Grec. Rob. Stephani in folio, and Criſpin.

Vvherevpon vve conclude of theſe premiſſes, that it is no derogation to the vulgar Latin text, vvhich we tranſlate, to diſagree from the Greeke text, vvherein it may not withſtanding be not onely as good, but alſo better. and this the Aduerſarie him ſelf, their greateſt and lateſt tranſlatour of the Greeke, doth auouch againſt Eraſmus in behalfe of the old vulgar Latin trãſlation, in theſe notorious vvordes. *Novv vnvvorthely and vvithout cauſe* (ſaith he) *doth Eraſmus blame the old Interpreter as diſſenting from the Greeke? he diſſented, I graunt, from thoſe Greeke copies vvhich he had gotten: but vve haue found, not in one place, that the ſame interpretation*

Beza præfat. No. Teſt. 1556 See him alſo Anno. in 15. Act. v. 20.

The vulgar Latin tranſlation agreeth vvith the beſt Greeke copies, by Bezas ovvne iudgement.

terpretation vvhich he blameth, it grounded vpon the authoritie of other Greeke copies, & thoſe moſt auncient. Yea in ſome number of places vve haue obſerued, that the reading of the Latin text of the old Interpreter, though it agree not ſometime vvith our Greeke copies yet it is much more conuenient, for that it ſeemeth he followed ſome better and truer copie. Thus far Beza. In vvhich vvordes he vnwittingly, but moſt truely, iuſtifieth and defendeth the old vulgar Translation againſt him ſelf and al other cauillers that accuſe the ſame, becauſe it is not al waies agreable to the Greeke text: Vvhereas it vvas translated out of other Greeke copies (partly extant, partly not extant at this day) either as good and as auncient, or better and more auncient, ſuch as S. Auguſtine ſpeaketh of, calling them *doctiores & diligentiores, the more learned and diligent Greeke copies*, vvherevnto the latin translations that faile in any place, muſt needes yeld. *Li. 2. de doct. Chriſt. c. 11.*

Vvhen the Fathers ſay, that the Latin text muſt yeld to the Greeke, & be corrected by it, they meane the true and vncorrupted Greeke text.

And if it were not to long to exemplifie and proue this, which would require a treatiſe by it ſelf, we could ſhew by many and moſt cleere examples through out the new Teſtament, theſe ſundrie meanes of iuſtifying the old translation.

The vulgar Latin Translatio, is many waies iuſtified by moſt auncient Greeke copies, & the Fathers.

1 Firſt, if it agree with the Greeke text (as commonly it doth, and in the greateſt places cõcerning the controuerſies of our time, it doth moſt certainely) ſo far the Aduerſaries haue not to complaine: vnles they wil complaine of the Greeke alſo, as they doe *Ia. 4. v. 2.* and *1 Pet. 3. v. 21.* where the vulgar Latin foloweth exactly the Greeke text, ſaying, *Occidiſtis*: and, *Quod vos ſimilis formæ*, &c. But Beza in both places correcteth the Greeke text alſo as falſe.

2 If it diſagree here and there from the Greeke text, it agreeth with an other Greeke copie ſet in the margent, whereof ſee examples in the foreſaid Greeke Teſtaments of Robert Steuens and Criſpin through out. namely *1 Pet. 1, 10. Satagite vt per bona opera certam veſtram vocationem faciatis, ἀσὶ τὸ βεβαίαν ποιεῖσθαι.* and Marc. 8. v. 7. *Et ipſos benedixit, εὐλογήσας αὐτὰ.*

3 If theſe marginal Greeke copies be thought leſſe authentical then the Greeke text, the Aduerſaries them ſelues tel vs the cõtrarie, vvho in their translations often folow the marginal copies, and forſake the Greeke text: as in the examples aboue mentioned *Ro. 11. Apoc. 11. 2 Tim. 2. Iac. 5.* &c. it is euident.

4 If al Eraſmus Greeke copies haue not that which is in the vulgar Latin, Beza had copies which haue it, and thoſe moſt auncient (as he ſaith) & better. And if al Bezas copies faile in this point and wil not helpe vs, Gagneie the Frenche kings preacher, and he that might commaund in al the kings libraries, he found Greeke copies that haue iuſt according to the vulgar Latin: & that in ſuch place as would ſeeme otherwiſe leſſe probable. as *Iac. 3. verſ. 5. Ecce quantus ignis quam magnam ſiluam incendit! Behold how much fire vvhat a great vvood it kindleth!* A man would thinke it muſt be rather as in the Greeke text. *A litle fire vvhat a great vvood it kindleth!* But an approued auncient Greeke copie alleaged by Gagneie, hath as it is in the vulgar Latin. And if Gagneis copies alſo faile ſometime, there Beza and Criſpin ſupply Greeke copies fully agreable to the vulgar Latin. as *ep. Iudæ verſ. 5.* Scientes ſemel *omnia*, quoniam IESVS &c. and *verſ 19.* Segregant *ſemetipſos*. likewiſe *1 Epheſ 1. Quòd elegerit vos primitias: ἀπαρχὰς* in ſome Greeke copies. Gagn. & *2 Cor. 9. Veſtra æmulatio, ἡ ὑμῶν ζῆλος*. ſo hath one Greeke copie. Beza.

Codex vetuſtiſs. ἀλλὰ καὶ *vulg.* *vetuſta, 1175.* ἀπαρχὰς *in ſ. lu-* *ſtinus* ἀπαρχὰς *ving*

5 If al their copies be not ſufficient, the auncient Greeke fathers had copies and expounded them agreable to our vulgar Latin. as *1 Tim. 6, 20. Prophanas vocum nouitates.* So readeth S. Chryſoſtom and expoundeth it againſt Heretical & erroneous nouelties. Yet now we know no Greeke copie that readeth ſo.

Likewiſe

Likewise Ia. 10,29. *Pater meus quod mihi dedit maius omnibus est.* so readeth S. Cyril and expoundeth it *li.* 7 in Io. c. 10. likewise 1 Io. 4,3. *Omnis spiritus qui solum* IESVM, *ex Deo non est.* so readeth S. Irenæus li. 3 c. 18. S. Augustine *tract. 6. in Io.* S. Leo *epist.* 10. c. 5. beside Socrates in his Ecclesiastical historie *li.* 7. c. 22. and the Tripartite *li.* 12. c. 4. vvho say plainely, that this was the old and the true reading of this place in the Greeke. And in what Greeke copie extant at this day is there this text Io. 5,2. *Est autē Hierosolymis probatica piscina?* and yet S. Chrysostom, S. Cyril, and Theophylacte read so in the Greeke, and Beza saith it is the better reading, and so is the Latin text of the Romane Masse booke iustified, and eight other Latin copies, that reade so. for our vulgar Latin here, is according to the Greeke text, *Super probatica &* Ro. 5. v. 17. *Donationis & iustitiæ.* so readeth Theodoret in Greeke. *&* Lu. 2. v. 14. Origen & S. Chrysostom reade, *Hominibus bonæ voluntatis*, and Beza liketh it better then the Greeke text that now vve is.

The Greeke fathers.

Lyra misse-seeing

6. Vvhere there is no such signe or token of any auncient Greeke copie in the fathers, yet these later Interpreters tel vs, that the old Interpreter did folovv some other Greecke copie. as Marc. 7, 3. *Nisi crebro lauerint.* Erasmus thinketh that he did read in the Greeke πυγμῆ, *ofte*: and Beza and others commend his coniecture, yea and the English Bibles are so translated. vvhereas novv it is πυγμῆ vvhich signifieth the length of the arme vp to the elbovv. And vvho vvould not thinke that the Euangelist should say, The Pharisees vvash often, because othervvise they eate not, rather then thus, *Vnles they vvash vp to the elbovv, they eate not?*

7. If al such coniectures, and al the Greeke fathers help vs not, yet the Latin fathers vvith great consent vvil easily iustifie the old vulgar trãslation, vvhich for the most part they folovv and expound. as, Io. 7, 39. *Nondum erat spiritus datus.* so readeth S. Augustine *li.* 4 *de Trinit.* c. 20. and li. 83 *Quæst.* q. 61. and *tract.* 52 *in Ioan.* Leo *serm.* 2 *de Pentecoste.* Vvhose authoritie vvere sufficient, but in deede Didymus also a Greeke Doctor readeth so *li.* 2 *de Sp. sancto*, translated by S. Hierom, and a Greeke copie in the Vaticane, and the Syriake nevv Testament. Likevvise Io. 21, 22. *Sic eum volo manere.* so reade S. Ambrose, *in Psal.* 45. & *Psal.* 118. *octonario Resh.* 2. Augustine and Ven. Bede vpon S. Iohns Gospel.

The Latin fathers.

Sto Aurel. Lucan. in Nu. Test. and *Aurel. Lucæ Brixiensis in biblia.*

8. And lastly, if some other Latin fathers of auncient time, reade othervvise, either here or in other places, not al agreing vvith the text of our vulgar Latin, the cause is, the great diuersitie and multitude that vvas then of Latin copies, (vvhereof S. Hierom complaineth) til this one vulgar Latin grevv onely into vse. Neither doth their diuers reading make more for the Greeke, then for the vulgar Latin, differing ofteentimes from both. as vvhen S. Hierom in this last place readeth, *Si sic eum volo manere*, *li.* 1. *adu. Iouin.* it is according to no Greeke copie novv extant. And if yet there be some doubt, that the readings of some Greeke or Latin fathers, differing from the vulgar Latin, be a checke or condemnation to the same: let Beza, that is, let the Aduersarie him self, tel vs his opinion in this case also. *Vvhosoeuer*, saith he, *shal take vpon him to correct these things* (speaking of the vulgar Latin translation) *out of the auncient fathers vvritings, either Greeke or Latin, vnles he doe it very circumspectly and aduisedly, he shal surely corrupt al rather then amend it, because it is not to be thought, that as often as they cited any place, they did alvvaies looke into the booke, or number euery vvord.* As if he should say, Vve may not by and by thinke that the vulgar Latin is faultie and to be corrected, vvhen vve read othervvise in the fathers either Greeke or Latin, because they did not alvvaies exactly cite the vvordes, but folovved some

Præfat. in 4. Euang. ad Damasum.

Præfat. citata.

commodious and godly ſenſe thereof.

The few and ſmal faultes negligently crept into the vulgar Latin tranſlation.

Thus then vve ſee that by al meanes the old vulgar Latin tranſlation is approued good, and better then the Greeke text it ſelf, and that there is no cauſe vvhy it ſhould giue place to any other text, copies, or readings. Marie if there be any faultes euidently crept in by thoſe that heretofore wrote or copied out the Scriptures (as there be ſome) them vve graunt no leſſe, then vve vvould graunt faultes nevv a daies committed by the Printer, and they are exactly noted of Catholike vvriters, namely in al Plantins Bibles ſet forth by the Diuines of Louan: and the holy Councel of Trent vvilleth that the vulgar Latin text *Seſſ. 4.* be in ſuch pointes throughly mended, & ſo to be moſt authentical. Such faultes are theſe, *In fide*, for, *in fine*: *Præſcientiam*, for, *præſentiam*: *Suſcipiens*, for, *Suſpiciens*: and ſuch like very rare. vvhich are euident corruptions made by the copiſtes, or grovven by the ſimilitude of vvordes. Theſe being taken avvay, vvhich are no part of thoſe corruptions and differences before talked of, vve tranſlate that text vvhich is moſt ſincere, and in our opinion and as vve haue proued, incorrupt. The Aduerſaries contrarie, tranſlate that text, vvhich them ſelues confeſſe both by their vvritings and doings, to be corrupt in a number of places, & more corrupt then our vulgar Latin, as is before declared.

The Caluiniſts confeſſing the Greeke to be moſt corrupt, yet tranſlate that only, and hold that only for authentical Scripture.

And if vve vvould here ſtand to recite the places in the Greeke vvhich Beza pronounceth to be corrupted, vve ſhould make the Reader to vvonder, hovv they can either ſo plead othervviſe for the Greeke text, as though there vvere no other truth of the nevv Teſtament but that: or hovv they tranſlate onely that (to deface, as they thinke) the old vulgar Latin) vvhich them ſelues ſo ſhamfully diſgrace, more then the vulgar Latin, inuenting corruptions vvhere none are, nor can be, in ſuch vniuerſal conſent of al both Greeke and Latin copies. For example, Mat. 10. *The firſt Simon, Vvho is called Peter.* I thinke (ſaith Beza) this vvord πρῶτος, *firſt*, hath been added to the text of ſome that vvould eſtabliſh Peters Primacie. Againe *Luc.* 22. The Chalice, *that is ſhed for you.* It is moſt likely (ſaith he) that theſe vvordes being ſometime but a marginal note, came by corruption out of the margent into the text. Againe *Act.* 7. Figures vvhich they made, *to adore them.* It may be ſuſpected (ſaith he) that theſe vvordes, as many other, haue crept by corruption into the text out of the margent. And 1 *Cor.* 15. He thinketh the Apoſtle ſaid not *Gaza*, *victorie*, as it is in al Greeke copies, but νίκος, *contention.* And *Act.* 13. he calleth it a manifeſt errour, that in the Greeke it is, 400 *yeres*, for, 300. And *Act.* 7. 9. 16. he reckeneth vp a vvhole catalogue of corruptions. namely *Marc.* 12. v. 42. λεπτὰ δύο, *Vvhich is a farthing*: and *Act.* 8. v. 26. ἔρημός ἐστιν, *This is deſert.* and *Act.* 7. v. 16 the name of Abraham, & ſuch like. Al vvhich he thinketh to haue been added or altered into the Greeke text by corruption.

* In Annot. Nou. Teſt. an. 1556.

They ſtanding precisly vpon the Hebrue of the old, and Greeke text of the nevv Teſtament, muſt of force denie the one of them.

But among other places, he laboureth exceedingly to proue a great corruption *Act.* 7. v. 14. vvhere it is ſaid (according to the *Septuaginta*, that is, the Greeke text of the old Teſtament) that Iacob vvent dovvne into Ægypt vvith 75 ſoules. And *Luc.* 3. v. 36. he thinketh theſe vvordes τοῦ καϊνὰν, *Vvhich vvas of Cainan*, to be ſo falſe, that he leaueth them cleane out in * both his editions of the nevv Teſtament: ſaying, that he is bold ſo to doe, by the authoritie of Moyſes. Vvhereby he vvil ſignifie, that it is not in the Hebrue text of Moyſes or of the old Teſtament, and therfore it is falſe in the Greeke of the nevv Teſtament. Vvhich conſequence of theirs (for it is common among them and conſtant al Scriptures) if it vvere true, al places of the Greeke text of the nevv Teſtament, cited out of the old according to the Septuaginta, and not according

* An. Do. 1556 and 1561.

ding

ding to the Hebrue (vvhich they knovv are very many) should be false. and so by tying them selues onely to the Hebrue in the old Testamẽt, they are forced to forsake the Greeke of the nevv: or if they vvil mainteine the Greeke of the nevv, they must forsake sometime the Hebrue in the old. but this argument shal be forced against them els vvhere.

By this Inle, the Reader may see vvhat gay patrones they are of the Greeke text, and how litle cause they haue in their owne iudgements to translate it, or vaunt of it, as in derogation of the vulgar Latin translation, & how easily we might answer them in a word, why we translate not the Greeke: forsooth because it is so infinitely corrupted. But the truth is, we do by no meanes graũt it so corrupted as they say, though in comparison we know it lesse sincere & incorrupt then the vulgar Latin, and for that cause and others before alleaged we preferre the said Latin, and haue translated it.

They say the Greeke is more corrupt then we vvil graunt them.

If yet there remaine one thing which perhaps they vvil say, when they can not answer our reasons aforesaid: to wit, that we prefetre the vulgar Latin before the Greeke text, because the Greeke maketh more against vs: we protest that as for other causes we preferre the Latin, so in this respect of making for vs or against vs, we allow the Greeke as much as the Latin, yea in sundrie places more then the Latin, being assured that they haue not one, and that we haue many aduantages in the Greeke more then in the Latin, as by the Annotations of this new Testament shal euidently appeare: namely in al such places where they dare not translate the Greeke, because it is for vs & against them. as when they translate, *διαθήκας*, *ordinances*, and not, *iustificatiõs*, and that of purpose as Beza confesseth *Luc.* 1, 6. *mandatorum*, *ordinances* or *institutions*, and not *traditions*, in the better part. 2 *Thess.* 2, 15. *τὰς παραδόσεις*, *traditions*, and not *ordinances*: *εἴδωλα*, *images* rather then *idols*. and especially when S. Luke in the Greeke so maketh for vs (the vulgar Latin being indifferent for them and vs) that Beza saith it is a corruption crept out of the margent into the text. Vvhat neede these absurd diuises and false dealings with the Greeke text, if it made for them more then for vs, yea if it made not for vs against them? But that the Greeke maketh mote for vs, see 1 Cor. 7. In the Latin, *Defraude not one an other, but for a time, that you giue your selues to prayer.* in the Greeke, *to fasting and prayer.* Act. 10, 30. in the Latin Cornelius saith, *from the fourth day past vntil this houre I vvas praying in my house, and behold a man &c.* in the Greeke, *I vvas fasting, and praying.* 1 Io. 5, 18. in the Latin, *We knovv that euery one vvhich is borne of God, sinneth not. but the generation of God preserueth him &c.* in the Greeke, *but he that is borne of God preserueth him self.* Apoc. 22, 14. in the Latin, *Blessed are they that vvash their garments in the blood of the Lambe* &c. in the Greeke, *Blessed are they that doe his commandements.* Rom. 8, 38. *Certus sum &c. I am sure that neither death nor life, nor other creature is able to separate vs from the charitie of God.* as though he vvere assured, or we might and should assure our selues of our predestination. in the Greeke, *πέπεισμαι*, *I am probably perswaded that neither death nor life* &c. In the Euangelists about the Sacrifice and B. Sacrament, in the Latin thus: *This is my blood that shal be shed for you*: and in S. Paul, *This is my body vvhich shal be betraied or deliuered for you*: both being referred to the time to come and to the sacrifice on the crosse. in the Greeke, *This is my blood vvhich is shed for you*: and, *my body vvhich is broken for you*: both being referred to that present time when Christ gaue his body and bloud at his supper, then shedding the one and breaking the other, that is, sacrificing it sacramentally and mystically. Loe these and the like our aduantages in the Greeke, more then in the Latin.

We preferre not the vulgar Latin text, as making more for vs.

The Greeke text maketh for vs more then the vulgar Latin.

Luc. 22. vs. 20.

For the real presence.

For fasting.

For free vvil.

Against only faith.

Against special assurance of saluation.

For the sacrifice of Christs body and bloud.

The Processus condemning the old vulgar translation as making for vs, condemne them selues.

But is the vulgar translation for al this Papistical, & therfore do we folow it? (for so some of them call it, and say it is * the worst of al other.) If it be, the Greeke (as you see) is more, and so both Greeke and Latin and consequently the holy Scripture of the new Testament is Papistical. Againe if the vulgar Latin be Papistical, Papistrie is very auncient, and the Church of God for so many hundred yeres wherein it hath vsed and allowed this translation, hath been Papistical. But wherein is it Papistical forsooth in these phrases and speaches, *Poenitentiam agite. Sacramentum hoc magnum est.* AVE GRATIA PLENA. *Talibus hostiis promeretur Deus.* and such like. First, doth not the Greeke say the same? see the Annotations vpon these places. Secondly, could he translate these things Papistically or partially, or rather prophetically, so long before they were in controuersie? thirdly, doth he not say for *poenitentiam agite*, in an other place, *poenitemini*: and doth he not translate other mysteries, by the vvord, *Sacramentum*, as *Apoc.17, Sacramentum mulieris*: and as he translateth one vvord, *Gratia plena*, so doth he not translate the very like vvord, *plenus virtutibus*, vvhich them selues do folow also? is this also Papistrie? Vvhen he said Heb.10,29. *Quanto deteriora merebitur supplicia &c*, and they like it vvel ynough: might he not haue said according to the same Greeke word, *Vigilate vt meremini fugere ista omnia & stare ante filium hominis.* Luc.21,36. and, *Qui merebuntur saeculum illud & resurrectionem ex mortuis &c.* Luc.20,35. and, *Tribulationes quas sustinetis, vt meremini regnum Dei, pro quo et patimini.* 2 Thess.1,5. Might he not (we say) if he had partially affectated the word merite, haue vsed it in al these places, according to his and * your owne translation of the same Greeke word Hebr. 10, 29? Vvhich he doth not, but in al these places saith simply, *Vt digni habeamini*, and, *Qui digni habebuntur.* And how can it be iudged Papistical or partial, when he saith, *Talibus hostiis promeretur Deus*, Heb.13? Vvas Primasius also S. Augustines scholer, a Papist, for vsing this text, and al the rest, that haue done the like? Vvas S. Cyprian a Papist, for vsing so often this speach, *promereri Dominum iustis operibus, poenitentia, &c*? or is there any difference, but that S. Cyprian vseth it as a deponent more latinly, the other as a passiue lesse finely? Vvas it Papistrie, to say *Senior* for *Presbyter*, *Ministrantibus* for *sacrificantibus* or *liturgiam celebrantibus*, *simulachris* for *idolis*, *fides tua te saluum fecit* sometime for *sanum fecit*? Or shal we thinke he was a Caluinist for translating thus, as they thinke he was a Papist, when any word soundeth for vs?

It is void of al partialitie.

The Papistrie thereof (as they terme it) is in the very sentences of the Holy Ghost, more then in the translatiõ.

Againe, was he a Papist in these kinde of wordes onely, and was he not in whole sentences? as, *Tibi dabo claues, &c. Quicquid solueris in terra, erit solutum & in caelis.* and, *Quorum remiseritis peccata, remittuntur eis.* and, *Tunc reddet vnicuique secundum opera sua.* and, *Nunquid poterit fides saluare eum? Ex operibus iustificatur homo & non ex fide tantum.* and, *Habere volunt damnationem habentes, quia primam fidem irritam fecerunt.* and, *Mandata eius grauia non sunt.* and, *Aspexit in remunerationem.* Are al these and such like, Papistical translations, because they are most plaine for the Catholike faith which they call Papistrie? Are they not word for word as in the Greeke, and the very wordes of the holy Ghost? And if in these there be no accusatiõ of Papistical partiality, vvhy in the other? Lastly, are the auncient fathers, General Councels, the Churches of al the west part, that vse al these speaches & phrases now so many hundred yeres, are they al Papistical? Be it so, and let vs in the name of God folow them, speake as they spake, translate as they translated, interprete as they interpreted, because we beleeue as they beleeued. And thus far for defense of the old vulgar Latin translation, and why we translated it before al others: Now of the maner of translating the same.

Against D. Sand. Rocke pag. 147. Iun Comm. in canon. Cõc. Trid. sess. 4. Dcut. 3. & 11. Eph. 5. Luc. 1. Heb. 13.

Dcut. 1. Ἀνάμνησις Ioh. 14. 26. Luc. 16. v. 20.

Ra. Tho. 1580.

In ep. ad Hebr.

Ep. 14 & 16.

Dcut. 18. Io. 20. Dcut. 16. Iac. 2. 1 Tim. 5. Heb. 12. 1 Io. 3.

IN THIS OVR TRANSLATION, becauſe we wiſh it to be moſt ſincere, as becõmeth a Catholike tranſlation, and haue endeuoured ſo to make it: we are very preciſe & religious in following our copie, the old vulgar approued Latin: not onely in ſenſe, which we hope we alwaies doe, but ſometime in the very wordes alſo and phraſes, which may ſeeme to the vulgar Reader & to common Engliſh eares not yet acquainted therewith, rudeneſſe or ignorance: but to the diſcrete Reader that deepely weigheth and conſidereth the importance of ſacred wordes and ſpeaches, and how eaſily the voluntarie Tranſlatour may miſſe the true ſenſe of the Holy Ghoſt, we doubt not but our conſideration and doing therein, ſhal ſeeme reaſonable and neceſſarie: yea and that al ſortes of Catholike Readers wil in ſhort time thinke that familiar, which at the firſt may ſeeme ſtrange, & wil eſteeme it more, when they ſhal * otherwiſe be taught to vnderſtand it, then if it were the common knowen Engliſh. The maner of this tranſlation, and vvhat hath been obſerued therein.

* See the laſt Table at the end of the booke.

For example, vve tranſlate often thus, *Amen, amen, I ſay vnto you.* Vvhich as yet ſeemeth ſtrange but after a while it wil be as familiar, as *Amen* in the end of al praiers and Pſalmes. and euen as when we end with, *Amen*, it ſoundeth far better then, *So be it*: ſo in the beginning, *Amen Amen*, muſt needes by vſe and cuſtom ſound far better, then *Verily verily*. Vvhich in deede doth not expreſſe the aſſeueration and aſſurance ſignified in this Hebrue word. beſides that it is the ſolemne and vſual word of our Sauiour *to expreſſe a vehement aſſeueration, and therfore it not changed, neither in the Syriake nor Greeke, nor vulgar Latin Teſtament, but is preſerued and vſed of the Euangeliſtes and Apoſtles them ſelues, euen as Chriſt ſpake it, *propter ſanctiorem authoritatem*, as S. Auguſtine ſaith of this and of *Alleluia, for the more holy and ſacred authoritie therof. li. 2. Doct. Chriſt. c. 11.* And therfore do we keepe the word *Alleluia.* Apoc. 19. as it is both in Greeke and Latin yea and in al the Engliſh tranſlations, though in their bookes of common praier they tranſlate it, *Praiſe ye the Lord.* Againe, if *Hoſanna, Raca, Belial*, and ſuch like be yet vntranſlated in the Engliſh bibles, why may not we ſay, *Corbana*, and *Paraſceue*: ſpecially when they Engliſhing this later thus, *the preparation of the Sabboth*, put three wordes more into the text, then the Greeke word doth ſignifie. *Mar.* 15, 42. And others ſaying thus, After the day *of preparing*, make a cold tranſlation and ſhort of the ſenſe: as if they ſhould tráſlate, Sabboth *the reſting*. for, * *Paraſceue* is as ſolemne a word for the Sabboth eue, as *Sabboth* is for the Iewes ſeuenth day. and now among Chriſtians much more ſolemne, taken for Good-friday onely. Theſe wordes then we thought it far better to keepe in the text, and to tel their ſignification in the margent or in a table for that purpoſe, then to diſgrace bothe the text & them with tranſlating them. Such are alſo theſe wordes, *The Paſche. The feaſt of Azymes. The bread of Propoſition.* Vvhich they tranſlate *The Paſſouer, The feaſt of ſweete bread, The ſhewe bread.* But if *Pentecoſt* Act. 2 be yet vntrãſlated in their bibles, and ſeemeth not ſtrange: why ſhould not *Paſche* and *Azymes* ſo remaine alſo, being ſolemne feaſtes, as Pentecoſt was? or why ſhould they Engliſh one rather then the other? ſpecially whereas *Paſſouer* at the firſt was as ſtrange, as *Paſche* may ſeeme now, and perhaps as many now vnderſtand *Paſche*, as *Paſſouer*. and as for *Azymes*, when they Engliſh it, *the feaſt of ſweete bread*, it is a falſe interpretatiõ of the word, & nothing expreſſeth that which belongeth to the feaſt, concerning vnleauened bread. And as for their terme of *ſhewe bread*, it is very ſtrange and ridiculous. Againe, if *Proſelyte* be a receiued word in the Engliſh bibles *Mat.* 23. *Act.* 2: why may not we be bold to ſay, *Neophyte.* 1 Tim. 3. ſpecially when they tranſlating it into Engliſh, do falſely expreſſe the ſignifi-

Certaine vvordes not Engliſh nor as yet familiar in the Engliſh tongue.

See annot. Io. c. 8. v. 34. & Apoc. c. 19. v. 4

Amen.

Alleluia.

No. Teſt. an. 1580. Bib. an. 1577.

Mar. 14. v. 42.

Paraſceue.

Paſche.

Azymes.

Neophyte.

Act. 2. 10. Mat. 26. 17.

cation of the word thus, *a yong ſcholer*. Vvhereas it is a peculiar word to ſignifie them that were lately baptized, as *Catechumenus*, ſignifieth the newely inſtructed in faith not yet baptized, who it alſo a yong ſcholer rather then the other and many that haue been old ſcholers, may be *Neophytes* by differring baptiſme. And if *Phylacteries* be allowed for Engliſh *Mat.* 23. we hope that *Diſciples* alſo, *Prepare*, *Paraclete*, and ſuch like, wil eaſily grow to be currant and familiar. And in good ſooth there is in al theſe ſuch neceſſitie, that they can not conueniently be tranſlated. as when S. Paul ſaith, *circunciſo, non circumciſio.* Phil. 3. how can we but folow his very wordes and alluſion? And how is it poſſible to expreſſe *Euangelize*, but as vve do, *Euangelizet* for *Euangelium* being the Goſpel, what is, *Euangelizo* or *to Euangelize*, but to ſhew the glad tydings of the Goſpel, of the time of grace, of al Chriſts beneſites? Al which ſignification is loſt, by tranſlating as the Engliſh bibles do, *I bring you good tydings.* Luc. 2. 10. Therfore we ſay *Depoſitum*, 1 Tim. 6. and, *He exinanited* him ſelf, Philip. 2. and, *You haue reſtorifhed*, Philip. 4. and, *to exhauſt*, Hebr. 9, 28. becauſe vve can not poſſibly attaine to expreſſe theſe vvordes fully in Engliſh, and vve thinke much better, that the reader ſtaying at the difficultie of them, ſhould take an occaſion to looke in the table folovving, or otherviſe to aſke the ful meaning of them, then by putting ſome vſual Engliſh vvordes that expreſſe them not, ſo to deceiue the reader. Sometime alſo vve doe it for an other cauſe. as vvhen vve ſay, *The aduent of our Lord*, and, *Impoſing of handes*. becauſe one is a ſolemne time, the other a ſolemne action in the Catholike Church: to ſignifie to the people, that theſe and ſuch like names come out of the very Latin text of the Scripture. So did *Penance*, *doing penance*, *Chalice*, *Prieſt*, *Deacon*, *Traditions anlitar*, *boſt*, and the like (vvhich vve exactly keepe as Catholike termes) procede euen from the very vvordes of Scripture.

Vvhy vve ſay, *our Lord*, not, *the Lord* (but in certaine caſes) ſee the Annotations 1 *Tim.* 6. *pag.* 585.

Catholike termes proceding from the very text of Scripture.

Moreouer, we preſume not in hard places to mollifie the ſpeaches or phraſes, but religiouſly keepe them vvord for vvord, and point for point, for feare of miſsing, or reſtraining the ſenſe of the holy Ghoſt to our phantaſie. as Eph. 6. *Againſt the ſpirituals of vvickednes in the celeſtials*. and, *Vvhat to me and thee vvoman?* Io. 2. whereof ſee the Annotation vpon this place: and 1 Pet. 2. *As infants euen nevv borne, reaſonable, milke vvithout guile deſire ye.* Vve do ſo place, *reaſonable*, of purpoſe, that it may be indifferet both to infants going before, as in our Latin text: or to milke that folovveth after, as in other Latin copies and in the Greeke.

Certaine hard ſpeaches and phraſes.

The Proteſtats preſumptuous boldnes and libertie in tranſlating.

Io. 3 vve tranſlate, *The ſpirit breatheth vvhere he vvil &c.* leauing it indifferent to ſignifie either the holy Ghoſt, or vvinde: vvhich the Proteſtants tranſlating, *vvinde*, take avvay the other ſenſe more common and vſual in the auncient fathers. Vve tranſlate Luc. 8, 23. *They vvere filled*, not adding of our ovvne, *vvith vvatter*, to mollifie the ſentence, as the Proteſtants doe. and c. 22. *This is the chalice, the nevv Teſtament &c.* not, *This chalice is the nevv Teſtament.* likevviſe, Mat. 13. *Thoſe daies ſhal be ſuch tribulation &c.* not as the Aduerſaries, *In thoſe daies*, both our text and theirs being otherviſe. likevviſe Iac. 4. 6. *And giueth greater grace*, leauing it indifferent to the *Scripture*, or to the *holy Ghoſt*, both going before. Vvhereas the Aduerſaries to to boldly & preſumptuouſly adde, ſaying. *The Scripture giueth*, taking avvay the other ſenſe, which is far more probable. likevviſe *Hebr.* 12, 21 vve tranſlate, *So terrible vvas it vvhich vvas ſeen, Moyſes ſaid &c.* neither doth Greeke or Latin permit vs to adde, *that* Moyſes ſaid, as the Proteſtants preſume to doe. So vve ſay, *Men brethren*, *A vvidovv vvoman*, *A vvoman a ſiſter*, *Iames of Alphaus*, and the like. Sometime alſo we folow of purpoſe the Scriptures phraſe. as, *The bel of fire*, according to Greeke and Latin Act. 5.

Latin. vvhich we might say perhaps, *the fiery hel*, by the Hebrue phrase in such speaches, but not, *hel fire*, as commonly it is translated. Likevvise *Luc.* 4, 36. vvhat *vvord* is this, that in povver and authoritie he cómaundeth the vncleane spirits? as also, *Luc* 2. Let vs passe ouer, and see the *vvord* that is done. Vvhere we might say, *thing*, by the Hebrue phrase, but there is a certaine maiestie and more signification in these speaches, and therfore both Greeke & Latin keepe them, although it is no more the Greeke or Latin phrase, then it is the English. And vvhy should vve be squamish at nevv vvordes or phrases in the Scripture, vvhich are necessarie: vvhen vve do easily admit and folovv nevv vvordes coyned in court and in courtly or other secular vvritings?

Gehenna ignis.

Vve adde the Greeke in the margent for diuers causes. Sometime vvhen the sense is hard, that the learned reader may consider of it and see if he can helpe him self better then by our translation. as Luc 11. *Nolite extolli.* μὴ μετεωρίζεσθε. and againe, *Quod superest date elemosynam.* τὰ ἐνόντα. Sometime to take away the ambiguitie of the Latin or English. as Luc. 11. *Et domus supra domum cadet.* Vvhich we must needes English, *and house vpon house, shal fal*: by the Greeke, the sense is not, one house shal fal vpon an other. but, if one house rise vpon it self, that is, against it self, it shal perish, according as he speaketh of a kingdom deuided against it self, in the wordes before. And Act. 14. *Sacerdos Iouis qui erat.* in the Greeke, *qui*, is referred to Iupiter. Sometime to satisfie the reader, that might other wise conceiue the translation to be false. as *Philip.* 4. *v.* 6. *But in euery thing by praier*, &c. ἐν παντὶ προσευχῇ not, *in al praier*, as in the Latin it may seeme. Sometime when the Latin neither doth, nor can, reache to the signification of the Greeke word, we adde the Greeke also as more significant. *Illi soli seruies*, *him only shalt thou serue*, λατρεύσεις. And *Act.* 6. Nicolas a *stranger* of Antioche, προσήλυτος. and, Ro. 9. *The seruice*, ἡ λατρεία. and Eph. 1. to *perpetrate, instaurare omnia in Christo*, ἀνακεφαλαιώσασθαι. And, *Vvherein he hath gratified vs*, ἐχαρίτωσεν. & Eph. 6. *Put on the armour*, πανοπλίαν. and a number the like. Sometime, when the Greeke hath two senses, and the Latin but one, we adde the Greeke. 2. Cor. 1. *By the exhortation vvherevvith vve also are exhorted.* the Greeke signifieth also *consolation & c.* and 2 Cor. 10. *But hauing hope of your faith increasing, to be &c.* vvhere the Greeke may also signifie, *as* or *vvhen your faith increaseth.* Sometime for aduantage of the Catholike cause, when the Greeke maketh for vs more then the Latin. as, Seniores, πρεσβύτεροι. *Vt digni habeamini.* ἵνα καταξιωθῆτε. *Qui effundetur*, τὸ ἐκχυνόμενον, *Praecepta*, παραδόσεις. & Io. 21. ποίμαινε, *Pasce & rege.* And sometime to shew the false translation of the Heretike. as when Beza saith, *Hoc poculum in meo sanguine qui.* τὸ ποτήριον ἐν τῷ ἐμῷ αἵματι τὸ ἐκχυνόμενον. *Luc.* 22, &, *Quē oportet cælo cōtineri.* ὃν δεῖ οὐρανὸν δέξασθαι, *Act.* 3. Thus we vse the Greeke diuers waies, & esteeme of it as it is worthie, & take al cómodities there of for the better vnderstáding of the Latin, which being a translation, can not al waies attaine to the ful sense of the principal tonge, as vve see in al translations.

Act. 15. 1 *Thes.* 2. 1 *Cor.* 11.

The Greeke added often in the margent for many causes.

Act. 4.

Item vve adde the Latin vvord sometime in the margent, vvhen either vve can not fully expresse it. (as *Act.* 8. They tooke order for Steuens funeral, *Curauerunt Stephanum.* and, Al take not this vvord, *Non omnes capiunt.*) or vvhen the reader might thinke, it can not be as vve translate. as, *Luc.* 8. A storme of winde descended into the lake, and *they vvere filled, & complebantur.* and Io. 5. vvhen Iesus knevv that he had novv a long time, *quod iam multum temporis haberet.* meaning, in his infirmitie.

The Latin text sometime noted in the margent.

This precise folovving of our Latin text, in neither adding nor diminishing, is the cause why we say not in the title of bookes, in the first page, S. Matthew

In the beginning of bookes, Matthew, Paul &c. not S. Matthew, S. Paul &c.

thevv, S. Paul: becauſe it is ſo neither in Greeke nor Latin, though in the toppes of the leaues folovving, where vve may be bolder, we adde, S. Matthevv &c. to ſatisfie the reader. Much vnlike to the Proteſtants our Aduerſaries, vvhich make no ſcruple to leaue out the name of Paul in the title of the Epiſtle to the Hebrues, though it be in euery Greeke booke vvhich they tranſlate. And their moſt authoriſed Engliſh Bibles leaue out (Catholike) in the title of S. Iames Epiſtle and the reſt, vvhich vvere famouſly knovven in the primitiue Church by the name of *Catholicæ Epiſtolæ*. Euſeb. hiſt. Eccl. li. 2 c. 22.

Ed. an. 1579. 1598. an. 1577 1562.

An other reading in the margent.

Item vve giue the Reader in places of ſome importance, an other reading in the margent, ſpecially vvhen the Greeke is agreable to the ſame. as Io. 4. *tranſiet de morte ad vitam*. Other Latin copies haue, *tranſit*, and ſo it is in the Greeke.

The pointing ſometime altered.

Vve binde not our ſelues to the pointes of any one copie, print, or edition of the vulgar Latin, in places of no controuerſie, but folovv the pointing moſt agreable to the Greeke and to the fathers commentaries. As Col. 1, 10. *Ambulare dignè Deo, per omnia placentes.* *Vvalking vvorthy of God, in al things pleaſing,* ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκείαν. Eph. 1, 17. Vve point thus, *Deus Domini noſtri Ieſu Chriſti, pater gloriæ.* as in the Greeke, and S. Chryſoſtom, & S. Hierom both in text and commentaries. Vvhich the Catholike reader ſpecially muſt marke, leſt he finde fault, vvhen he ſeeth our tranſlation diſagree in ſuch places from the pointing of his Latin Teſtament.

The margent reading ſometime preferred before the text.

Vve tranſlate ſometime the vvord that is in the Latin margent, and not that in the text, when by the Greeke or the fathers we ſee it is a manifeſt fault of the writers heretofore, that miſtooke one vvord for an other. As, *In fine*, not, *in fide*, 1. Pet. 3. v. 8. *præſcientiam*, not, *præſcientiam*, 2 Pet. 1. v. 16. Heb. 13. *latuerunt*, not, *placuerunt*.

Thus we haue endeuoured by al meanes to ſatisfie the indifferent reader, and to helpe his vnderſtanding euery way, both in the text, and by Annotations: and withal to deale moſt ſincerely before God and man, in tranſlating and expounding the moſt ſacred text of the holy Teſtament. Fare vvel good Reader, and if we profit the any vvhit by our poore paines let vs for Gods ſake be partakers of thy deuout praiers, & together vvith humble and contrite hart call vpó our Sauiour Chriſt to ceaſe theſe troubles & ſtormes of his dereſt ſpouſe: in the meane time comforting our ſelues vvith this ſaying of S. Auguſtine: *That Heretikes, vvhen they receiue power corporally to afflict the Church, doe exerciſe her patience: but vvhen they oppugne her onely by their euil doctrine or opinions, then they exerciſe her vviſedom.* De ciuit. Dei li. 18. ca. 51.

THE SIGNIFICATION OR MEANING OF THE NVMBERS AND MARKES vſed in this Nevv Teſtament.

THE numbers in the inner margent of the text, ſhevv the number of verſes in euery Chapter.

The numbers in the Argumentes before euery Chapter, point to the ſame numbers of verſes in the text, treating of the ſame matter.

The numbers in the beginning of the Annotations, ſignifie, that the Annotation is vpon ſuch a verſe of the text.

The numbers in the inner margent, or els vvhere, ioyned to the citations of Scripture, if they be vvritten thus, Gen. 4. 16. the firſt is the chapter, the ſecond is the verſe. If thus, Gen. 4. 16. both are the Chapters. If thus, Gen. 4, 16. 17. 18. the firſt is the chapter, al the reſt, the verſes. If thus, Gen. 4, 16. 5, 7. it ſignifieth, chap. 4. verſ. 16. and chap. 5. verſ. 7.

† This croſſe ſignifieth the beginning of euery verſe.

* This marke in the text, ſignifieth that there is an Annotation vpon that vvord or vvordes vvhich folovv the ſaid marke.

* This ſtarre in the text, or in the Annotatiõs, ſignifieth the allegations cited ouer againſt the ſame in the margent, or ſome other thing anſvvering therevnto.

‖ This marke ſhevveth an other reading in the margent. And if there be nothing in the margent, it ſignifieth that thoſe vvordes are not in ſome copies.

a a b b These notes in the text, referre the reader to the ſelf ſame in the margent.

Mt. for Matthevv.

Mr. for Marke.

¶ This marke ſignifieth the ending of Goſpels and Epiſtles.

Their beginning is knovven by the margent, vvhere directly at the beginning of them, is ſet, *The Goſpel*, or, *The Epiſtle vpon ſuch a day.* And if it could not be ſo ſet directly (becauſe of other marginal notes) then [b] is the marke of their beginning. And if ſome fevv by ouerſight be not noted in the margent, it is ſupplied in the table of Epiſtles and Goſpels, at the end of this booke.

THE BOOKES OF THE NEVV Testament, according to the counte of the Catholike Churche.

4 GOSPELS.	The 2 Epistle to the Thessalonias.
The Gospel of S. Matthevv.	The 1 Epistle to Timothee.
The Gospel of S. Marke.	The 2 Epistle to Timothee.
The Gospel of S. Luke.	The Epistle to Titus.
The Gospel of S. Iohn.	The Epistle to Philemon.
The ACTES of the Apostles.	The Epistle to the Hebreyves.
S. PAVLES EPISTLES.	THE 7 CATHOL. EPISTLES.
The Epistle to the Romanes.	The Epistle of S. Iames.
The 1 Epistle to the Corinthians.	The 1 Epistle of S. Peter.
The 2 Epistle to the Corinthians.	The 2 Epistle of S. Peter.
The Epistle to the Galatians.	The 1 Epistle of S. Iohn.
The Epistle to the Ephesians.	The 2 Epistle of S. Iohn.
The Epistle to the Philippians.	The 3 Epistle of S. Iohn.
The Epistle to the Colossians.	The Epistle of S. Iude.
The 1 Epist. to the Thessalonians.	The APOCALYPSE of S. Iohn.

1. The infallible authoritie and excellencie of them above al other writings.

S. Augustine lib. 11. cont. Faustum. cap. 5.

THe excellencie of the Canonical authoritie of the old and new Testament, is distincted from the bookes of later writers: which being confirmed in the Apostles times, by the successions of Bishops, and propagations of Churches, is placed as it were in a certaine throne on high, wherevnto euery faithful & godly vnderstanding must be subiect and obedient. There, if any thing moue or trouble thee as absurd, thou maiest not say, The author of this booke held not the truths but, either the copie is faultie, or the Translatour erred, or thou vnderstandest not. But in the workes of them that wrote afterward, which are conteined in infinite bookes, but are in no case equal to that most sacred authoritie of CANONICAL SCRIPTVRES: in which soeuer of them is found euen the same truth, yet the authoritie is far vnequal.

2 The discerning of Canonical from not Canonical, and of their infallible truth, and sense, commeth vnto vs, only by the credite we giue vnto the CATHOLIKE CHVRCHE: through whose cõmendation we beleeue both the Gospel and Christ himself. Whereas the Sectaries measure the matter by their fantasies and opinion.

S. Augustine cont. Epist. fundamenti cap. 5.

I for my part, would not beleeue the Gospel, vnles the authoritie of the CATHOLIKE CHVRCH moued me. They therfore whom I obeied saying, Beleeue the Gospel: why should I not beleeue them saying, Beleeue not * Manichæus? Choose whether thou wilt. If thou wilt say, Beleeue the Catholikes: loe they warne me that I giue no credite vnto you: and therefore beleeuing them, I must needes not beleeue thee. If thou say, Beleeue not the Catholikes: it is not the right way, by the Gospel to driue me to the faith of Manichæus, becausse I beleeued

Luther. Calvin.

ued the Gospel it self by the preaching of Catholikes.

Against li. de virgin. velandis. cap. 14.

I see that concerning Christ him self, I haue beleeued none, but the confirmed and assured opinion of peoples and nations: and that these peoples haue on euery side possessed the mysteries of the CATHOLIKE CHVRCH. Vvhy should I not therfore most diligently require, specially among them, what Christ commaunded, by vvhose authoritie I vvas moued to beleeue, that Christ did commaund some profitable thing? Vvilt thou (ô Heretike) tel me better vvhat he said? vvhom I vvould not thinke to haue been at al, or to be, if I must beleeue, because thou saiest it. Vvhat grosse madnes is this, to say, Beleeue the Catholikes, that Christ is to be beleeued: and learne of vs, vvhat he said.

Against epist. Fundam. li. 11. cap. 1.

Thou seest then in this matter what force the authoritie of the CATHOLIKE CHVRCH hath, vvhich euen from the most grounded and founded seates of the Apostles, is establisshed vntil this day, by the line of Bishops succeding one an other, & by the consent of so many peoples. *Vvherein* thou saiest, This is *Scripture*, or, this is such an Apostles, that is not: because this foundeth for me, and the other against me, Thou then art the rule of truth. vvhatsoeuer is against thee, is not true.

1 No heretikes haue right to the Scriptures, but are vsurpers: the Catholike Church being the true owners and faithful keepers of them. Heretikes abuse them, corrupt them, and vtterly seeke to abolish them, though they pretend the contrarie.

Tertullian li. De præscriptionibus, *bringeth in the* CATHOLIKE CHVRCH *speaking thus to all Heretikes.*

Vvho are you, vvhen, and from vvhence came you? vvhat doe you in my possession, that are none of mine? by vvhat right (Marcion) doest thou cut dovvne my wood? vvho gaue the licence (ô Valentine) to turne the course of my fountaines? by vvhat authoritie (Apelles) doest thou remoue my bounders? and *you the rest, vvhy do yovv sovv and feede for these companions at your pleasure? It is my possession, I possesse it of old, I haue assured originis thereof, euen from those authors vvhose the thing vvas. I am the heire of the Apostles. As they prouided by their Testament, as they comitted it to my credite, as they adiured me, so doe I hold it. You surely they disherited alvvaies and haue cast you of, as forainers, as enemies.

ô *Luther, Zuinglius, Caluin.*

* *Their fabulers & folovvers.*

Against in the same booke.

Encountering vvith such by Scriptures, auaileth nothing, but to ouerturne a mans stomake or his braine. This heresie receiueth not certaine Scriptures: and if it do receiue some, yet by adding and taking avvay, it peruerteth the same to serue their purpose: and if it receiue any, it doth not receiue them vvholy: and if after a sort it receiue them vvholy, neuertheles by diuising diuers expositions, it turneth them cleane an other vvay &c.

4 Yet do they vaunt them selues of Scriptures exceedingly, but they are neuer the more to be trusted for that.

5. Hierom aduersus Luciferianos in fine.

Let them not flatter them selues, if they seeme in their ovvne conceite to affirme that vvhich they say, out of the chapters of Scripture: vvhereas the Diuel also spake some thinges out of the Scriptures, and the Scriptures consist not in the reading, but in the vnderstanding.

Here perhaps some man may aske, vvhether also vse not the testimonies of diuine Scripture. Yes in deede do they, and that vehemently. For thou shalt see them flie through euery one of the sacred bookes of the Lavv, through Moyses, the bookes of the kings, the Psalmes, the Apostles, the Gospels, the Prophets. For, vvhether among their ovvne fellowes, or strangers: vvhether priuatly, or publikely: vvhether in talke, or in their bookes: vvhether in banketts, or in the streates they (I say) allege nothing of their ovvne, vvhich they endeuour not to shadow vvith the vvordes of Scripture also. Read the vvorkes of Paulus Samosatenus, of Priscillian, of Eunomian, of Iouinian, * of the other plagues & pestilences: thou shalt finde an infinite heape of examples, no page in a manner omitted or voide, vvhich is not painted and coloured with the sentences of the new or old testament. But they are so much the more to be taken heede of, & to be feared, the more secretly they lurke vnder the shadowes of Gods diuine law. For they knovv their stinkes vvould not easily please any man almost, if they were breathed out nakedly & simply them selues alone, & therfore they sprinkle them as it vvere vvith certaine pretious spices of the heauenly vvord: to the end that he vvhich would easely despise the errour of man, may not easely contemne the oracles of God. So that they doe like vnto them, vvhich vvhen they vvil prepare certaine bitter potions for children, do first anoint the brimmes of the cup vvith honie, that the vnwarie age, vvhen it shal first feele the svvetnes, may not feare the bitternes.

* Of Caluin, of Basel, of the rest.

§ The cause vvhy, the Scriptures being perfit, yet vve vse other Ecclesiastical vvritings and tradition.

Vincentius Lirinensis in his golden booke before cited, aduersus prophanas hæreses Nouationes.

Here some man perhaps may aske, for asmuch as the Canon of the Scriptures is perfit, and in all pointes very sufficient in it self, vvhat needs it there, to ioyne thereunto the authoritie of the* Ecclesiastical vnderstanding? for this cause surely, for that all take not the holy Scripture in one and the same sense, because of the deepenes thereof. but the speaches thereof, some interpret one vvay, & some an other vvay, so that there may almost as many senses be picked out of it, as there be men. for, Nouatian doth expound it one vvay, and Sabellius, an other vvay, othervvise Donatus, othervvise Arius, Eunomius, Macedonius, othervvise Photinus, Apollinaris, Priscillianus, othervvise Iouinian, Pelagius, Celestius, lastly othervvise Nestorius.* And therfore very necessarie it is, because of so great vvindinges and turninges of diuers errours, that the line of Propherical and Apostolical interpretation, be directed according to the rule of the Ecclesiastical and Catholike sense or vnderstanding.

* So he calleth the Churches sense, and the fathers interpretations of Scripture.

* Othervvise vvicklefe, Luther, Caluin, Puritanes.

S. Basil li. de Spiritu sancto cap. 27.

Of such articles of religion as are kept and preached in the Churche, some vvere taught by the vvritten vvord, other some vve haue receiued by the tradition of the Apostles, deliuered vnto vvas it vvere from hand to hand in mysterie secretly: both vvhich be of one force to Christian religion: and this no man vvil deny that hath any litle skill of the Ecclesiastical rites or customes. for if vve goe about to reiect the customes not conteined in Scripture, as being of smal force, vve shal vnvvittingly and vnavvares mangle the GOSPEL it self in the principal partes thereof, yea rather, vve shal abridge the very preaching of the Gospel, and bring it to a bare name.

THE

THE SVMME OF THE NEW TESTAMENT.

THAT which was the ſumme of the Old Teſtament, to wit, Chriſt and his Church, as S. Auguſtine ſaith catechizing the ignorant: the very ſame is the ſumme of the New Teſtament alſo. For (as the ſame S. Auguſtine ſaith againe) In the Old Teſtament there is the occultation of the New: and in the New Teſtament there is the manifeſtation of the Old. And in another place: In the Old doth the New lye hidden, and in the New doth the Old lye open. And therupon our Sauiour ſaid: I am not come to breake the Law or the Prophets, but to fulfill them. For aſſuredly I ſay vnto you, til heauen and earth paſſe, one iote or one title ſhall not paſſe of the Law, till all be fulfilled. In which wordes he ſheweth plainely, that the new Teſtament is nothing els but the fulfilling of the old. Aug. de cat. rud. cap. 3. 4. Super Exod. q. 73. Mat. 5.

Therfore to come to the partes: The Goſpels doe tell of Chriſt himſelfe (of whom the Old Teſtamẽt did foretell) and that euen from his coming into the world, vnto his going out therof againe. The Actes of the Apoſtles doe tell of his Church beginning at Hieruſalem the headcitie of the Iewes, and of the propagation therof to the Gentiles and their headcitie Rome. And the Apocalypſe doth propheſie of it euen to the conſummation therof, which ſhal be in the end of the world. The Epiſtles of the Apoſtles do treat partly of ſuch queſtions as at that time were moued, partly of good life and good order.

The Summe of the 4 Goſpels.

THe Goſpels doe tell hiſtorically the life of our Lord Ieſus, ſhewing plainely, * that he is Chriſt or the king of the Iewes, whom vntil then al the time of the Old Teſtament, they had expected: and withal, that they of their owne mere malice and blindnes (the iniquitie beginning of the Seniors, but at the length the multitude alſo conſenting) would not receaue him, but euer ſought his death: which for the Redemption of the world, he at length permitted them to compaſſe, they deſerning thereby moſt iuſtely to be refuſed of him, and ſo his Kingdom or Church to be taken away from them, and giuen to the Gentils. For the gathering of which Church after him, he chooſeth Twelue, and appointeth one of them to be the cheefe of al, with inſtructions both to them and him accordingly. Io. 20, 31.

The ſtorie hereof is written by foure: who in Ezechiel and in the Apocalypſe are likened to foure liuing creatures, euery one according as his booke beginneth. S. Matthew to a Man, becauſe he beginneth with the pedegree of Chriſt as he is man. S. Marke to a Lion, becauſe he beginneth with the preaching of S. Iohn Baptiſt, as it were the roaring of a lion in the wildernes. S. Luke to a Calfe, becauſe he beginneth with a prieſt of the Old Teſtament (to wit, Zacharie the father of S. Iohn Baptiſt) which Prieſthood was to ſacrifice calues to God. S. Iohn to an Egle, becauſe he beginneth with the Diuinitie of Chriſt, flying ſo high as more is not poſſible. Ezc. 1. Apoc. 4.

The first three do report at large what Christ did in Galilee, after the imprisonment of S. Iohn Baptist. Wherefore S. Iohn the Euangelist writing after them all, doth omit his doinges in Galilee (saue onely one, which they had not written of, the wonderful bread which he told the Capharnaites he could and would giue, Io. 6.) and reporteth first, what he did whiles Iohn Baptist as yet was preaching and baptizing: then, after Iohns imprisoning, what he did in Iurie euery yere about Easter. But of his Passion all foure do write at large.

Where it is to be noted, that from his baptizing (which is thought to haue been vpon Twelfthday, what time he was beginning to be about 30 yere old, Luk. 3.) vnto his passion, are numbred three munthes and three yeres, in which there were also 4 Easters.

The argument of S. Matthewes Gospel.

S. Matthewes Gospel may be well diuided into fiue partes. The first parte, as touching the Infancie of our Lord Iesus: Chap. 1 and 2.

The second, of the preparation that was made to his manifestation: chap. 3. and a piece of the 4.

The third, of his manifesting of him selfe by preaching and miracles, and that in Galilee: the other piece of the 4. chap. vnto the 19.

The fourth, of his comming into Iurie, toward his Passion: chap. 19. and 20.

The fifth, of the Holy weeke of his Passion in Hierusalem: chap. 21 vnto the end of the booke.

Of S. Matthew we haue Mat. 9. Mar. 2. Lu. 5: How being before a Publican, he was called of our Lord, and made a Disciple. Then Luk. 6. Mar. 3. Mat. 10: How out of the whole number of the Disciples he was chosen to be one of the twelue Apostles. And out of them againe he was chosen (and none but he and S. Iohn) to be one of the foure Euangelistes. Among which foure also, he was the first that wrote, about 8 or 10 yeres after Christes Ascension.

THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO MATTHEW.

CHAP. I.

*The pedegree of Iesus, to shew that he is Christ, promised to * Abraham and * Dauid. 11. That he was conceiued and borne of a Virgin, as Esay prophecied of him.*

THE FIRST part of this Gospel, of the Infancie of our Sauiour Christ.

Gen. 12. 22. 2. Reg. 7. Psal. 131. Luc. 3, 31.

1 THE booke of the * generation of IESVS Christ, the sonne of Dauid, the sonne of Abraham.

This Gospel is most solemly sung in holy Church at Mattins vpō Christmas day.

As also it is the Gospel of the *Conception* and *Nativitie* of our B. Lady: becauſe here is declared the pedegree of her also.

Gen. 21. 25. 29. 38. 1 Par. 2, 5. Ruth. 4, 18.

2 †* Abraham begat Isaac, And Isaac begat Iacob. And Iacob begat Iudas and
3 his brethren: † And Iudas begat Phares and Zaram of [a] Thamar. * And Phares be-
4 gat Esron. And Esron begat Aram. † And Aram begat Aminadab. And Aminadab begat Naasson. And Naasson begat
5 Salmon. † And Salmon begat Booz of Raab. And Booz be-
6 gat Obed of Ruth. And Obed begat Iesse. † And Iesse begat Dauid the King.

2 Re. 12, 24. 1 Par. 3, 10.

And * Dauid the King begat Salomon of her that was the
7 vvife of Vrias. † And * Salomon begat Roboam. And Ro-
8 boam begat Abia. And Abia begat Asa. † And Asa begat Iosaphat. And Iosaphat begat Ioram. And Ioram begat Ozias.
9 † And Ozias begat Ioatham. And Ioatham begat Achaz. And
10 Achaz begat Ezechias. † And Ezechias begat Manasses. And
11 Manasses begat Amon. And Amon begat Iosias. † And Iosias begat Iechonias & his brethren * in the Transmigration of Babylon.

4 Reg. 24. 2. Par. 36. 1 Par. 3. 1 Esd. 3.

12 † And after the Transmigration of Babylon, * Iechonias
13 begat Salathiel. * And Salathiel begat Zorobabel. † And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim
14 begat Azor. † And Azor begat Sadoc. And Sadoc begat Achim.
15 And Achim begat Eliud. † And Eliud begat Eleazar. And
16 Eleazar begat Mathan. And Mathan begat Iacob. † And Iacob

begat "Ioseph the "husband of MARIE: "of vvhom vvas borne IESVS, vvho is called CHRIST. 4

"de quæ

†Therefore al the generations from Abraham vnto Dauid, 17 fourtene generations. And from Dauid to the Transmigration of Babylon, fourtene generations. And from the Transmigration of Babylon vnto CHRIST, fourtene generations.

The Gospel vpō Christmas eue. and Vpon S. Iosephs day the 19 of Marche.

† And the generation of CHRIST vvas in this vvise. 18 When his mother MARIE vvas spoused to Ioseph, before they came together, she vvas found to be vvith childe by the Holy Ghost. †Wherevpon Ioseph, for that he vvas a iust man, 19 & vvould not * put her to open shame: vvas minded secretely to dimisse her. †But as he vvas thus thinking, behold the 20 Angel of our Lord appeared to him in sleepe saying: Ioseph sonne of Dauid, feare not to take MARIE thy vvife. for that vvhich is "borne in her, is of the Holy Ghost. † And she shal 21 bring forth a sonne: and thou shalt call his name "IESVS. For he shal saue his people from their sinnes. ‡ † And 22 al this vvas done that it might be fulfilled vvhich our Lord spake by the Prophet saying. †*Behold "a Virgin shal be vvith childe,* 23 *and "bring forth a sonne, and they shal call his name Emmanuel,* vvhich being interpreted is, *God vvith vs.* †And Ioseph rising vp from sleepe, 24 did as the Angel of our Lord cōmaunded him, and tooke his vvife. †And he knevv her not "til she brought forth her "first- 25 borne sonne: and called his name IESVS.

Deu. 24. 1.

"IESVS an Hebrue Word, in English SAVIOVR.

Esa. 7. 14.

ANNOTATIONS
CHAP. I.

1. Thamar.] Christ abhorred not to take flesh of some that were il, as he chose Iudas among his Apostles: Let not vs disdaine to receaue our spiritual birth and sustenance of such as be not alwayes good.

16. Ioseph.] Ioseph marying our Lady as neere of kinne (for so was the * law) by his pedegree sheweth hers, and consequently Christs pedegree from Dauid. Nu. 36.

16. Husband.] True and perfect mariage, and continual liuing in the same, without carnal copulation. *Aug. lib. 2. Consen. Euang. c. 1.*

20. Borne in her.] The triple good or perfection of mariage accomplished in the parents of Christ, to wit, Issue, Fidelitie, Sacrament. *Aug. de nup. & conc. li. 1. c. 11.*

Virginitie preferred.

23. A Virgin.] Our Sauiour borne in mariage, but yet of a Virgin, would honour both states: and withal, teacheth vs agaynst Iouinian the old Heretike and these of our time, that virginity and the continent life are preferred before mariage that hath carnal copulation. *See S. Hierom. adu. Iouin.* and *S. Greg. Nazianz. Ser. 20. de studio in pauperes, in initio.*

23. A Virgin.] As our Ladie both a virgin and a mother, brought forth Christ the head corporally: so the Churche a virgin and a mother, bringeth forth the members of this head spiritually. *Aug. li. de Virg. ca. 2.*

Our B. Ladies perpetual virginity.

23. And bring forth.] The Heretike Iouinian is here refuted, holding that her virginity was corrupted in bringing forth Christ. *Aug. hær. 28. Li. 1 cont. Iulian. c. 2.*

25. Til,

25. Til, First-borne.] Heluidius of old abused these wordes, til, and, first-borne, against the perpetual virginity of our B. Ladie. *Hiero. cont. Helu.* Which truth though not expressed in Scripture, yet our Aduersaries also do graunt, and Heluidius for denial therof was condemned for an heretike by tradition only. *Aug. hær. 10.* Tradition.

CHAP. II.

The Gentils come vnto Christ with their offrings, and that so openly, that the IEWes can not pretend ignorance. 3 The IEWes with Herode conspire against him. 13 He therevpon flieth from them into Aegypt. 16 They afterward, seing their subtelties preuailed not, imagined to oppresse him by open persecution. 19 But they at length dyed, and he returneth to the land of Israel: al according to the Scriptures.

Luc. 2, 7. 1 WHEN IESVS therfore vvas * borne in Beth-
lehem of Iuda in the dayes of Herod the King,
"behold, there came Sages from the East to Hieru-
2 salem, † saying, vvhere is he that is borne King of
the Ievves? For vve haue seene his "starre in the East, and "are
3 come to adore him. † And Herod the King hearing this, vvas
4 troubled, & al Hierusalem vvith him. † And assembling toge-
ther al the high Priestes & the Scribes of the people, he inqui-
5 red of them vvhere Christ should be borne. † But they sayd to
him, In Bethlehē of Iuda. For so it is vvritten by the Prophet:
Mich. 5, 2. 6 † *And thou Bethlehem the land of Iuda, art not the least among the Princes of Iuda: for out of thee shal come forth the Capitaine that shal rule my people Israel.*
7 † Then Herod secretly calling the Sages, learned diligently of
8 them the time of the starre which appeared to them: † and sen-
ding them into Bethlehem, sayd, Goe, and inquire diligently
of the childe: and when you shal finde him, make reporte to
me, that I also may come and adore him.
9 † Who hauing heard the king, went their way: and behold
the starre which they had seen in the East, went before them,
10 vntil it came & stoode ouer, where the childe was. † And seing
11 the starre, they reioyced vvith exceding great ioy. † And en-
tring into the house, they found the childe vvith MARIE
his mother, & falling dovvne "adored him: and opening their
Psa. 71, 10. "treasures, they offered to him *" giftes: gold, frankincense, &
12 myrrhe. † And hauing receiued an answver in sleepe that they
should not returne to Herod, they vvent backe an other vvay
into their countrey. ¶

The holy feast of the *Epiphanie* called *Twelfth-day* the 6 of Ianuarie. vpon which day this is the Gospel.

13 † And after they vvere departed, behold an Angel of our
Lord appeared in sleepe to Ioseph, saying: Arise, & take the
childe & his mother, & flee into Ægypt: and be there vntil
I shal tel the. For it vvil come to passe that Herod vvil seeke
14 the childe to destroy him. † Who arose, & tooke the childe

The Gospel of *Childermas* day.

and his mother by night, and retyred into Ægypt: and he
vvas there vntil the death of Herod: † that it might be fulfil- 15
led vvhich vvas ſpoken of our Lord by the Prophet, ſaying, *Oſ.* 11,1.
Out of Ægypt haue I called my ſonne.

The Martyrdō of the holy *Innocents*, whoſe holy day is kept the 28 of Decembre.

† Then Herod perceauing that he vvas deluded by the Sa- 16
ges, Was exceding angrie: and ſending murdered al the men
children that vvere in Bethlehem, & in al the borders therof,
from tvvo yere old & vnder, according to the time vvhich he
had diligently ſought out of the Sages. † Then was fulfilled 17
that vvhich vvas ſpoken by Ieremie the Prophet ſaying,
† *A voice in Rama vvas heard, crying out & much vvayling: Rachel bevvayling* 18 *Ierem.* 31,
her children, & vvould not be comforted, becauſe they are not. ‡ 15.

The Goſpel on Twelfth eue.

† But vvhen Herod vvas dead, behold an Angel of our Lord 19
appeared in ſleepe to Ioſeph in Ægypt, † ſaying, Ariſe, and take 20
the childe & his mother, & goe into the land of Iſrael. for
they are dead that ſought the life of the childe. † Who aroſe, & 21
tooke the childe & his mother, and came into the land of Iſ-
rael. † But heating that Archelaus reigned in Ievvrie for Herod 22
his father, he feared to goe thither: and being vvarned in ſleepe
retyred into the quarters of Galilee. † And coming he dvvelt 23
in a citie called Nazareth: that it might be fulfilled vvhich vvas
ſayd by the Prophetes: That he ſhal be called a Nazarite.

ANNOTATIONS
CHAP. II.

1. *Behold.*] Our Lordes apparition or Epiphanie to theſe Sages being Gentils, their Pilgrimage to him, and in them the firſt homage of Gentilitie done vnto him the twelfth day after his Natiuitie: and therfore is *Twelfth day* highly celebrated in the Catholike Churche for ioy of the calling of vs Gentils. His baptiſme alſo and firſt miracle are celebrated on the ſame day.

2. *Starre.*] Chriſts Natiuitie depended not vpon this ſtarre, as the Priſcillianiſts falſely ſurmiſed: but the ſtarre vpon his Natiuitie, for the ſeruice wherof it was created. *Greg. Ho. 10.*

4. *Come to adore.*] This coming ſo far of deuotion to viſite and adore Chriſt in the place of his birth, was proprely a Pilgrimage to his perſon: and warranteth the faithful in the like kind of external worſhip done to holy perſons, places, and things. Pilgrimage.

4. *Inquired of them.*] The high Prieſts were rightly conſulted in quaſtion of their law and religion, and be they neuer ſo il, are often forced to ſay the truth by priuilege of their vnction: as here and after, they did concerning the true Meſſias.

11. *Adored him*] This body (*ſaith S. Chryſoſtom.*) the Sages adored in the cribbe. Let vs at the leaſt imitate them: thou ſeeſt him not now in the cribbe, but on the altar: not a woman holding him, but the Prieſt preſent, and the Holy Ghoſt powred out aboundantly vpon the ſacrifice. *Ho. 24. in 1. Cor. Ho. 7. in Mt. Ho. de ſanctō Philogonio.* Adoratiō of the B. Sacrament.

11. *Treaſures.*] Theſe treaſures are as it were the firſt fruites of thoſe riches and gifts, which (according to the Prophecies of Dauid and Eſay) Gentilitie ſhould offer to Chriſt and his Churche, and now haue offered, ſpecially from the time of Conſtantine the Great. As alſo theſe three Sages, being principal men of their Countrie, repreſent the whole ſtate of Princes, kings, and Emperours, that were (according to the ſaid Prophecies) to beleeue in Chriſt, to humble themſelues to his croſſe, to foſter, enriche, adorne and defend his Church. Wherevpon it is alſo a very conuenient and agreable tradition of antiquitie, and a receiued opinion among the faithful, * not lacking teſtimonies of ancient writers, and much for the honour of our Sauiour, that theſe three alſo were kings: to Witte, either according to the ſtate of thoſe Countries, * where the Princes The three kings. *Pſal. 71. Eſa. 60. Chryſ. Theophyl. Cir. de Diuinat. Plin. li. 30.*

were

Esther 1, 11. 12. Tob. 2. Amb. 1. Off. c. 12.

were Magi, and * Magi the greatest about the Prince: or as we read in the Scriptures, of Melchisedec king of Salem, and many other kings that dwelt within a small compasse: or as * Iobes three friendes are called kings. These are commonly called the three kings of Colen, because their bodies are there, translated thither from the East Countrie: their names are said to haue been Gaspar, Melchior, Baltasar.

11. *Gifts.*] These Sages were three, and their gifts three, and eche one offered euerie of the three, to expresse our faith of the Trinitie. The Gold, to signifie that he was a King: the franckincense, that he was God: the myrrhe, that he was to be buried as man. *Aug. ser. 1. de Epiph.*

15. *Out of Aegypt.*] This place of the Prophete (and the like in the new Testament) here applied to Christ, whereas in the letter it might seeme otherwise, teacheth vs how to interprete the old Testament, and that the principal sense is of Christ and his Churche.

16. *Murdered.*] By this example we learne how great credite we owe to the Churche in Canonizing Saints, and celebrating their holy daies: by whose only warrant, without any word of Scripture, these holy Innocents haue been honoured for Martyrs, and their holy day kept euer since the Apostles time, although they died not voluntarily, nor al perhaps circuncised, and some the children of Pagans. *Aug. ep. 28. Orig. ho. 3. in diuers.* Canonizing of Saincts.

CHAP. III.*

Iohn Baptist by his Eremites life, by his preaching and baptisme, calleth al vnto penance, to prepare them to Christ. 10. He preacheth to the Pharisees and Sadducees, threatening them (vnles they truly doe penance) reprobation here and damnation hereafter: and so saluation sendeth them to Christ and his baptisme. Which being far more excellent then Iohns, yet Christ him self among those penitents vouchsafeth to come vnto Iohns baptisme. Where he hath testimonie from heauen also.

THE SE-cond part of this Gospel, Of the Preparatiō that was made to the manifestation of Christ.

Mt.1,4. Luc.3,3. 1 AND in those dayes * cometh Iohn the Baptist
2 preaching in the ‖ desert of Ievvrie, † & saying,
Es.40,3 ‖Doe penance: for the Kingdom of heauen is at
3 hand. †For this is he that vvas spoken of by Esay
the Propher, saying, *A voyce of one crying in the desert,*
4 *prepare ye the way of our Lord, make straight his pathes.* †And the sayd Iohn had his garment of camels heare, & a girdle of a skinne about his loynes: and his meate was locustes & vvilde honie.

5 †Then vvent forth to him Hierusalem & al Ievvrie, and
6 al the countrey about Iordan: †& vvere baptized of him in
7 Iordan, ‖confessing their sinnes. †And seeing many of the Pharisees & Sadducees coming to his baptisme, he sayd to them.

Ye vipers brood, vvho hath shevved you to flee from the
8 vvrath to come? †Yeld therfore ‖ fruite vvorthie of penance.
9 †And delite not to say vvithin your selues, vve haue Abraham to our father. for I tel you that God is able of these
10 stones to raise vp children to Abraham. †For novv the ‖ axe
Mr.1,8 is put to the roote of the trees. Euery tree therefore that doth ::not yeld good fruite, shal be cut dovvne, & cast into the fyre.
Lu.3,16. Io.1,26. Act. 11, 16.19,4. 11 †* I in deede baptize you ‖in vvater vnto penance. but he that shal come after me, is stronger then I, vvhose shoes I am not vvorthie to beare, he shal baptize you in the Holy Ghost & fire

:: It is not only damnable, to doe il: but also, not to doe good. *Aug. Ser. 61 de temp.*

& fire. †Whoſe fanne is in his hand, and he ſhal cleane purge 12
his [a] floore: and he vvil gather his vvheate into the barne, but
the chaffe he vvil burne vvith vnquencheable fire.

†Then cometh IESVS from Galilee to Iordan, vnto Iohn, 13
to be baptized of him. †But Iohn ſtayed him, ſaying, I ought 14
to be baptized of thee, and comeſt thou to me? †And IESVS 15
anſvvering, ſayd to him, Suffer me for this time. for ſo it be-
commeth vs to fulfil al iuſtice. Then he ſuffered him. †And 16
IESVS being baptized, forthvvith came out of the vvater:
and loe the heauens vvere [a] opened to him: and he ſavv the Spi-
rit of God deſcending as a doue, & coming vpon him. †And 17
behold a voyce from heauen ſaying, This is my beloued
ſonne, in vvhom I am vvel pleaſed.

ANNOTATIONS
CHAP. III.

Eremites.

Magdeb. Cent. 5. c. 6. pag. 711. Cent. 1. li. 1. c. 10. Cytraeus in 3. cap. Mat. Bucerus ibid.

1. Deſert.] Of this Word *deſert* (in Greeke ερημος) commeth the name *Eremites*, and *Eremite*, that liue a religious and auſtere life in deſerts and ſolitarie places, by the example of S. Iohn Baptiſt, whom the holy Doctors therfore call the Prince and as it were the author of ſuch profeſſion. *S. Chryſ. ho. 1 in Marcum & ho. de Io. Baptiſta. Hiero. ad Euſtoch. de cuſtod. virg. Iſid. li. 2. c. 13 de diu. off. Bernardus de excel. Io. Baptiſta.* Where with the Proteſtants are ſo offended that * they ſay, S. Chryſoſtom ſpake raſhly and vntruely. And no maruel, for whereas the Euangeliſt him ſelf in this place maketh him a perfect paterne of penance and Eremitical life, for deſert or wildernes, for his rough and rude apparel, for abſtayning from al delicate meates (according to our Sauiours teſtimonie alſo of him Mt. 11, 8 & Luc. 7, 33) they are not aſhamed to peruert all with this ſtrange commentarie, that it was a deſert * full of townes and villages, his garment was * chamlet, his meate * ſuch as the countrey gaue and the people there vſed: to make him thereby but a common man like to the reſt, in his maner of life: cleane againſt Scriptures, fathers, and reaſon.

See Canif. de verb. Dei corruptelis li. 1. c. 2. 3. 4.

Penance.

Mt. 4, 17. Lu. 13, 1-5. Lu. 24, 47. Act. 2, 38. 26, 20. Annot. in hunc locũ. Serm. in fam. & ſanct.

2. Doe penance.) So is the Latin, Word for Word, ſo readeth al antiquitie, namely S. Cyprian ep. 52 often, and S. Auguſtine li. 13 Confeſ. c. 12. and it is a very vſual ſpeache in the New Teſtament, ſpecially in the preaching of S. Iohn Baptiſt, * Chriſt him ſelf, and * the Apoſtles: to ſignifie perfect repentance, which hath not onely confeſſion and amendment, but contrition or ſorow for the offenſe, and paineful ſatisfaction: ſuch as S. Cyprian ſpeaketh of in al the foreſaid epiſtle. But the Aduerſaries of purpoſe (as * namely Beza proteſteth) miſlike that interpretation, becauſe it fauoureth Satisfaction for ſinne, which they cannot abide. Where if they pretend the :: Greeke Word, we ſend them to theſe places Mat. 11, 21. Lu. 10, 13. 1 Cor. 7, 9. Where it muſt needes ſignifie, ſorowful, payneful, and ſatisfactorie repentance. We tel them alſo that * S. Baſil a Greeke Doctor calleth the Niniuites repentance with faſting and heare cloth and aſhes, by the ſame Greeke Word μετάνοιαν. And more We wil tell them in other places.

Μετανοεῖτε. Μετάνοια.

3. Confeſſing their ſinnes.) Iohn did prepare the Way to Chriſt and his Sacraments, not only by his baptiſme, but by inducing the people to confeſſion of their ſinnes. Which is not to acknowledge them ſelues in general to be ſinners, but alſo to vtter euery man his ſinnes.

4. Fruits Worthie.) He preacheth ſatisfaction by doing Worthy fruites or Workes of penance, Which are (as S. Hierom ſaith in 2. Ioel) faſting, praying, almes and the like.

10. The axe.) Here preachers are taught to dehort from doing euil for feare of Hel, and to exhort to doe good in hope of heauen: Which kind of preaching our Aduer. doe condemne.

Iohns baptiſme and Chriſts.

11. In Water.] Iohns baptiſme did not remitte ſinnes, nor Was comparable to Chriſts Baptiſme, as here it is playne and in manie other places. *Hiero. adu. Lucifer. Aug. de Bapt. cont. Donat. li. 5. c. 9. 10. 11.* Yet is it an article of our Adu. that thone is no better then the other. Which they ſay not to extol Iohns, but to derogate from Chriſtes baptiſme, ſo far, that they make it of no more valure or efficacie for remiſſion of ſinnes, and grace, and iuſtification, then Was Iohns: thereby to mainteine their manifold hereſies, that Baptiſme taketh not away ſinnes, that a man is no cleaner nor iuſter by the Sacrament of Baptiſme then before, that it is not neceſſarie for children vnto ſaluation

saluation, but it is enough to be borne of Christian parents, and such like erroneous positions wel known among the Caluinists.

12. Floore.) This floore is his Church militant here in earth, wherein are both good and bad (here signified by corne and chaffe) til the separation be made in the day of iudgement: contrarie to the doctrine of the Heretikes, that hold, the Church to consist onely of the good.

16. Opened.) To signifie that heauen was shut (in the old law, til Christ by his Passion opened it, and so by his Ascension was the first that entered into it; contrarie to the doctrine of the Heretikes. *Ad Hebr. 9, 7. and 11, 40.*

CHAP. IIII.

Christ going into the desert to prepare him self before his Manifestation, ouercometh the Deuils tentations. 12 Beginning in Galilee, as the Prophet said he should: 18 he calleth foure Disciples: and with his preaching and miracles draweth vnto him innumerable followers.



THEN * IESVS was ledde of the Spirit into the "desert, to be tempted of the Deuil. † And vvhen he had "fasted fourtie daies and fourtie nightes, aftervvard he vvas hungrie. † And the tempter approched & sayd to him, If thou be the sonne of God, commaund that these stones be made bread. † Who answvered & said, It is vvritten, *Not in bread alone doth man liue, but in euery word that proceedeth from the mouth of God.*

† Then the Deuil tooke him vp into the holy citie, and set him vpon the pinnacle of the Tẽple, † and sayd to him, If thou be the sonne of God, cast thy self dovvne, for "it is vvritten. *That he vvil giue his Angels charge of thee, & in their hands shal they hold thee vp, lest perhaps thou knocke they foote agaynst a stone.* † IESVS sayd to him againe, It is vvritten, *Thou shalt not tempt the Lord thy God.*

† Againe the Deuil tooke him vp into a very high mountaine: and he shevved him al the Kingdoms of the vvorld, and the glorie of them, † and sayd to him, Al these vvil I giue thee, if falling dovvne thou vvilt adore me. † Then IESVS sayth to him, Auant Satan: for it is vvritten, *The Lord thy God shalt thou adore, & "him onely shalt thou serue.* † Then the Deuil left him: and behold Angels came, and ministred to him. ¶

† And * vvhen IESVS had heard that Iohn vvas deliuered vp, he retyred into Galilee: † and leauing the citie Nazareth, came & dvvelt in Capharnaum a sea rovvne, in the borders of Zabulon & Nephthali, † that it might be fulfilled vvhich vvas sayd by Esay the Prophet. † *Land of Zabulon & land of Nephthali, the vvay of the sea beyond Iordan of Galilee, of the Gentils: † the people that sate in darknesse, hath seen great light: and to them that sate in a countrey of the shadow of death, light is risen to them.* † From that time IESVS began to preach

The Gospel vpō the first Sunday in Lent.

THE THIRD part of the Gospel, of Christs manifesting him self by preaching, and that in Galilee.

preach, and to ſay, [a] Doe penance, for the Kingdom of heauen is at hand. Mr. 1, 15.

The Goſpel vpō S. Andrewes day.

† And IESVS * vvalking by the ſea of Galilee, ſavv tvvo 18 Lu. 5, 1.
brethren, Simon vvho is called Peter, & Andrevv his brother, caſting a nette into the ſea (for they vvere fiſhers) † & he ſayth 19
to them, Come ye after me, and I vvil make you to be fiſhers of men. † But they incontinent leauing the nettes, folovved 20
him. † And going forvvard from thence, he ſavv * other tvvo 21 Mar. 1, 19.
brethren, Iames of Zebedee & Iohn his brother in a ſhippe vvith Zebedee their father, repayring their nettes: and he cal- Luc. 5, 10.
led them. † And they furthvvith left their nettes & father and 22
folovved him.

† And IESVS vvent round about all Galilee, teaching in 23
their Synagogs, & preaching the Goſpel of the Kingdom: and [b] healing euery maladie and euery infirmitie in the people.
† And the bruite of him vvent into al Syria, and they preſented 24
to him al that vvere il at eaſe, diuerſly taken vvith diſeaſes and torments, and ſuch as vvere poſſeſt, and lunatikes, and ſicke of the palſey, and he cured them: † And much people folovved 25
him from Galilee and Decapolis, and Hieruſalem, and from beyond Iordan.

ANNOTATIONS
CHAP. IIII.

Eremites.

1. *Deſert.*] As Iohn the Baptiſt, ſo our Sauiour by going into the deſert and there liuing in contemplation euen among brute beaſts, and ſubiect to the aſſaults of the Diuel for our ſinnes, geueth a warrant and example to ſuch holy men as haue liued in wilderneſſe for penance and contemplation, called Eremites.

The Lent-faſt.

2. *Faſted fourtie daies.*] Elias and Moyſes (ſaith S. Hierom) by the faſt of 40 daies were filled with the familiaritie of God, and our Lord him ſelfin the Wilderneſſe faſted as many, to leaue vnto vs the ſolemne daies of faſt. (that is, Lent.) *Hiero. in c. 58 Eſa.* S. Auguſtine alſo hath the very like wordes ep. 119. And generally al the ancient fathers that by occaſion or of purpoſe ſpeake of the Lent-faſt, make it not onely an imitation of our Sauiours faſt, but alſo an Apoſtolicall tradition, and of neceſſitie to be kept. *Contemne not Lent* (ſaith S. Ignatius) *for it conteineth the imitation of our Lordes conuerſation.* And S. Ambroſe ſaith plainely, that *it was not ordained by men, but conſecrated by God: nor inuented by any earthly cogitation, but commaunded by the heauenly Maieſtie.* And againe, that it *is* ſinne not to faſt al the Lent. S. Hieroms wordes alſo be moſt plaine: We (ſaith he) *faſt fourtie daies, or, make one Lent in a yere, according to the tradition of the Apoſtles, in time conuenient.* This time moſt conuenient is (as S. Auguſtine ſaith ep. 119) immediatly before Eaſter, thereby to communicate with our Sauiours Paſſion: and (as other Writers do adde) thereby to come the better prepared and more worthily, to the great ſolemnitie of Chriſtes Reſurrection: beſide many other goodly reaſons in the ancient fathers which for breuitie We omitte. See (good Chriſtian Reader) 12 notable ſermons of S. Leo the Great *de Quadrageſima*, of Lent: namely Ser. 6 and 9. Where he calleth it the Apoſtles ordinance by the doctrine of the Holy Ghoſt. See S. Ambroſe from the 43 ſermon forward: in S. Bernard 7 ſermons, and in many other fathers the like. Laſt of al, note well the ſaying of S. Auguſtine, who affirmeth that by due obſeruation thereof, the wicked be ſeparated from the good, infidels from Chriſtians, Heretikes from faithful Catholikes.

Ignat. ep. 5. Ambr. de Quadrag. ſer. 36. 39. Hier. ep. 54 ad Marcel. adu. Montanum.

Aug. Ser. 69. de Sep.

6. It is Written.] Heretikes allege scriptures, as here the Deuil doeth, in the falſe ſenſe: the Churche alſo them, as Chriſt doeth, in the true ſenſe, and to confute their falſehood. *Aug. cont. lit. Petil. li. 2. c. 31. 39. 9.*

11. Him only ſerue.] It was not ſayd, ſayth S. Auguſtine, The Lord thy God only ſhalt thou adore, as it was ſaid, Him onely *ſhalt thou ſerue*: in Greeke, λατρεύσεις. *Aug. ſup. Gen. q. 61.* Wherevpon the Catholike Churche hath alwayes vſed this moſt true and neceſſarie diſtinction: that there is an honour dew to God only, Which to giue vnto any creature, were idolatrie: and there is an honour dew to creatures alſo according to their dignitie, as to Saints, holy things, and holy places. See Euſeb. *Hiſt. Ec. li. 9. c. 10. S. Hieron. cont. Vigil. ep. 53. Aug. li. 20. Ciuit. c. 7. Li. 2. Trin. c. 8. Conc. Nic. 2. Damaſc. li. 1. de Imag. Bed. in 4. Luc.* *Latria. Dulia.*

17. Do penaunce.] That penance is neceſſarie alſo before baptiſme, for ſuch as be of age: as Johns, ſo our Sauiours preaching declareth, both beginning with penance.

23. Healing euery maladie.] Chriſt (*ſaith S. Auguſtine*) by miracles gat authoritie, by authoritie found credit, by credit drew together a multitude, by a multitude obteyned antiquitie, by antiquitie fortified a Religion, which not only the moſt fond new ryſing of Heretikes vſing deceitful wiles, but neither the drowſie old errour of the very Heathen with violence ſtriuing againſt it, might in any part ſhake and caſt downe. *Aug. de vtil. cred. c. 16.*

CHAP. V.

Firſt, he promiſeth reWarde, 13 and he layeth before the Apoſtles their office. 17 Secondly, he proteſteth vnto vs that We muſt keepe the commaundements, and that more exactly then the Scribes and Phariſees, Whoſe iuſtice Was eſteemed moſt perfect: but yet that is Was inſufficient. he ſheWeth in the preapts of 21 Murder, 27 Aduoutrie, 31 Diuorce, 33 SWearing, 38 Reuenge, 42 Vſurie, 44 Enemies.

THE SER-mon of Chriſt vpon the Mount: conteyning the patterne of a Chriſtian life, in theſe three chapters folowing. Wherof S. Auguſtine hath two goodly bookes to. 4.

Luc. 6, 20.

1 AND ſeeing the multitudes, he * vvent vp
2 into a mountaine: and vvhen he vvas ſet, his Diſciples came vnto him, † and opening his
3 mouth he taught them, ſaying.
4 † Bleſſed are the poore in Spirit: for theirs
5 is the Kingdom of heauen. † Bleſſed are the
6 meeke: for they ſhal poſſeſſe the land. † Bleſſed are they that mourne: for they ſhal be comforted. † Bleſſed are they that hunger & thirſt after iuſtice: for they ſhal haue their fil.
7 † Bleſſed are the merciful: for they ſhal obtayne mercie.
8 † Bleſſed are the cleane of hart: for they ſhal ſee God. † Bleſſed
9 are the peace-makers: for they ſhal be called the children of
10 God. † Bleſſed are they that ſuffer perſecution for iuſtice: for
11 theirs is the Kingdom of heauen. † Bleſſed are ye vvhen they ſhal reuile you, and perſecute you, & ſpeake al that naught is
12 agaynſt you, vntruely, for my ſake: † be glad & reioyce, for your reward is very great in heauen. ‖ For ſo they perſecuted the Prophets, that vvere before you.

THE RIGHT Beatitudes: which are a part of the Catechiſme.

The Goſpel vpō Alhalowes day, and vpon the feaſtes of many Martyrs.

Mr. 9, 50. Luc. 14, 34.

13 † You are the * ſalt of the earth. † But if the ſalt leeſe
14 his vertue, vvherevvith ſhal it be ſalted? It is good for nothing any more but to be caſt forth, and to be troden of
15 men. † You are the * light of the vvorld. A citie cannot
16 be hid, ſituated on a mountaine. † Neither do men light a

The Goſpel on the feaſts of Diuers.

* candel and put it vnder a buſhel, but vpon a cãdleſticke, that it may ſhine to al that are in the houſe. † So let " your light ſhine before men: that they may ſee your good vvorkes, and glorifie your father vvhich is in heauen. Mr. 4, 21 Lu. 8, 16 11, 33. 17

† Do not thinke that I am come to breake the Lavv or the Prophets, I am not come to breake: but to fulfil. † For 18 19 aſſuredly I ſay vnto you, * til heauen and earth paſſe, one iote or one tittle ſhal not paſſe of the Lavv: til al be fulfilled. † He 20 therfore that ſhal * breake " one of theſe leaſt commaundementes, & ſhal ſo teach men: ſhal be called the leaſt in the Kingdom of heauen. But he that ſhal doe and teach: he ſhal be called great in the Kingdom of heauen. ¶ † For I tel you, 21 that vnles " your iuſtice abound more then that of the Scribes and Phariſees, you ſhal not enter into the Kingdom of heauẽ. Luc. 16, 17. Ia. 2, 10.

The Goſpel vpõ the fifth Sunday after Pentecoſt.

† You haue heard that it vvas ſayd to them of old. * Thou 22 ſhalt not kil. and vvhoſo killeth, ſhal be in danger of iudgement. † But I ſay to you, that vvhoſoeuer is angrie vvith his 23 brother, ſhal be in danger of iudgment. And vvhoſoeuer ſhal ſay to his brother, Raca: ſhal be in danger of a councel. And vvhoſoeuer ſhal ſay, Thou foole: ſhal be guilty of the " hel of fyre. † If therefore thou offer thy " gift at the altar, and 24 there thou remembet that thy brother hath ought agaynſt the: † leaue there thy offering before the altar, and goe firſt 25 to be reconciled to thy brother: and then coming thou ſhalt offer thy gift. ¶ † * Be at agreement vvith thy aduerſarie be- 26 times vvhiles thou art in the vvay vvith him: leſt perhaps the aduerſarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be caſt into " priſon. † Amen I ſay to 27 thee, thou ſhalt not goe out from thence til thou repay the laſt farthing. Exo. 20, 13. Deut. 5, 17. Luc. 12, 58.

" This Priſon is taken of very ancient fathers, for Purgatorie: namely S. Cypr. ep. 52. ad Antonian. nu. 6.

† You haue heard that it vvas ſayd to them of old, * Thou 28 ſhalt not committe aduoutrie. † But I ſay to you, that vvho- 29 ſoeuer ſhal ſee a vvoman to luſt after her, hath already committed aduoutrie vvith her in his hart. † And if thy right eie 30 ſcandalize thee, plucke it out, & caſt it from thee. for it is expedient for thee that one of thy limmes periſh, rather then thy vvhole body be caſt into hel. † And if thy right hand ſcanda- 31 lize thee, cut it of, and caſt it from thee: for it is expedient for thee that one of thy limmes periſh, rather then that thy vvhole body goe into hel. Exo. 20, 14. Deu. 24, 1. Mt. 19, 7.

† It vvas ſayd alſo, * vvhoſoeuer ſhal dimiſſe his vvife, let 32 him

33 him giue her a bil of diuorcement. † But I say to you, vvho-
soeuer shal dimisse his vvife, *excepting the cause of fornica-
tion, maketh her to committe aduoutrie: And he that shal
marie her that is dimissed, *committeth aduoutrie.

34 † Agayne you haue heard that it vvas sayd to them of old,
Exo. 20, 7. * Thou shalt not committe periurie: but thou shalt performe
35 thy othes to our Lord. † But I say to you *not to svveare at al:
Leu. 19, 11. neither by heauen, because it is the throne of God: † neither
by the earth, because it is the foote-stole of his feete: neither
36 by Hierusalē, because it is the citie of the great King. † Neither
shalt thou svveare by thy head, because thou canst not make
37 one heare vvhite or blacke. † Let your talke be, yea, yea: no,
no: and that vvhich is ouer & aboue these, is of euil.

Exo. 21, 24. 38 † You haue heard that it vvas sayd, * An eye for an eye, and
39 a tooth for a tooth. † But I say to you *not to resist euil: but
if one strike thee on thy right cheeke, turne to him also the
40 other: † and to him that vvil contend vvith thee in iudgment,
41 and take away thy cote, let goe thy cloke also vnto him. † and
vvhosoeuer vvil force thee one mile, goe vvith him other
Deu. 15, 7. 42 tvvayne. † He that asketh of thee, giue to him: and * to him
that vvould borovv of thee, turne not avvay.

Leu. 19, 18. 43 † You haue heard that it vvas sayd, * Thou shalt loue thy
44 neighbour, and ::hate thine enemie. † But I say to you, loue
your enemies, doe good to them that hate you: and pray for
45 them that persecute and abuse you: † that you may be the
children of your father vvhich is in heauen, vvho maketh his
sunne to rise vpon good & bad, and rayneth vpon iust &
46 ::vniust. † For if you loue them that loue you, vvhat revvard
47 shal you haue? do not also the Publicans this? † And if you
salute your brethren only, vvhat do you more? do not also the
48 heathen this? † Be you perfect therfore, as also your heauen-
ly father is perfect.

The Gospel vpō the friday after Ashwensday.

::So taught the Pharisees, not the Law.

::We see then that the temporal prosperitie of persons and countries is no signe of better men or truer religion.

ANNOTATIONS
CHAP. V.

32. *For iustice.*) Heretikes and other malefactours sometime suffer willingly and stoutly: but they are not blessed, because they suffer not for iustice. For (sayth S. Aug.) they can not suffer for iustice, that haue deuided the Churche. and, where sound fayth or charitie is not, there cannot be iustice. *Cont. ep. Parm. li. 1. c. 10. Ep. 50. Psal. 32. Conc. 2.* And so by this scripture are excluded al false Martyrs, as S. Augustine often declareth, and *2. Oper. de Unit. Eccl. cap. 6.* False Martyrs.

12. *Reward.*) In Latin and Greeke the word signifieth very wages and hire dewe for workes, and so presupposeth a meritorious deede. Merces. Misthos.

15. The light.] This light of the world, and citie on a mountayne, and candel vpon a candlesticke, signifie the Clergie, and the whole Churche, so built vpon Christ the mountayne, that it must needes be visible, and can not be hid nor vnknowen. *Aug. cont. Faus. Donat. c. 18. Li. 16. cont. Faust. c. 17.* And therfore, the Churche being a candle not vnder a buſhel, but ſhining to al in the houſe (that is) in the world, what ſhal I ſay more (ſayth S. Auguſtine) then that they are blind which ſhut their eyes againſt the candel that is ſet on the candleſticke? *Tract. 2. in ep. Io.*

The Church visible.

17. Your light.] The good life of the Clergie edifieth much, and is Gods great honour whereas the contrarie diſhonoureth him.

20. One of theſe.] Behold how neceſſarie it is, not only to beleeue, but to keepe al the commaundements, euen the very leaſt.

21. Your iuſtice.] It is our iuſtice, when it is geuen vs of God. *Aug. in Pſ. 30. Conc. 1. De Sp. & lit. c. 9.* So that Chriſtians are truely iuſt, and haue in them ſelues inharent iuſtice, by doing Gods commaundements. Without which iuſtice of workes no man of age can be ſaued. *Aug. de fid. & oper. c. 16.* Whereby we ſee ſaluation, iuſtice, and iuſtification, not to come of only fayth, or imputation of Chriſtes iuſtice.

True inherent iuſtice.

22. Hel of fyre.] Here is a playne difference of ſinnes, ſome mortal that bring to Hel, ſome leſſe, and leſſe puniſhed, called venial.

Venial ſinnes.

24. Gift at the altar.] Beware of coming to the holy altar or any Sacrament out of charitie. But be firſt reconciled to thy brother, and much more to the Catholike Churche, which is the whole brotherhod of Chriſtian men, *Heb. 13, 1.*

32. Excepting the cauſe of fornication.] This exception is onely to ſhew, that for this one cauſe a man may put away his wife for euer: but not that he may marrie another: as it is moſt plaine in S. Marke and S. Luke, who leaue out this exception, ſaying: * *Whoſoeuer dimiſſeth his wife and marieth an other, committeth aduoutrie.* See the Annot. Luc. 19, 9. But if both parties be in one and the ſame fault, then can neither of them not ſo much as diuorce or put away the other.

Mariage a Sacrament, and is not diſſolued by diuorce.

Mr. 10, 11. Lu. 16, 18.

33. Committeth aduoutrie.] The knot of Mariage is a thing of ſo great a Sacrament, that not by ſeparation it ſelf of the parties it can be looſed, being not lawful neither for the one part nor the other, to marie agayne vpon diuorce. *Aug. de bo. Coniug. c. 7.*

33. Not to ſweare.] The Anabaptiſts here not folowing the Churches iudgement, but the bare letter (as other Heretikes in other caſes) hold that there is no othe lawful, no not before a iudge. Whereas Chriſt ſpeaketh againſt raſhe and vſual ſwearing in common talke, when there is no cauſe.

39. Not to Reſiſt euil.] Here alſo the Anabaptiſts gather of the letter, that it is not lawful to goe to law for our right. as Luther alſo vpon this place held, that Chriſtians might not reſiſt the Turke. Whereas by this, as by that which foloweth, patience only is ſignified and a will to ſuffer more, rather then to reuenge. For neither did Chriſt nor S. Paule folow the letter by turning the other cheeke. *Io. 18. Act. 23.*

CHAP. VI.

In this ſecond chapter of his Sermon, he Contreweth the Phariſies iuſtice (that is, their almes, prayer, and faſting) for the ſcope and intention therof. Which was vaine glorie. 19 Their end alſo was to be riche, but ours muſt not be ſo much as in neceſſaries.

TAKE good heede that you doe not your *iuſtice* before men, to be ſeen of them: otherwiſe reward you ſhall not haue with your father which is in heauen. 1

*THE firſt worke of iuſtice.

†Therfore when thou* doeſt an almes-deede, ſound not a trompet before thee, as the hypocrites doe in the Synagogues and in the ſtreetes, that they may be honoured of men: Amen I ſay to you, they haue receiued their reward. †But when thou doeſt an almes-deede, let not thy left hand know vvhat thy right hand doeth: †that thy almes-deede may be in ſecrete, and thy father vvhich ſeeth in ſecrete, vvil repay the. ‡ 2 3 4

And

5 †And vvhen ye :: pray, you ſhal not be as the [n] hypocrites, :: The ſecond worke of iuſtice.
that loue to ſtand & pray in the Synagogs and corners of the
ſtreetes, that they may be ſeen of men: Amen I ſay to you, they
6 haue receiued their revvard. †But thou vvhen thou ſhalt pray,
enter into thy chamber, & hauing ſhut the doore, pray to thy
father in ſecrete: and thy father vvhich ſeeth in ſecrete, vvil
7 repay thee. †And vvhen you are praying, ſpeake not much,
as the heathen. For they thinke that in their [n] much-ſpeaking
8 they may be heard. † Be not you therefore like to them, for
your father knovveth vvhat is needeful for you, before you
aſke him.

Luc. 11, 2. 9 †Thus therefore ſhal you pray. * OVR FATHER *which art in hea-* The PATER NOSTER.
10 *uen, ſanctified be thy name. † Let thy Kingdom come. Thy vvil be done, as in heauen,*
11 *in earth alſo. † Giue vs to day our* :: *ſuperſubſtantial bread. † And forgiue vs our* :: In S. Luke, the Latin is, *Panem quotidianum, daily bread*, the Greeke being indifferent to both, τὸν ἐπιούσιον.
12 [n] *dettes, as we alſo forgiue our detters. † And* [n] *leade vs not into tentation. But*
Mr. 11, 25. 13 *deliuer vs from euil. Amen.* † For [n] if you vvil * forgiue men their
14 offenſes, your heauenly father vvil forgiue you alſo your
15 offenſes. † But if you vvil not forgiue men, neither vvil your
father forgiue you your offenſes.

16 †And vvhen you :: faſt, be not as the hypocrites, ſad. For :: The third worke of iuſtice.
they disfigure their faces, that they may appeare vnto men to
faſt. Amen I ſay to you, that they haue receiued their revvard.

17 †But thou vvhen thou doeſt faſt, anoynte thy head, and The Goſpel vpō Aſhwenſday.
18 vvaſh thy face: †that thou appeare not to men to faſt, but to
thy father vvhich is in ſecrete: and thy father vvhich ſeeth in
ſecrete, vvil repay thee.

Luc. 12, 33. 19 †* Heape not vp to your ſelues treaſures on the earth: vvhere
the ruſt & mothe do corrupt, & vvhere theeues digge through
20 & ſteale. †But heape vp to your ſelues treaſures in heauen:
vvhere neither the ruſt nor mothe doth corrupt, and vvhere
21 theeues do not digge through nor ſteale. †For vvhere thy
Luc. 11, 34. 22 treaſure is, there is thy hart alſo. ¶†* The candel of thy body
is thine eye. If thine eye be ſimple, thy vvhole body ſhal be
23 lightſome. †But if thine eye be naught: thy vvhole body ſhal
be darkeſome. If then the light that is in thee, be darkenes: the
darkenes it ſelf hovv great ſhal it be?

Luc. 16, 13. 24 †No man can * ſerue [n] tvvo maſters. For either he vvil hate The Goſpel on the 14 Sunday after Pentecoſt.
the one, and loue the other: or he vvil ſuſtayne the one, and
contemne the other. You cannot ſerue God and Mammon.

Luc. 12, 22. 25 †Therfore I ſay to you, * be not [n] careful for your life vvhat
you ſhal eate, neither for your body vvhat rayment you ſhal
put on.

put on. Is not the life more then the meate: and the body more then the rayment? † Behold the foules of the ayre, that 26
they sovv not, neither reape, nor gather into barnes: and your heauenly father feedeth them. Are not you much more of price then they? † And vvhich of you by caring, can adde to his 27
stature one cubite? † And for rayment vvhy are you careful? 28
Consider the lilies of the field hovv they grovv: they labour not, neither do they spinne. † But I say to you, that neither 29
Salomon in al his glorie vvas arayed as one of these. † And if 30
the grasse of the field, vvhich to day is, and to morovv is cast into the ouē, God doth so clothe: hovv much more you O ye of very smal fayth? † Be not careful therefore, saying, vvhat 31
shal vve eate, or vvhat shal vve drinke, or vvherevvith shal vve be couered? † for al these thinges the :: Heathen do seeke 32
after. For your father knovveth that you neede al these things.
† Seeke therefore first the Kingdom of God, & the iustice of 33
him: and al these things shal be giuen you besides. ¶ † Be not 34
careful therfore for the morovv. For the morovv day shal be careful for it self. sufficient for the day is the euil thereof.

:: They seeke temporal things only, and that not of the true God, but of their idols, or by their owne industrie.

ANNOTATIONS
CHAP. VI.

1. Iustice.] Hereby it is playne that good workes be iustice, and that man doing them doeth iustice, and is thereby iust and iustified, and not by fayth only. Al which iustice of a Christian man our Sauiour here compriseth in these three workes, in Almes, fasting, and prayers. *Aug. li. perf. iust. c. 1.* So that to giue almes, is to doe iustice, and the workes of mercie are iustice. *Aug. in Ps. 49. v. 5.*

Good workes iustifie.

4. Repay.) This repaying and rewarding of good workes in heauen, often mentioned here by our Sauiour, declareth that the sayd workes are meritorious, and that we may doe them in respect of that reward.

Merites.

5. Hypocrite.) Hypocrisie is forbidden in al these three workes of iustice, and not the doing of them openly to the glorie of God and the profite of our neighbour and our owne saluatiō: for Christ before (c. 5.) biddeth, saying; *Let your light so shine before men &c.* And in al such workes S. Gregories rule is to be folowed, *The worke so to be in publike, that the intention remayne in secrete. Ho. 11. in Euang. c. 10.*

Hypocrisie.

7. Much speaking.] Long prayer is not forbid, for Christ * him self spent whole nights in prayer, and he sayth, * we must pray alwayes, and * the Apostle exhorteth to pray without intermission, and the holy Church * from the beginning hath had her Canonical houres of prayer: but idle and voluntary babling, either of the heathens to their goddes, or of Heretikes, that by long Rhetorical prayers thinke to perswade God: whereas the Collects of the Churche are most breefe and most effectual. *See S. Augustine ep. 121, c. 2, 9, 10.*

* *Luc. 6, 12. 18, 1. 21, 38.*
* *1 Thes. 5. 17.*
Cypr. de orat. Do. in fine.

τὸν ἐπιούσιον. *11. Superstantial bread.*) By this bread so called here according to the Latin word and the Greeke, we aske not only al necessarie sustenance for the body, but much more al spiritual foode, namely the blessed Sacrament it self, which is Christ the true bread that came from heauen, and the bread of life to vs that eate his bodie. *Cypr. de orat. Do. Aug. ep. 121 c. 11.* And therfore it is called here Supersubstantial, that is, the bread that passeth and excelleth al creatures. *Hiero. in 2. Tit. In 6. Mat. Amb. li. 5. de Sacr. c. 4. Aug. ser. 28. de verb. Do. sec. Mat. 5. Germanus in Theoria.*

The B. Sacrament.

12. Debtes.) These debtes doe signifie not only mortal sinnes, but also venial, as S. Augustine often teacheth: and therfore euery man, be he neuer so iust, yet because he can not liue without venial sinnes, may very truly and ought to say this prayer. *Aug. cont. duas ep. Pelag. li 1. c. 10. & 21 de Ciuit. c. 27.*

Venial sinnes.

In Expoſ. orat. Do. Iac. 1. 13. *Leade vs not.*] S. Cypr. readeth, *Ne patiaris nos induci.* Suffer vs not to be led, as S. Auguſtine noteth *li. de bo. perſeu. c. 6.* and ſo the holy Churche vnderſtandeth it, becauſe God (as S. Iames ſayth) tempteth no man: though for our ſinnes, or for our probation and crowne, he permitte vs to be tempted. Beware then of Beaaes expoſition vpon this place, who (according to the Caluinists opinion) ſaith, that God leadeth them into tentation, into whom him ſelf bringeth in Satan for to fill their hartes: ſo making God the author of ſinne. — God is not author of euil.

14. *If you forgeue.*] This poynt, of forgeuing our brother, when we aſke forgiueneſſe of God, our Sauiour repeateth agayne, as a thing much to be conſidered: and therfore commended in the parable alſo of the ſeruant that would not forgiue his felow ſeruant, *Mat. 18.*

Iud. 20, 26. 2. Eſd. 9. Ioel. 2, 15. Ion. 3. 16. *Faſt.*] He forbiddeth not open and publike faſts, which in the * Scriptures were commaunded and proclamed to the people of God, and the Niniuites by ſuch faſting appeaſed Gods wrath: but to faſt for vaine glorie and praiſe of men, and to be deſirous by the very face and looke to be taken for a faſter, that is forbidden, and that is hypocriſie. — Publike faſt.

20. *Treaſures in heauen.*] Treaſures layd vp in heauen, muſt needes ſignifie, not ſayth only, but plentiful almes and deedes of mercie and other good workes, which God keeping as in a booke, wil reward them accordingly: as of the contrarie the Apoſtle ſayth, *He that ſoweth ſparingly, ſhal reape ſparingly. 2. Cor. 9.* — Meritorious workes.

24. *Two Maſters.*] Two religions, God and Baal, Chriſt and Caluin, Maſſe and Communion, the Catholike Churche and Heretical Conuenticles. Let them marke this leſſon of our Sauiour, that thinke they may ſerue al maſters, al times, al religions. Agayne, theſe two maſters doe ſignifie, God and the World, the fleſhe and the ſpirit, iuſtice and ſinne.

25. *Careful.*] Prudent prouiſion is not prohibited, but to much doubtfulnes and feare of Gods prouiſion for vs: to whom we ought with patience to committe the reſt, when we haue done ſufficiently for our part.

CHAP. VII.

In this third and laſt Chapter of his Sermon, becauſe we know not mans ende, he biddeth vs beware of iudging: 6 and neuertheleſſe to take open dogges (ſo he calleth them) as they be. 7 If theſe Workes of iuſtice ſeems to hard, We muſt pray inſtantly to him that giueth them. 12 In the concluſion, he giueth one ſhort rule of al iuſtice. 15 and then he exhorteth With al vehemencie to the ſtraite Way both of the Catholike fayth, 21 and alſo of good life: becauſe only fayth Wil not ſuffice.

1 2 *Luc. 6, 37. Mr. 4, 24.* 3  VDGE * not, that you be not iudged. † For * in what iudgment you iudge, you ſhal be iudged: and in what meaſure you mete, it ſhal be meaſured to you agayne. † And why ſeeſt thou the mote that is in thy brothers eye: and the beame that is in thine ovvne eye thou ſeeſt not?

4 † Or how ſayeſt thou to thy brother, Let me caſt out the mote of thine eye: and behold a beame is in thine owne eye?

5 † Hypocrite, caſt out firſt the beame out of thine owne eye, and then ſhalt thou ſee to caſt out the mote out of thy brothers eye.

6 † Giue not that which is * holy to dogges: neither caſt ye your pearles before ſwine, leſt perhaps they treade them with their feete, and turning, al to teare you.

Lu. 11, 9 7 † * Aſke, and it ſhal be giuen you: ſeeke, and you ſhal

8 finde, knocke, and it ſhal be opened to you. † For * euery one that aſketh, receiueth: and that ſeeketh, findeth: and to him

that knocketh, it ſhal be opened. † Or vvhat man is there of you, vvhom if his childe ſhal aſke bread, vvil he reach him a ſtone? † Or if he ſhal aſke him fiſh, vvil he reach him a ſerpent? † If you then being naught, knovv hovv to giue good giftes to your children: hovv much more vvil your father vvhich is in heauen, giue :: good things to them that aſke him? 9 10 11

:: Theſe good things are grace and al ſpiritual gifts, and what ſoeuer pertayneth to the health of the ſoule.

† * Al things therfore vvhatſoeuer you vvil that men doe to you doe you alſo to them. For this is the Lavv and the Prophets. 12 Luc. 6, 31.

* † Enter ye by the narrovv gate: becauſe brode is the gate, and large is the vvay that leadeth to perdition, and many there be that enter by it. † Hovv narrovv is the gate, and ſtraite is the vvay that leadeth to life: and fevv there are that finde it! 13 14 Luc. 13, 24.

The Goſpel on the 7 Sunday after Pentecoſt.

† Take ye great heede of falſe Prophets, vvhich come to you in the " clothing of ſheepe, but invvardly are rauening vvolues. † " By their * fruites you ſhal knovv them. Do men gather grapes of thornes, or figges of thiſtels? † Euen ſo euery good tree yeldeth good fruites, and the euil tree yeldeth euil fruites. † A good tree can not yeld euil fruites, neither an euil tree yeld good fruites. † Euery tree that yeldeth not good fruite, ſhal be cut dovvne, and ſhal be caſt into fyre. † Therfore by their fruites you ſhal knovv them. 15 16 17 18 19 20 Luc. 6, 44.

† Not euery one that ſayth to me, " *Lord, Lord*, ſhal enter into the Kingdom of heauen: but he that doeth the vvil of my father vvhich is in heauen, he ſhal enter into the kingdom of heauen. ¶ † Many ſhal ſay to me in that day, *Lord, Lord*, haue not vve prophecied in thy name, and in thy name caſt out diuels, and in thy name vvrought many miracles? † And then I vvil cófeſſe vnto them, That I neuer knevv you. depart from me you that vvorke iniquitie. † * Euery one therfore that heareth theſe my vvordes, and doeth them: ſhal be likened to a vviſe man that built his houſe vpon a rocke, † and the rayne fel, and the fluddes came, & the vvindes blevve, and they beate agaynſt that houſe, and it fel not, for it vvas founded vpon a rocke. † And euery one that heareth theſe my vvordes, & doeth them not, ſhal be like a fooliſh man that built his houſe vpon the ſand, † and the rayne fel, and the fluddes came, and the vvindes blevve, and they beate agaynſt that houſe, and it fel, & the fall therof vvas great. 21 22 23 24 25 26 27 Luc. 6, 47.

† And it came to paſſe, vvhen IESVS had fully ended theſe vvordes, the multitude vvere in * admiration vpon his doctrine 28 Mar. 1, 22. Luc. 4, 32.

29 doctrine. † For he vvas teaching them as hauing povver, and not as their Scribes and Pharisees.

ANNOTATIONS
CHAP. VII.

1. Iudge not.] It is no Christian part to iudge il of mens actes which be in them selues good and may procede of good meaning, or of mans inward meanings and intentions which we can not see: of which fault they must beware that are to suspicious and giuen to deeme alwayes the worst of other men. But to say, that Iudas, or an Heretike euidently knowen to die obstinatly in heresie, is damned, and in al other playne and manifest cases to iudge, is not forbidden.

6. Holy to dogges.] No holy Sacrament and specially that of our Sauiours blessed body, must be geuen wittingly to the vnworthy, that is, to them that haue not by confession of al mortal sinnes examined and proued them selues. See the Annot. *1. Cor. 11, 27. 28, 29.* Worthy receiuing.

7. Euery one that asketh.] Al things that we aske necessarie to saluation with humilitie, attention, continuance, and other dewe circumstances, God wil vndoubtedly graunt when it is best for vs.

15. Clothing of sheepe.] Extraordinarie apparance of zeale and holines is the sheepes cote in some Heretikes: but these of this time weare not that garment much, being men of vnstable sinne. This is rather their garment, common to them with al other Heretikes, to crake much of the word of the Lord, and by pretensed allegations and * sweete wordes of benediction, and specially by promise of knowledge, light and libertie of the Gospel, to seduce the simple and the sinful. *Ro. 16, 18.* Heretikes Wolues in sheepes skinnes.

16. Fruites.] These are the fruites which Heretikes are knowen by, diuision from the whole Churche, diuision among them selues, taking to them selues new names and new maisters, inconstancie in doctrine, disobedience both to others and namely to spiritual officers, loue and liking of them selues, pride and intolerable vaunting of their owne knowledge aboue al the holy Doctors, corruption, falsification, and quite denying of the parts of Scriptures that specially make agaynst them, and these be common to al Heretikes lightly. Othersome are more peculiar to these of our time, as Incestuous mariages of vowed persons, Spoile of Churches, Sacrilege and profanation of al holy things, and many other special poynts of doctrine, directly tending to the corruption of good life in al states. Heretikes knowen by their fruites.

21. Lord, Lord.] These men haue faith, otherwise they could not inuocate, *Lord, Lord: Ro. 10.* But here we see that to beleeue is not ynough, and that not only infidelitie is sinne, as Luther teacheth. Yea Catholikes also that worke true miracles in the name of our Lord, and by neuer so great fayth, yet without the workes of iustice shal not be saued. *1. Cor. 13.* Agayne, consider here who they are that haue so often in their mouth, *The Lord, the Lord*, and how litle it shal auaile them, that set so litle by good workes, and contemne Christian iustice. Not only faith.

CHAP. VIII.

Immediatly after his Sermon (to confirme his doctrine with a miracle) he cureth a Leper. 5 But aboue him and al other Iewes, he commendeth the faith of the Centurion, who was a Gentil: and foresheweth by that occasion, the vocation of the Gentiles, and reprobation of the Iewes. 14 In Peters house he sheweth great grace. 18 In the way to the sea he speaketh with two, of following him: 23 and vpon the sea commaunderh the tempest: 28 and beyond the sea he manifesteth the deuils malice agaynst man, in an heard of swine.

1 AND vvhen he vvas come dovvne from the mountaine, great multitudes folovved him: The Gospel on the 3. Sunday after the Epiphanie.
2 † And * behold a leper came and adored him *Mr. 1, 40. Lu. 5, 12.*
saying, Lord, if thou vvilt, thou canst make me
3 cleane. † And IESVS stretching forth his hand, touched him, saying. I vvil. be thou made cleane. And
4 forthvvith, his leprosy vvas made cleane. † And IESVS sayth to

him, See thou tel no body: but goe, * ſhevv thy ſelf to the "prieſt, & offer the "gift vvhich Moyſes commaunded for a teſtimonie to them. *Lev.14, 2.*

THE GOSPEL vpon the thurſday after Aſhwenſday. And alſo in Maſſe for the ſicke.

† And * vvhen he vvas entred into Capharnaum, there came to him a Centurion, beſeeching him, † & ſaying, Lord my boy lieth at home ſicke of the palſey, & is ſore torméted. † And IESVS ſayth to him, I vvil come, & cure him. † And the Centurion making anſvver, ſayd, Lord "I am not vvorthie that thou ſhouldeſt enter vnder my roofe: but only ſay the vvord, and my boy ſhal be healed. † For I alſo am a man ſubiect to authoritie, hauing vnder me ſouldiars: and I ſay to this, goe, and he goeth: and to an other, come, & he cometh: and to my ſeruant, doe this, & he doeth it. † And IESVS hearing this, marueiled: and ſayd to them that folovved him, Amen I ſay to you, I haue not found ſo great faith in Iſrael. † And I ſay to you, that many ſhal come from the Eaſt and Weſt, and ſhal ſitte dovvne vvith Abraham & Iſaac & Iacob in the kingdom of heauen: † but the children of the kingdom ſhal be caſt out into the exteriour darkeneſſe: there ſhal be vveeping & gnaſhing of teeth. † And IESVS ſaid to the Centurion, Goe: and as thou haſt beleeued, be it done to thee. And the boy vvas healed in the ſame houre. ¶ *Lu.7,1.*

† And * vvhen IESVS vvas come into Peters houſe, he ſavv "his vviues mother layde, & in a fitte of a feuer: † and he touched her hand, and the feuer left her, and ſhe aroſe, and miniſtred to him. † And vvhen euening vvas come, they brought to him many that had diuels: and he caſt out the ſpirites vvith a vvord: and al that vvere il at eaſe he cured: † that it might be fulfilled vvich vvas ſpoken by Eſay the Prophete ſaying, *He tooke our infirmities, and bare our diſeaſes.* *Mr.1,29* *Lu.4,38* *Eſa.53, 4.* *1.Pet.2, 24.*

† And IESVS ſeeing great multitudes about him, commaunded to goe beyond the vvater. † And a * certaine Scribe came, and ſayd to him, Maſter, I vvil folovv thee vvitherſoeuer thou ſhalt goe. † And IESVS ſayth to him, the foxes haue holes, and the foules of the ayre neſtes: but the ſonne of man hath not vvhere to lay his head. † And * an other of his Diſciples ſayd to him, Lord, permit me firſt to goe & burie my father. † But IESVS ſayd to him, Folovv me, and "let the dead burie their dead. *Lu.9,57* *Luc.9, 59.*

THE GOSPEL on the 4 Sunday after the *Epiphanie.*

† And * vvhen he entered into the boate, his Diſciples folovved him: † and loe a great tempeſt aroſe in the ſea, ſo that *Mar.4, 36.* *Lu.8,22*

25 that the boate vvas couered vvith vvaues, but he ſlept. † And they came to him, and raiſed him, ſaying, Lord, ſaue vs, vve
26 periſh. † And he ſaith to them, Why are you fearful O ye of litle faith? Then riſing vp he commaunded the vvindes & the ſea, and there enſued a great calme. † Moreouer the men
27 marueled ſaying, What an one is this, for the vvindes and the ſea obey him? ✠

Mr. 5,1. Luc. 8, 26.

28 † And *vvhen he vvas come beyond the vvater into the countrey of the Geraſens, there mette him tvvo that had diuels, coming forth out of the ſepulcres, exceding fierce, ſo that
29 none could paſſe by that vvay. † And behold they cried ſaying, What is betvvene vs and thee IESV the ſonne of God? art thou come hither to torment vs before the time? † And
30 there vvas not farre frome them an heard of many ſvvine fee-
31 ding. † And the diuels beſought him ſaying, If thou caſt vs
32 out, ſend vs into the heard of ſvvine. † And he ſaid to thē, Goe. But they going forth vvent into the ſvvine, and behold the whole heard vvent vvith a violence headlong into the ſea:
33 and they dyed in the vvaters. † And the ſvvineheardes fled: and comming into the citie, told al, and of them that had been
34 poſſeſſed of diuels. † And behold the vvhole citie vvent out to meete IESVS, and vvhen they ſavv him, they beſought him that he vvould paſſe from their quarters.

ANNOTATIONS
CHAP. VIII.

4. *Prieſt.*] The Prieſts of the old law (ſaith S. Chryſoſtome) had authoritie and priuilege only to diſcerne who where healed of leproſie, and to denounce the ſame to the people: but the Prieſts of the new law haue power to purge in very deede the filth of the ſoule. Therfore whoſoeuer deſpiſeth them, is more vvorthie to be puniſhed then the rebel Dathan and his complices. *S. Chryſo. li. 3. de Sacerd.* Prieſts forgiue ſinnes.

4. *Gift.*] Our Sauiour willeth him to goe and offer his gift or ſacrifice according as Moyſes preſcribed in that caſe, becauſe the other ſacrifice being the holieſt of al holies, which is his body, was not yet begonne. So ſaith *S. Aug. li. 2. q. Euang. q. 3. & Cont. Aduerſ. leg. & Proph. li. 1. c. 19. 20.*

* *Liturg. S. Chryſ. Grec. ſub finem.*

8. *Not worthy.*] *Orig. ho. 5. in diuerſ.* When thou eateſt (ſaith he) and drinkeſt the body and bloud of our Lord, he entereth vnder thy roofe. Thou alſo therfore humbling thy ſelf, ſay: Lord I am not worthy. &c. So ſaid * S. Chryſoſtom in his Maſſe. and ſo doeth the Cath. Churche vſe at this day in euery Maſſe. See S. Auguſtine *ep. 118 ad Ianu.* DOMINE, non ſum dignus.

14. *His Wiues mother.*) Of Peter ſpecially among the reſt it is euident that he had a wife, but (as S. Hierom ſayth) after they were called to be Apoſtles, they had no more carnal conſpanie with their Wiues, as he proueth there by the very Wordes of our Sauiour, * *He that hath left wife &c.* And ſo in the Latin Churche hath been alwayes vſed, that maried men may be and are daily made Prieſts, either after the death of the wife, or with her conſent to liue in perpetual continencie. And if the Greekes haue Prieſts that doe otherwiſe, S. Epiphanius a Greeke Doctor telleth them that they doe it agaynſt the ancient Canons, and * Paphnutius plainely ſignifieth the ſame in the firſt Councel of Nice. But this is moſt playne, that there was neuer either in the Greeke Church or the Latin, authentical example of any that married after holy Orders. Prieſts marriage.

*Lib. 1. adu. Iou. c. 14. Mt. 19, 29. Epiph. ha. 59. * Soz. li. 1. c. 22. Socrat. li. 1 c. 8.*

22. *Let the dead.*) By this we ſee that not only no Wordly or carnal reſpect, but no other laudable

dutie toward our parents, ought to ſtay vs from folowing Chriſt, and chooſing a life of greater perfection.

26. *He commaunded.*) The Churche (here ſignified by the boate or ſhippe) and Catholikes, are often toſſed with ſtormes of perſecution, but Chriſt who ſeemed to ſleepe in the meane time, by the Churches prayers awaketh, and maketh a calme.

CHAP. IX.

The Maiſters of the Iewes he confuteth both with reaſons and miracles: 2 defending his remitting of ſinnes, 9 his eating with ſinners, 10 and his condeſcending to his weake Diſciples vntil he haue made them ſtronger. 18 ſhewing alſo in two miracles, the order of his prouidence about the Iewes and Gentils, leauing the one when he called the other. 27 he cureth two blind men, and one poſſeſſed. 35 And hauing vvith ſo many miracles together confuted his enemies, and yet they worſe and worſe, vpon pitie toward the people, he thinketh of ſending true paſtours vnto them.

The Goſpel vpon the 18 Sunday after Pentecoſt.

1 AND entring into a boate, he paſſed ouer the vvater, and came into his ovvne citie.
2 † And * behold they brought to him one ſicke of the palſey lying in bedde. And IESVS :: ſeeing their faith, ſaid to the ſicke of the palſey, Haue a good hart ſonne, thy ſinnes are forgiuen thee. *Mr.2,3. Luc.5, 18.*
3 † And behold certaine of the Scribes ſayd vvithin them ſelues, " He blaſphemeth.
4 †And IESVS ſeeing their thoughtes, ſaid. Wherfore thinke you euil in your hartes?
5 † " Whether is eaſier, to ſay, thy ſinnes are forgiuen thee: or to ſay, Ariſe and vvalke?
6 † But that you may knovv that the " Sonne of man hath povver in earth to forgiue ſinnes, (then ſayd he to the ſicke of the palſey,) Ariſe, take vp thy bedde, and goe into thy houſe.
7 † And he aroſe, and vvent into his houſe.
8 † And the multitudes ſeeing it, vvere afrayd, and " glorified God that gaue ſuch povver " to men.

:: We ſee that the fayth of one helpeth to obtaine for an other.

The Goſpel vpó S. Matthewes day.

9 † And * vvhen IESVS paſſed forth from thence, he ſavv a man ſitting in the cuſtome-houſe, named Matthevv: And he ſayth to him, Folovv me. And he aroſe vp, and folovved him. *Mar. 2, 14. Luc. 5, 27.*
10 † And it came to paſſe as he vvas ſitting at meate in the houſe, behold many Publicans and ſinners came, and ſate dovvne vvith IESVS and his Diſciples.
11 † And the Phariſees ſeeing it, ſayd to his Diſciples: vvhy doth your Maſter eate vvith Publicans & ſinners?
12 † But IESVS hearing it, ſayd: They that are in health, neede not a phyſicion, but they that are il at eaſe.
13 † But go your vvayes and learne vvhat it is, *I vvil mercie, & * not ſacrifice.* For I am NOT come to cal the iuſt, but ſinners. *Oſe.6,6.*
14 † Then * came to him the Diſciples of Iohn, ſaying, vvhy do vve and the Phariſees " faſt often, but thy Diſciples do not faſt? *Mar. 2, 18. Luc.5,33.*

15 faſt? † And IESVS ſayd to them, Can the children of the bridegrome mourne, as long as the bridegrome is vvith them? But the dayes vvil come vvhen the bridegrome ſhal be ta-
16 ken avvay from them, and :: then they ſhal faſt. † And no body putteth a peece of ravv cloth to an old garment. For he taketh avvay the peecing therof from the garment, and there
17 is made a greater rent. † Neither do they put " nevv vvine into old bottels. Othervviſe the bottels breake, and the vvine runneth out, and the bottels periſh. But nevv vvine they put into nevv bottels: and both are preſerued together.

:: Chriſt ſignifieth that the Churche ſhal vſe faſting daies after his Aſcenſion. *Epiph. in Comp. ſid. Carh. Aug. q. 10.*

Mar. 5, 22. Luc. 8, 41.

18 † * As he vvas ſpeaking this vnto them, behold a certaine Gouernour approched, and adored him, ſaying, Lord, my daughter is euen novv dead: but come, lay thy hand vpon
19 her, and ſhe ſhal liue. † And IESVS ryſing vp folovved
20 him, and his Diſciples. † And behold a vvoman vvhich vvas troubled vvith an iſſue of bloud " tvvelue yeres, came behind
21 him, and touched the hemme of his garment. † For ſhe ſayd vvithin her ſelf, If I ſhal " touch only his garment: I ſhal be
22 ſafe. † But IESVS turning and ſeeing her, ſayd, Haue a good hart daughter, :: thy faith hath made the ſafe. And the vvo-
23 man became vvhole from that houre. † And vvhen IESVS vvas come into the houſe of the Gouernour, & ſavv minſtrels
24 and the multitude keeping a ſturre, † he ſayd, Depart: for the vvenche is not dead, but ſleepeth. And they laughed him to
25 ſkorne. † And vvhen the multitude vvas put forth, he entred
26 in, and held her hand. And the mayde aroſe. † And this bruite vvent forth into al that countrie.

The Goſpel vpō the 23 Sunday after Pentecoſt.

:: Loe, her deuotion to the hemme of his garment, was not ſuperſtitiō, but a token of greater faith: ſo is the deuout touching of holy reliks.

27 † And as IESVS paſſed forth from thence, there folovved him tvvo blinde men crying and ſaying, Haue mercie on vs,
28 O ſonne of Dauid. † And vvhen he vvas come to the houſe, the blinde came to him. And IESVS ſayth to them, " Do you beleeue, that I can doe this vnto you? They ſay to him, Yea
29 Lord. † Then he touched their eyes, ſaying, According to your
30 faith, be it done to you. † And their eyes vvere opened, and IESVS threatened them, ſaying, See that no man knovv it.
31 † But they vvent forth, & bruited him in al that countrey.

Mat. 12, 22.

32 † And vvhen they vvere gone forth, * behold they brought
33 him a dumme man, poſſeſſed vvith a diuel. † And after the diuel vvas caſt out, the dumme man ſpake, and the multitudes marueled ſaying, Neuer vvas the like ſeene in Iſrael.

† But

:: In like maner say the Heretikes, calling al miracles done in the Catholike Churche, the lying signes of Antichrist.

† But * the Pharisees sayd, :: In the prince of diuels he casteth out diuels. 34 *Mt.* 12, 24.

† And IESVS vvent about al the cities, and tovvnes, teaching in their synagogs, and preaching the Gospel of the kingdom, and curing euery disease, and euery infirmitie. 35

† And seing the multitudes, he pitied them: because they vvere vexed, and lay like sheepe that haue not a shepheard. † Then 36 37

he sayth to his Disciples, The harueſt surely is great, but the vvorkemen are fevv. †" Pray therfore the Lord of the harueſt, 38 that he send forth vvorkemen into his harueſt.

ANNOTATIONS
CHAP. IX.

3. He blaſpheməth.] When the Iewes heard Christ remitte sinnes, they charged him with blasphemie, as Heretikes now charge his priests of the new Testament, for that they remitte sinnes: to whom he sayd, *Whoſe sinnes you ſhal forgeue, they are forgeuen* &c. *Io. 20.*

Men haue power to forgiue sinnes.

5. Whether is eaſier.] The faithlesse Iewes thought (as Heretikes now a daies) that to forgeue sinnes was so proper to God, that it could not be communicated vnto man: but Christ sheweth that as to worke miracles is otherwise proper to God only, and yet this power is communicated to men, so also to forgeue sinnes.

6. The ſonne of man in earth.) Christ had power to remit sinnes, and often executed the same, not only as he was God, but also as he was a man, because he was head of the Churche and our cheefe Bishop and Priest according to his manhod, in respect wherof al power was geuen him in heauen and earth. *Mat. 28, v. 18.*

8. Glorified.) The faythful people did glorifie God that gaue such power to men for to remit sinnes and to doe miracles, knowing that that which God committeth to men, is not to his derogation, but to his glorie. him self only being stil the principal worker of that effect, men being only his ministers, substitutes, and working vnder him and by his commission and authoritie.

8. To men.) Not only Christ as he was man, had this power to forgeue sinnes, but by him and from him the Apostles, and consequently Priests. Mat. 28. *Al power is geuen me.* Mat. 18. *Whatſoeuer you ſhal looſe in earth, ſhal be looſed in heauen.* Ioan. 20. *Whoſe ſinnes you ſhal forgeue, they are forgeuen.*

External Sacrifice.

13. Not ſacrifice.) These are the wordes of the Prophete, who spake them euen then when sacrifices where offered by Gods commaundement: so that it maketh not agaynst sacrifice, but he saith that sacrifice only without mercie and charitie, and generally with mortal sinne, is not acceptable. The Iewes offered their sacrifices dewely, but in the meane time they had no pitie nor mercie on their brethren: that is it which God misliketh.

Fasting.

14. Faſt often.) By the often fasting of his disciples, we may easely gather that he appointed them a prescript maner of fasting: as it is certaine he taught them a forme of prayer. *Lu. 5.* and *11.*

17. New Wine.) By this new wine, he doth playnly here signifie fasting and the straiter kind of life: by the old bottels, them that can not away therewith.

19. Twelue yeres.) This woman a Gentil had her disease twelue yeres, and the Gouerners daughter a Iewe (which is here rayſed to life) was twelue yeres old, *Luc. 8.* Marke then the allegorie hereof in the Iewes and Gentils. As that woman fel sicke When the wenche was borne, so the Gentils went their owne wayes into idolatrie, When the Iewes in Abraham beleeued. Agayne, as Christ here went to rayse the wenche, and by the way the woman was first healed, and then the wenche reuiued: so Christ came to the Iewes, but the Gentils beleeued first and were saued, and in the end the Iewes shal beleeue also. *Hiero. in Mat.*

Relikes and Images.

21. Touche only.) Not only Christes wordes, but his garment and touche thereof or any thing to him belonging, might doe and did miracles, force proceding from his holy person to them. Yea this woman returning home * set vp an Image of Christ, for memorie of this benefite, and the bemme of the same Image did also miracles. This image Iulian the Apostata threwe downe, and set vp his owne in steede therof, which was immediatly destroyed by fyre from heauen. But the image of Christ broken in peeces by the heathen, the Christians afterward gathering the peeces together, placed it in the Churche: where it was (as Sozomenus writeth) vnto his time. *Euseb. li. 7. c. 14. hiſt. li. 5 c. 20.*

21. Do

21. Do you beleeue that I can.] We ſee here that to the corporal healing of theſe men he requireth onely this faith, that he is able. Which faith is not ſufficient to iuſtifie them. How then doe the Heretikes by this and the like places pleade for their onely iuſtifying faith? *See the Annot. Mar. 5, 36.*

38. Pray therefore.) Therfore doth the Churche pray and faſt in the Imber dayes, When holy Orders are geuen, that is, When workemen are prepared to be ſent into the haruеſt. *See Act. 13, 3.*

CHAP. X.

He giueth to the Twelue the power of Miracles, and ſo ſendeth them to the loſt ſheepe of the Iewes, 5 with inſtructions accordingly: 16 and by occaſion of the ſending, foretelleth of the perſecutions after his Aſcenſion, arming them and al other againſt the ſame. 40 and alſo exhorting the people to harbour his ſeruants in ſuch times of perſecution.

Mr. 3, 13. 6, 7. Lu. 6, 13 9, 1.

1 AND hauing called his twelue Diſciples together, * he gaue them " power ouer vncleane ſpirites, that they ſhould caſt them out, and ſhould cure al maner of diſeaſe, and al maner of infirmitie.

2 † And the names of the twelue Apoſtles be theſe: the " firſt, Simon who is called Peter, and Andrew his brother,
3 † Iames of Zebedee, and Iohn his brother, Philip and Barthlemew, Thomas and Matthew the publican, and Iames of Alphæus, &
4 Thaddæus, † Simon Cananæus, and Iudas Iſcariote, who alſo betrayed him.

5 † Theſe twelue did IESVS ſend: commaunding them, ſaying, Into the way of the :: Gentiles goe ye not, and into
6 the cities of the Samaritans enter ye not: † but goe rather
7 to the ſheepe that are periſhed of the houſe of Iſrael. † And going preache, ſaying, That the kingdom of heauē is at hand.
8 † Cure the ſicke, raiſe the dead, cleanſe the lepers, caſt out
9 diuels: gratis you haue receiued, gratis giue ye. † Do not
10 " poſſeſſe gold, nor ſiluer, nor money in your purſes: † not a ſcrippe for the way, neither two coates, neither ſhoes, neither rodde. for the workeman is worthie of his meate. † And
11 into whatſoeuer citie or towne you ſhal enter, inquire who
12 in it is worthie: and there tarie til you goe forth. † And when ye enter into the houſe, ſalute it, ſaying, " Peace be to this houſe.
13 † And if ſo be that houſe be worthie, your peace ſhal come vpon it. but if it be not worthie: your peace ſhal returne to
14 you. † And whoſoeuer ſhal not receiue you, nor heare your wordes: going forth out of the houſe or the citie " ſhake of
15 the duſt from your feete. † Amen I ſay to you, it ſhal be " more tolerable for the land of the Sodomites and Gomortheans in the day of iudgement, then for that citie.

:: They haue here commiſſion to preach only in Iſrael: the time being not yet come to call the Gentiles.

The Goſpel vpō the Commemoration of S. Paul, Iun. 30.

† Behold I ſend you as ſheepe in the middes of vvolues. Be ye therfore :: vviſe as ſerpents, and ſimple as dooues. † And take heede of men. For they vvil deliuer you vp in Councels, and in their ſynagogs they vvil ſcourge you. † And to Preſidents and "to Kings ſhal you be ledde for my ſake, in teſtimonie to them and the Gentiles. † But vvhen they ſhal deliuer you vp, * take no thought hovv or vvhat to ſpeake: for "it ſhal be giuen you in that houre vvhat to ſpeake. † For it is not you that ſpeake, but the ſpirit of your father that ſpeaketh in you. †* The brother alſo ſhal deliuer vp the brother to death, and the father the ſonne: and the children ſhal riſe vp agaynſt the parents, and ſhal vvorke their death, † and you ſhal be odious to al men for my name. but he that ſhal perſeuēre vnto the end, he ſhal be ſaued. ¶

:: wiſedom and ſimplicitie both be neceſſarie in preachers, Biſhops and Prieſts.

Mar. 13, 11. Luc. 12, 11.

Luc. 21, 16.

The Goſpel vpō S. Athanaſius day. Maij 2.

† And vvhen they ſhal perſecute you in this citie, flee into an other. Amen I ſay to you, you ſhal not finiſh al the cities of Iſrael, til the ſonne of man come.

†* The Diſciple is not aboue the maiſter, nor the ſeruant aboue his lord. † It ſuffiſeth the diſciple that he be as his maiſter: and the ſeruāt as his lord. If they haue called the goodmā of the houſe Beelzebub, "hovv much more them of his houſhold? † Therfore feare y e not them. For nothing is hid, that ſhal not be reueled: and ſecrete, that ſhal not be knovven. † That vvhich I ſpeake to you in the darke, ſpeake ye in the light: and that vvhich you heare in the eare, preache ye vpon the houſe toppes. † And :: feare ye not them that kil the body, and are not able to kil the ſoul: but rather feare him that can deſtroy both ſoul and body into hel. ¶

Luc. 6, 40

:: A goodly cōfort for Chriſtians and Catholikes and al good men, in the perſecutiōs of Turke, of heretikes, of al wicked men.

† Are not tvvo ſparovves ſold for a farthing: and not one of them ſhal fall vpon the ground vvithout your father? † But your very heares of the head are al numbered. † Feare not therfore: better are you then many ſparovves. †* Euery one therfore that ſhal "confeſſe me before men, I alſo vvil confeſſe him before my father vvhich is in heauen. † But he that ſhal denie me before men, I alſo vvil denie him before my father vvhich is in heauen. † Do not ye thinke * that I came to ſend peace into the earth: I came "not to ſend peace, but the ſvvord. † For I came to ſeparate * man agaynſt his father, and the daughter agaynſt her mother, and the daughter in lavv agaynſt her mother in lavv. † And a mans enemies, they of his ovvne houſhold. † He that loueth father or mother

Mar. 8, 38. Luc. 9, 26. 12, 8.

Luc. 12, 51. Mich. 7, 6.

The Goſpel vpō a Martyrs day that is not a Biſhop.

mother more then me, is not vvorthy of me: and he that loueth ſonne or daughter aboue me, is not vvorthy of me.
38 † And he that taketh not his croſſe, and folovveth me, is not
39 vvorthy of me. † He that hath found his life, ſhal loſe it: and he that hath loſt his life for me, ſhal finde it.
Luc. 10, 16. 40 †* He that receiueth you, receiueth me: and he that recei-
41 ueth me, receiueth him that ſent me. † He that receiueth a Prophet in the name of a Prophet, ſhal receiue the revvard of a Prophet. and he that receiueth a iuſt man in the name
42 of a iuſt man, ſhal receiue the revvard of a iuſt man. † And
Mar. 9, 41. * vvhoſoeuer ſhal giue drinke to one of theſe litle ones a cuppe of cold vvater, only in the name of a diſciple, amen I ſay to you, he ſhal not loſe his revvard. ¶

:: The reward for harbouring & helping any bleſſed iuſt perſon ſuffering for his iuſtice and conſcience.

ANNOTATIONS
CHAP. X.

1. Power.) Miracles were ſo neceſſarie to the confirmation of their doctrine beginning then to be preached, that not only Chriſt him ſelf did miracles, but alſo he gaue to his Apoſtles power to doe them.

2. Firſt Simon.) Peter the firſt, not in calling, but in preeminence, for (as S. Ambroſe ſaith in 2 Cor. 12.) *Andrew firſt followed our Sauiour before Peter: and yet the Primacie Andrew receaued not, but Peter.* Which preeminence of S. Peter aboue the other Apoſtles is ſo playnly ſignified in this word, *Firſt*, by the iudgement euen of Heretikes, that Beza, notwithſtanding he confeſſeth the conſent of al copies both Latin and Greeke, yet is not aſhamed to ſay that he ſuſpecteth that this word was thruſt into the text by ſome fauourer of Peters Primacie. Whereby we haue alſo that they care no more for the Greeke then for the Latin, when it maketh againſt them: but at their pleaſure ſay that al is corrupted. Peters Primacie. Beza in Annot. no. ui Teſt. 1556.

3. Do not poſſeſſe.) Preachers may not carefully ſeeke after the ſuperfluities of this life, or any thing which may be an impediment to their function. And as for neceſſaries, they deſerue their temporal liuing at their hands for whom they labour ſpiritually.

12. Peace to this houſe.) As Chriſt him ſelf vſed theſe wordes or this bleſſing often, *Peace be to you*, ſo here he biddeth his Apoſtles ſay the like to the houſe where they come: And ſo hath it been alwaies a moſt godly vſe of Biſhops to geue their bleſſing where they come. Which bleſſing muſt needes be of great grace and profite, when none but worthy perſons (as here we read) might take good therof: and when it is neuer loſt, but returneth to the geuer, when the other partie is not worthy of it. Among other ſpiritual benefites it taketh away venial ſinnes. Biſhops bleſſing. It remitteth venial ſinnes. * *Aug. de ciuit. li. 22 c. 8. Leo Imp. in vit. S. Chryſ. Suerat. li. 6 c. 14. Amb. in 9. Luc.*

14. Shake of the duſt.) To contemne the true preachers, or not to receaue the truth preached, is a very damnable ſinne.

15. More tolerable.) Hereby it is euident that there be degrees and differences of damnation in Hel fyre according to mens deſerts. *Aug. li. 4 de Bapt. c. 19.*

18. Kings.) In the beginning Kings and Emperours perſecuted the Churche, that by the very death and bloud of Martyrs it ſhould grow more miraculouſly. afterward when the Emperours and kings were them ſelues become Chriſtians, they vſed their power for the Churche, againſt Infidels and Heretikes. *Aug. ep. 42.*

19. It ſhal be giuen.) This is verified euen at this preſent alſo, when many good Catholikes, that haue no great learning, by their anſwers confound the Aduerſaries.

21. How much more.) No maruel therefore if Heretikes call Chriſtes Vicar Antichriſt, when their forefathers the faithles Iewes called Chriſt him ſelf Beelzebub.

32. Confeſſe me.) See how Chriſt eſteemeth the open confeſſing of him, that is, of his truth in the Catholike Churche, for as whē Saul perſecuted the Churche, he ſayd *him ſelf was perſecuted: ſo to confeſſe him, and his Churche, is al one. Cōtrariewiſe, ſee how he abhorreth them that deny him before men. Which is not only to deny any one litle article of the Catholike fayth cōmended to vs by the Churche: but alſo to allow or conſent to hereſie by any meanes, as by ſubſcribing,* Confeſſing of Chriſt and his truth. Act. 9.

coming to their seruice and sermons, furthering them any way agaynst Catholikes, and such like.

34. Not peace but sword.] Christ came to breake the peace of worldlings and sinners: as when the soone beleeueth in him, and the father doth not: the wife is a Catholike, and the husband is not. For to agree together in infidelitie, heresie, or any other sinne, is a naughty peace. This being the true meaning of Christes wordes, marke that the Heretikes interprete this to maintreine their rebellions and troubles which their new gospel breedeth. *Beza in no. Test. an. 1565.*

37. More then me.] No earthly thing, nor duty to Parents, wife, children, countrie, or to a mans owne body and life, can be any iust excuse why a man should doe, or feyne him self to doe or beleeue any thing, agaynst Christ or the vnitie and faith of his Churche.

41. In the name.] Reward for hospitality, and specially for receiuing an holy person, as Prophet, Apostle, Bishop, or Priest persecuted for Christes sake. For by receiuing of him in that respect as he is such an one, he shal be partaker of his merites, and be rewarded as for such an one. Whereas on the contrarie side, he that receiueth an Heretike into his house and a false preacher, doth communicate with his wicked workes. *Ep. 2. Io.*

CHAP. XI.

Iohn the Baptist in prison also doing his diligence, sendeth some of his disciples to Christ: that as they heard, so they might also see his miracles with their eyes. 7 Afterward Christ declareth how worthy of credite Iohns testimonie was: 16 and inueigheth agaynst the Iewes, who with neither of their maners of life could be wonne: 20 no nor with Christes infinite miracles: 25 praysing Gods wisedom in this behalfe, 27 and calling to him self al such as feele their owne burdens.



AND it came to passe: when IESVS had done cõmaunding his twelue Disciples, he passed from thence, to teach & preach in their cities. 1

The Gospel on the 1. Sunday in Aduent.

†* And when Iohn had heard in prison the workes of Christ: sending two of his disciples, he said to him, †" Art thou he that art to come, or looke we for an other? †And IESVS making answer said to them, Goe and report to Iohn what you haue heard and seen. †* The blinde see, the lame walke, the lepers are made cleane, the deafe heare, the dead rise againe, to the poore the Gospel is preached: †and blessed is he that shal not be scandalized in me. 2 3 4 5 6

Luc. 7, 18.

Esa. 35, 5. 61, 1.

†And when they went their way, IESVS began to say to the multitudes of Iohn, "What went you out" into the desert to see? a reede shaken with the winde? †But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in Kinges houses. †But what went you out to see? a Prophet? yea I tel you and more then a Prophet. †For this is he of whom it is written, *Behold I send mine angel before thy face, which shal prepare thy way before thee.* 7 8 9 10

Mal. 3, 1.

†Amen I say to you, there hath not risen among the borne of women a greater then Iohn the Baptist: yet he that is the lesser 11

12 leſſer in the kingdom of heauen, is greater then he. † And
Luc.16, 16. * from the dayes of Iohn the Baptiſt vntil novv, the king-
dom of heauen ſuffereth violence, and the violent beare it
13 avvay. † For al the Prophets and the Lavv prophecied vnto
Mal.4, 5. 14 Iohn: † and if you vvil receiue it, he is * Elias that is for to
15 come. † He that hath eares to heare, let him heare.
Luc.7, 31. 16 † And * vvherevnto ſhal I eſteeme this generation to
be like? It is like to children ſitting in the market-place:
17 vvhich crying to their companions, † ſay, We haue piped to
you, and you haue not daunced: vve haue lamented, and
Mt.3,4. 18 you haue not mourned. † For * Iohn came neither eating
19 not drinking: and they ſay, He hath a diuel. † The Sonne of
man came eating and drinking, and they ſay, Behold a man
that is a glotton and a vvinedrinker, a frende of Publicans and
ſinners. And vviſedom is iuſtified of her children.
Luc.10, 13. 20 † Then * began he to vpbraide the cities, vvherein vvere
done the moſt of his miracles, for that they had not done pe-
21 nance. † Vvo be to thee Corozain, vvo be to thee Beth-ſaida:
for if in Tyre & Sidon had been vvrought the miracles that
haue been vvrought in you, they had done penance in heare-
22 cloth and aſhes long agoe. † But neuertheleſſe, I ſay to
you, it ſhal be more tolerable for Tyre and Sidon in the
23 day of iudgement, then for you. † And thou Capharnaum,
ſhalt thou be exalted vp to heauen? thou ſhalt come dovvne
euen vnto hel. for if in Sodom had been vvrought the mira-
cles that haue been vvrought in thee, perhaps it had remained
24 vnto this day. † But notvvithſtanding I ſay to you, that it ſhal
be more tolerable for the land of Sodom in the day of iudge-
ment, then for thee.

Luc.10, 21. 25 † At that time IESVS anſvvered and ſaid. * I confeſſe
to thee O Father lord of heauen and earth, becauſe thou haſt
hid theſe things from the vviſe and prudent, and haſt reuealed
26 thē to little ones. † Yea Father: for ſo hath it vvel pleaſed thee.
27 † Al things are deliuered me of my Father. And no man
knovveth the Sonne but the Father: neither doth any knovv
the Father, but the Sonne, and to vvhom it ſhal pleaſe the
28 Sonne to reueale. † Come ye to me al that labour, and are
29 burdened, and I vvil refreſh you. † Take vp my yoke vpon
you, and learne of me, becauſe I am meeke, and humble of
30 hart: and you ſhal finde reſt to your ſoules. † For my yoke
is ſvveete, and my burden light. ¶

The Goſpel vpō S. Matthias day Feb. 24. and vpon S. Francis day Octob. 4. and for many Martyrs.

ANNOTATIONS.

CHAP. XI.

9. Art thou he] Iohn him self doubted not, for he baptized him and gaue great testimonie of him before: *Io. 1.* But because his disciples knewe him not, nor esteemed of him so much as of Iohn their owne Maister, therfore did he send them vnto Christ, that by occasion of Christes answer he might the better instruct them of that he was, and so make them Christes disciples, preferring them to a better Maister.

Eremitical life. *7. What went you out.*] High commendation of Iohns holinesse, as wel for his fasting, rough attire, solitary life, and constancie, as for the dignitie of his function.

7. into the desert.] The faythful people in al ages resorted of deuotion into wildernes to see men of special and rare holynes, Prophets, Eremites, Anchorites &c. to haue their prayers or ghostly counsel. *See S. Hieron. de vita Hilarionis.*

Elias. *10. Elias.*) As Elias shal be the messenger of Christes later coming, so was Iohn his messenger and Præcursor at his former coming: and therfore is he called Elias, because of his like office and like spirit. *Luc. 1. Greg. hom. 7. in Euang.*

18. Eating and drinking.] The wicked quarrellers of the world misconstre easely al the actes and life of good men. If they be great fasters and austere liuers, they are blasphemed and counted hypocrites: if they conuerse with other men in ordinary maner, then they be counted dissolute.

Penance. *21. Penance in sackcloth.*] By this sackcloth and ashes added here and in other places, wee see euidently that Penance is not only leauing of former sinnes, and chaunge or amendement of life past, no nor bare sorowfulnes or recounting of our offenses already committed, but requireth punishement and chastisemēt of our persons by these and such other meanes as the Scriptures do elswhere set forth. and therfore concerning the worde also, it is rather to be called Penance, as in our translation: then (as the Aduersaries of purpose auoyding the word) Repentance or Amendement of life: and that according to the very vsual signification of the * Greeke word in the most ancient Ecclesiastical Greeke writers: who for *Penitentia* (which in the Primitiue Churche did publike penance) say, * ἐξομολογήσεως ἔτη, that is, *Men that are doing penance.* And concerning that part of penance which is Cōfession, the Ecclesiastical historie calleth it by the same Greeke word, and the penitents comming to confession, τοὺς ἐξομολογησομένους. *Socrat. li. 7 c. 16. Sozom. li. 7 c. 19.*

μετάνοια.

* *Dionys. Eccl. hier. c. 3. in init.*

25. Little ones.) These litle ones doe not signifie here only the vnlearned, as though Coblers and Weauers and Wemen and girles had this reuelation, and therfore do vnderstand al Scriptures and are able to expound them: but here are figured the humble, whether they be learned or vnlearned: as when he sayth, *Vnles you become as litle ones, you shal not enter into the Kingdom of heauen.* And so also the greatest Doctors (who as they were most learned, so most humbled them selues to the iudgement of the Catholike Churche) are these litle ones: and Heretikes, who although vnlearned, yet vaunt their knowledge and their spirit of vnderstanding aboue al ancient fathers and the whole Churche, can not be of these litle and humble ones.

10. Vnto 10.

Mt. 18, 3.

The commaundements possible. *30. Yoke sweete.*] What is this light burden and sweete yoke, but his commaundements, of which S. Iohn sayth 1 Ep. 5. *His commaundements are not heauy?* cleane contrary to the Aduersaries that say, they are vnpossible to be kept.

CHAP. XII.

The blindnes of the Pharisees about the Sabboth he reproueth by Scriptures, by reason, and by a miracle. 14 and his death being therfore sought by them, he meekely goeth out of the way, according as Esay had prophesied of him. 22 He casting out a deuil also he confoundeth against them, 31 and setteth forth the daunger they stand in for their horrible blasphemie. 38 And because they aske yet for a signe, he sheweth howe vnworthely they shal be damned, as foretelling howe the deuil shal possesse their Nation, 46 and testifying that although he be of their blood, yet not they for him, but such as keepe his commaundements are deare vnto him.



AT that time *Iesvs vvent through the corne on the Sabboth: and his Disciples being hungrie, began to plucke the eares, and to eate. † And the Pharisees seeing them, said to him. Loe, thy Disciples doe that vvhich is not lavv-

Mt. 2, 23. Lu. 6, 1.

ful

ful for them to doe on the Sabboth-dayes. † But he ſayd to
1.Reg.21, 4. them, Haue you not read vvhat * Dauid did vvhen he vvas
4 an hungred, and they that vvere vvith him: † hovv he entred
into the houſe of God, and did eate the loaues of propoſi-
tion, vvhich it vvas not lavvful for him to eate, nor for them
Leu.24, 9. Nu.28, 9 5 that vvere vvith him, * but for prieſtes only? † Or haue ye
not read in the * Lavv, that on Sabboth-dayes the prieſtes
in the temple do breake the Sabboth, and are vvithout
6 blame? † but I tel you that there is here a greater then the tẽple.
Oſe.6,6. 7 † And if you did knovv vvhat it is, *I vvil mercie, and not ::ſacrifice:*
::See the anno-
tatiõ chap. 9, 13.
8 you vvould neuer haue condemned the innocentes. † For
the Sonne of man is lord of the Sabboth alſo.
9 † And vvhen he had paſſed from thence, he came into their
Mr.3,1, Lu.6,6. 10 ſynagogue. † And * behold there vvas a man vvhich had a vvi-
thered hand, and they aſked him ſaying, Whether is it lavvful
11 to cure on the Sabboths? that they might accuſe him. † But
he ſayd to them, what man ſhal there be of you, that ſhal haue
one ſheepe: and if the ſame fall into a ditche on the Sabboths,
12 vvil he not take hold and lift it vp? † Hovv much better is a
man more then a ſheepe? therfore it is lavvful on the Sab-
13 boths to doe a good deede. † Then he ſayth to the man,
Stretch forth thy hand. and he ſtretched it forth, and it vvas
reſtored to health euen as the other.
14 † And the Phariſees going forth made a cõſultation agaynſt
15 him, hovv they might deſtroy him. † But IESVS knovving
it, retired from thence: and many folovved him, and he cured
16 them all. † and he charged them that they ſhould not diſ-
17 cloſe him. † That it might be fulfilled vvhich vvas ſpoken by
Eſ.42,1 18 Eſay the Prophete, ſaying, † *Behold my ſeruant vvhom I haue choſen,*
my beloued in vvhom my ſoul hath vvel liked. I vvil put my ſpirit vpon him, and
19 *iudgement to the Gentiles ſhal be ſhevv. † He ſhal not contend, nor crie out, neither*
20 *ſhal any man heare in the ſtreetes his voyce. † The reede broiſted he ſhal not*
breake, and ſmoking flaxe he ſhal not extinguiſh: til he caſt forth iudgement vnto
21 *victorie. † And in his name the Gentiles ſhal hope.*
Luc.11, 14. 22 † Then * vvas offered to him one poſſeſſed vvith a deuil,
blinde and dumme: and he cured him, ſo that he ſpake & ſavv.
Mar.3, 22 23 † And al the multitudes vvere amaſed, and ſayd, Whether this
24 be the Sonne of Dauid? † But the Phariſees hearing it, ſayd.
This felovv caſteth not out diuels but in Beelzebub the Prin-
25 ce of the diuels. † And IESVS knovving their cogita-
tions, ſaid to them.
Euery kingdom ::deuided againſt it ſelf ſhal be made ::Therfore the
deſo

Kingdom of heretikes can not possibly stand, because it is alwayes ful of diuisiõ and dissension.

desolate: and euery citie or house deuided agaynst it self, shal not stand. † And if Satan cast out Satan, he is deuided 26
against him self: howv then shal his kingdom stand? † And 27
if I in Beelzebub cast out deuils: your children in vvhom do they cast out? Therfore they shal be your iudges. † But if I in 28
the Spirit of God do cast out deuils, then is the kingdom of God come vpon you. † Or howv can a man enter into the 29
house of the strong, and rifle his vessel, vnles he first binde the strong? and then he vvil rifle his house. † He that is * not vvith 30
me, is agaynst me: and he that * gathereth not vvith me, scattereth. † Therfore I say to you, euery sinne and blasphemie 31
shal be forgiuen men, but * the blasphemie of the Spirit shal not be forgiuen. † And vvhosoeuer shal speake a 32
vvord agaynst the Sonne of man, it shal be forgiuen him: but he that shal speake against the Holy Ghost, it shal not be forgiuen him neither in this vvorld, nor * in the vvorld to come. † Either * make the tree good, and his fruite 33
good: or make the tree euil, and his fruite euil. for of the fruite the tree is knowē. † You vipers broodes, howv can you speake 34
good things, vvhereas you are euil? for of the aboundance of the hart the mouth speaketh. † A good man out of a good 35
treasure bringeth forth good things: and an euil man out of an euil treasure bringeth forth euil things. † But I say vnto 36
you, that euery * idle vvord that men shal speake, they shal render an account for it in the day of iudgement. † For of thy 37
wordes thou shalt be iustified, and of thy vvordes thou shalt be condemned.

* It is a mans owne free wil and election, to be a good tree or an il tree: to bring forth good fruites or bad. S. Augustine vpon this place. li. 2. c. 1. de alia eum Felic. Manichæo.

THE GOSPEL vpon vvednesday the first weeke of Lent.

† Then answvered him certaine of the Scribes and Pha- 38
risees, saying, Maister, vve vvould see a signe from thee.
† who answvered, and said to them, 39
The vvicked and aduouterous generation seeketh a signe: and a signe shal not be giuen it, but the signe of Ionas the Prophet. † For as * Ionas vvas in the vvhales belly three 40 *Ion. 2, 2.
dayes and three nightes: so shal the Sonne of man be in the hart of the earth three dayes and three nightes. † The men 41
of Niniuee shal rise in the iudgemēt vvith this generatiō, and shal condemne it: because * they did penance at the preaching *Ion. 3, 5.
of Ionas. And behold more then Ionas here. † The * Queene 42 *3. Reg. 10, 1.
of the South shal rise in the iudgement vvith this generation, and shal condemne it: because she came from the endes of the earth to heare the vvisedom of Salomō, and behold more then

Luc. 11, 24.

43 then Salomon here. † And * vvhen an vncleane ſpirit ſhal
goe out of a man, he vvalketh through dry places, ſeeking
44 reſt, and findeth not. † Then he ſaith, I vvil returne into
my houſe vvhence I came out. And coming he findeth it va-
45 cant, ſvvept vvith beſoms, and trimmed. † Then goeth he,
and taketh vvith him ſeuen other ſpirites more vvicked then
him ſelf, and they enter in and dvvel there: and * the laſt of
2. Pet. 2, 20. that man be made vvorſe then the firſt. So ſhal it be alſo to
this vvicked generation.

Mar. 3, 31. Luc. 8, 20.

46 † As he vvas yet ſpeaking to the multitudes, * behold his
mother and his brethren ſtoode vvithout, ſeeking to ſpeake
47 to him. † And one ſaid vnto him, Behold thy mother and
48 thy brethren ſtand without, ſeeking thee. † But he anſvvering
him that told him, ſaid, * Who is my mother, and vvho are
49 my brethren? † And ſtretching forth his hand vpon his Diſci-
50 ples, he ſaid, Behold my mother and my brethren. † For
vvhoſoeuer ſhal doe the vvil of my father, that is in heauen:
he is my brother, and ſiſter, and mother. ¶

The Goſpel vpō the day of the Seuen Brethren &c. Iulij 10.

ANNOTATIONS
CHAP. XII.

24. *In Beelzebub.*] The like blaſphemie agaynſt the Holy Ghoſt is, to attribute the miracles done by Saincts either dead or aliue, to the Diuel.

30. *Not With me.*] They that are indifferent to al religions, commonly and iuſtly called Neuters, ioyning them ſelues to neither part, let them marke theſe wordes wel, and they ſhal ſee, that Chriſt accounpted al them to be agaynſt him and his Church, that are not plainely and flatly with him and it. Neuters in religion.

30. *Gathereth not With me.*] He ſpeaketh not only of his owne perſon, but of al to whom he hath committed the gouernement of his Church, and ſpecially of the cheefe Paſtours ſucceeding Peter in the gouernement of the whole. As S. Hierom writing to Damaſus Pope of Rome, applieth theſe words vnto him, ſaying of al Heretikes, *He that gathereth not With thee, ſcatereth: that is to ſay, He that is not With Chriſt, is With Antichriſt.* Ep. 52.

31. *The blaſphemie of the Spirit.*] He meaneth not that there is any ſinne ſo great, which God wil not forgiue, or whereof a man may not repēt in this life, as ſome Heretikes at this day affirme: but that ſome heinous ſinnes (as namely this blaſphemie of the Iewes againſt the euident workes of the Holy Ghoſt, and likewiſe Archeheretikes who wilfully reſiſt the knowē truth and workes of the Holy Ghoſt in Gods Church) are hardly forgeuen, and ſeldom haue ſuch men grace to repent. Otherwiſe among al the ſinnes agaynſt the Holy Ghoſt (which are commonly reckened ſixe) one only ſhal neuer be forgiuen, that is, dying without repentance wilfully, called Final impenitence. Which ſinne he committeth that dieth with contempt of the Sacrament of Penance, obſtinatly refuſing abſolution, by the Churches miniſterie: as S. Auguſtine plainely declareth in theſe wordes. *Whoſoeuer he be that beleueth not mans ſinnes to be remitted in Gods Church, and therfore deſpiſeth the beautifulnes of God in ſo mighty a Worke, if he in that obſtinat minde continue til he dye: and, he is guilty of ſinne againſt the Holy Ghoſt*, in which Holy Ghoſt Chriſt remitteth ſinnes. *Enchir. 83. Ep. 50 in fine.* Final impenitence. Remiſſion of ſinnes in the Church.

32. *Sonne of man.*] The Iewes in their wordes ſinned againſt the ſonne of man, when they reprehended thoſe things which he did as a man, to Witte, calling him therfore, a glutton, a great drinker of wine, a freend of the Publicans, and taking offenſe becauſe he kept company With ſinners, brake the Sabboth, and ſuch like: and this ſinne might more eaſily be forgiuen them, becauſe they iudged of him as they would haue done of any other man: but they ſinned

and blaſphemed againſt the Holy Ghoſt (called here the finger of God whereby he wrought miracles) when of malice they attributed the euident workes of God in caſting out diuels, to the diuel him ſelf: and this ſinne ſhal not be remitted, becauſe it ſhal hardly be remitted, as we ſee by the plague of their poſteritie vntil this day.

Purgatorie.

32. *Nor in the World to come.*] S. Auguſtine and other Holy Doctors gather herevpon, that ſome ſinnes may be remitted in the next life, and conſequently proove Purgatorie thereby. *De Ciuit. Dei li. 21 c. 13. D. Gregor. Dial. li. 4 c. 39.*

36. *Idle word.*] If of euery idle word we muſt make accoumpt before God in iudgement, and yet ſhal not for euery ſuch word be damned euerlaſtingly: then there muſt needes be ſome temporal puniſhment in the next life.

Al Hereſies alleage Scriptures.

48. *Who is my mother.*] The dutiful affection toward our parents and kinſfolke is not blamed, but the inordinate loue of them to the hinderance of our ſeruice and duty toward God. Vpon this place ſome old Heretikes denied Chriſt to haue any mother. *Aug. li. de Fid. & Symb. c. 4.* Neither euer was there any hereſie ſo abſurd, but it would ſeeme to haue Scripture for it.

CHAP. XIII.

Speaking in parables (as the Scripture foretold of him, and as matter was for the reprobate Iewes) he ſheweth by the parable of the Sower, that in the labours of his Church, three parts of foure do periſh through the fault of the hearers. 24 and yet, by the parable of good ſeede and cockle (as alſo of the Nette) that his ſeruants muſt not for al that, neuer while the world laſteth, make any Schiſme or Separation. 31 And by parables of the litle muſtardſeede and leauen, that notwithſtanding the three parts periſhing, and ouerſerving of cockles, yet that fourth part of the good ſeede ſhal ſpreade ouer al the world. 44 And withal, what a treaſure, and pearle it is. 53 After al which, yet his owne countrie will not honour him.

THE ſame day IESVS going out of the houſe, ſate by the ſea ſide. † And * great multitudes were gathered together vnto him, in ſo much that he went vp into a boate & ſate: and al the multitude ſtoode in the ſhore, † and he ſpake to them many things in parables, ſaying,

1 2 3

Mr. 4. 1. Lu. 8, 4.

Behold the ſower went forth to ſow. † And while he ſoweth, ſome fell by the way ſide, and the foules of the aire did come and eate it. † Other ſome alſo fell vpon rockie places, where they had not much earth: and they ſhot vp incontinent, becauſe they had not deepenes of earth, † and after the ſunne was vp, they parched: and becauſe they had not roote, they withered. † And other fell among thornes: and the thornes greewe and choked them. † And other ſome fell vpon good ground: and they yelded fruite, the "one an hundredfold, the other threeſcore, and an other thirtie. † He that hath eares to heare, let him heare.

4 5 6 7 8 9

† And his Diſciples came and ſaid to him. Why ſpeakeſt thou to them in parables? † Who anſwered and ſaid vnto them, Becauſe " to you it is giuen to know the myſteries of the kingdom of heauen: but to them it is not giuen. † For he

10 11 12

he that hath, to him ſhal be giuen, and he ſhal abound: but he that hath not, from him ſhal be taken away that alſo which
13 he hath. † Therfore in parables I ſpeake to them: becauſe ſeeing they ſee not, and :: hearing they heare not, neither do
14 they vnderſtand: † and the prophecie of Eſay is fulfilled in them, which ſaith, *With hearing ſhal you heare, and you ſhal not vnderſtand: and ſeeing ſhal you ſee, and you ſhal not ſee.*
15 *† For the hart of this people is waxed groſſe, and with their eares they haue heauily heard, and their eies they haue ſhut: leſt at any time they may ſee with their eies, and heare with their eares, and vnderſtand with their hart and be conuerted, and I may heale them.*
16 † But bleſſed are your eyes becauſe they doe ſee, and your
17 eares becauſe they doe heare. † For amen I ſay to you, † that
Luc. 10, 23. * many Prophets and iuſt men haue deſired to ſee the things that you ſee, and haue not ſeen them: and to heare the
18 things that you heare, and haue not heard them. † Heare you therfore the parable of the ſower.

19 † Euery one that heareth the word of the kingdom and vnderſtandeth not, there cometh the wicked one, and catcheth away that which was ſowen in his hart: this is he
20 that was ſowen by the way ſide. † And he that was ſowen vpon rockie places: this is he that heareth the word, and in-
21 cõtinent receiueth it with ioy, † yet hath he not roote in him ſelf, but is for a time: and when there falleth tribulation and
22 perſecution for the word, he is by and by ſcandalized. † And he that was ſowen among thornes, this is he that heareth the word, and the carefulnes of this world and the deceitfulnes of riches choketh vp the word, and he becometh
23 fruitles. † But he that was ſowen vpon good ground: this is he that heareth the word, and vnderſtandeth, and bringeth fruite, and yeldeth ſome an hundred-fold, and an other threeſcore, and an other thirtie.

24 † An other parable he propoſed to them, ſaying, The kingdom of heauen is reſembled to a man that ſowed good
25 ſeede in his field. † But when men were a ſleepe, his enemy came and ouerſowed cockle among the wheate, and went
26 his way. † And when the blade was ſhot vp, and had
27 brought forth fruite, then appeared alſo the cockle. † And the ſeruants of the goodman of the houſe comming ſaid to him, Sir, didſt thou not ſow good ſeede in thy field? whence then hath it cockle? † And he ſaid to them, The enemy man hath done this. And the ſeruants ſaid to him, Wilt
29 thou we goe and gather it vp? † And he ſaid, No: leſt perhaps

:: When Gods word is preached, they properly haue eares to heare, that haue hartes to obey: and they hearing do not heare, which heare by ſenſe of their body, and obey not by conſent of their hartes. *Aug. de doct. Chriſt. l. 2. c. 16.*

The Goſpel vpõ the 3 Sunday after the Epiphanie.

gathering vp the cockle, you may roote vp the vvheate
alſo together vvith it. †Suffer both to grovv vntil the har- 30
ueſt, and in the time of harueſt I vvil ſay to the reapers, Ga-
ther vp firſt the cockle, and binde it into bundels to burne,
but the vvheate gather ye into my barne. ‡

The Goſpel vpō the 4 Sunday after the Epiphanie.

†An other parable he propoſed vnto them, ſaying, *The 31 *Mar. 4. 30.
kingdom of heauen is like to a muſtard-ſeede, vvhich a man
tooke and ſovved in his field. †Which is the "leaſt ſurely of 32 "Luc. 13. 18.
al ſeedes: but vvhen it is grovven, it is greater then al herbes,
and is made a tree, ſo that the foules of the aire come, and
dvvel in the branches thereof. †An other parable he ſpake 33
to them, The kingdom of heauen is like to leauen, vvhich a
vvoman tooke and hid in three meaſures of meale, vntil the
vvhole vvas leauened.

†Al theſe things IESVS ſpake in parables to the multitu- 34
des, and vvithout parables he did not ſpeake to them: † that 35
it might be fulfilled vvhich vvas ſpoken by the Prophet
ſaying, *I vvil open my mouth in parables, I vvil vtter things hidden from the foundation of the vvorld.* ‡ Pſa. 77. 2.

†Then hauing dimiſſed the multitudes, he came into 36
the houſe, and his Diſciples came vnto him, ſaying, Expound
vs the parable of the cockle of the field. †Who made anſvver 37
and ſaid to them, He that ſoweth the good ſeede, is the Sonne
of man. †And the field, is the vvorld. And the good ſeede: 38
theſe are the childrē of the kingdom. And the cockle: are the
children of the vvicked one. †And the enemie that ſovved 39
them, is "the deuil. But the harueſt, is the ende of the vvorld. "I: Not God then, but the Diuel is the author of all euil.
And the reapers, are the Angels. †Euen as cockle therfore is 40
gathered vp, and burnt vvith fire: ſo ſhal it be in the ende of
the vvorld. †The Sonne of man ſhal ſend his Angels, and 41
they ſhal gather out of his kingdom al ſcandals, and them
that vvorke iniquitie: †and ſhal caſt them into the furnace of 42
fire, There ſhal be vveeping and gnaſhing of teeth. †Then 43
ſhal the iuſt ſhine as the ſunne, in the kingdom of their fa-
ther. He that hath eares to heare, let him heare.

The Goſpel for Virgins & other holy women.

†The kingdom of heauen is like a treaſure hidden in a 44
field, vvich a man hauing found, did hide it, and for ioy there-
of goeth, and ſelleth al that he hath, and byeth that field.
†Againe the kingdom of heauen is like to a marchant man, 45
ſeeking good pearles. †And hauing found one precious 46
pearle, he vvent his vvay, and ſold al that he had, and
bought

bought it.

47 †Againe the kingdom of heauen is like to a nette caſt into the ſea, and gathering together of al kind of fiſhes.

48 †Which, vvhen it vvas filled, dravving it forth, and ſitting by the ſhore, they choſe out the ‖ good into veſſels, but the

49 bad they did caſt out. †So ſhal it be in the conſummation of the vvorld. The Angels ſhal goe forth, and ſhal ſeparate

50 the euil from among the iuſt, †and ſhal caſt them into the furnace of fire. there ſhal be vveeping and gnaſhing of teeth.

51 †Haue ye vnderſtoode al theſe things? They ſay to him, Yea.

52 †He ſaid vnto them, Therfore euery Scribe inſtructed in the kingdom of heauen, is like to a man that is an houſholder, vvhich bringeth forth out of his treaſure nevv things and old. ¶

53 †And it came to paſſe: vvhen IESVS had ended theſe pa-

Mr. 6, 1. Luc. 4, 16.

54 rables, he paſſed from thence. †And * coming into his ovvne countrie, he taught them in their ſynagogues, ſo that they marueled, and ſaid, Hovv came this fellovv by this vviſedom

55 and vertues? †Is not this the ‖ carpenters ſonne? Is not his mother called MARIE, and his brethren, Iames and Ioſeph,

56 and Simon and Iude: †and his ſiſters, are they not al vvith

57 vs? Whence therefore hath he al theſe things? †And they vvere ſcandalized in him. But IESVS ſaid to them, There is not a Prophet vvithout honour but in his ovvne countrie, and in

58 his ovvne houſe. †And he vvrought not many miracles there becauſe of their incredulity.

‖ Here alſo are ſignified good and bad in the Church.

ANNOTATIONS
CHAP. XIII.

1. *One an hundred.*] This difference of fruites is the difference of merites in this life, and rewardes for them in the next life, according to the diuerſities of ſtates, or other differences. of ſtates, as that the hundred fold agreeth to virgins profeſſed, threeſcore fold to religious widowes, thirtiefold to the maried. *Aug. li. de S. Virginit. c. 44 & ſeq.* Which truth the old Heretike Iouinian denied (as ours doe at this day) affirming that there is no difference of merites or rewardes. *Hiero. li. 2 adu. Iouin. Ambroſ. ep. 82. Aug. hær. 82.* Difference of merites and rewardes.

11. *To you is giuen.*] To the Apoſtles and ſuch as haue the guiding and teaching of others, deeper knowledge of Gods word and myſteries is giuen, then to the common people. As alſo to Chriſtians generally, that which was not giuen to the obſtinate Iewes.

15. *They haue ſhut.*) In ſaying that they ſhut their owne eies, which S. Paul alſo repeateth *Act. 28*: he teacheth vs the true vnderſtanding of al other places, where it might ſeeme by the bare wordes that God is the very author and worker of this induration, and blindnes, and of other ſinnes: * which was an old condemned blaſphemie, and is now the Hereſie of * Caluin: whereas our Sauiour here teacheth vs, that they ſhut their owne eies, and are the cauſe of their owne ſinne and damnation, God not doing, but permitting it, and ſuffering them to fall further becauſe of their former ſinnes, as S. Paul declareth of the reprobate Gentiles. *Ro. 1.* God is not the author of euil.

Iren. apud Euſeb. li. 5 c. 19. Caluin. li. 2 Inſtit. c. 4.

25. *Ouerſowed.*) Firſt by Chriſt and his Apoſtles was planted the truth, and falſhod came afterward, and was ouerſowen by the enemy the Diuel, and not by Chriſt, who is not the author

author of euil. *Tertul. de præscript.*

29. Leſt you plucke vp alſo.] The good muſt tolerate the euil, when it is ſo ſtrong that it can not be redreſſed without danger and diſturbance of the whole Church, and committe the matter to Gods iudgement in the later day. Otherwiſe where il men (be they Heretikes or other malefactors) may be puniſhed or ſuppreſſed without diſturbance and hazard of the good, they may and ought by publike authority either Spiritual or temporal to be chaſtiſed or executed.

Good and euil in the Church.

30. Suffer both to grow.] The good and bad (wee ſee here) are mingled together in the Churche. Which maketh againſt certaine Heretikes and Schiſmatikes, which ſeuered them ſelues of old from the reſt of the whole world, vnder pretence that them ſelues only were pure, and al others both Prieſts and people ſinners: and againſt ſome Heretikes of this time alſo, which ſay that euil men are not of, or in the Churche.

32. The leaſt of al ſeedes.] The Church of Chriſt had a ſmal beginning, but afterward became the moſt glorious and knowen common-welth in earth: the greateſt powers and the moſt wiſe of the world putting them ſelues into the ſame.

35. Carpenters ſonne.] Herevpon Iulian the Apoſtata and his flatterer Libanius tooke their ſcoffe againſt our Sauiour, ſaying (at his going againſt the Perſians) to the Chriſtians, what doeth the Carpenters ſonne now? and threatening that after his returne the Carpenters ſonne ſhould not be able to ſaue them from his furie. Wherevnto a godly man anſwered by the Spirit of Prophecie, *He whom Iulian calleth the Carpenters ſonne, is making a Wooden coffin for him againſt his death.* And in deede not long after there came newes that in that bataile he dyed miſerably. *Sozo. li. 6 c. 2. Theodo. li. 3 c. 18.* The very like ſcoffe vſe Heretikes that call the body of Chriſt in the B. Sacrament, bakers bread. It ſeemeth in deede to the ſenſes to be ſo, as Chriſt ſeemed to be Ioſephs natural ſonne, but faith telleth vs the contrarie as wel in the one as in the other.

CHAP. XIIII.

Hearing the vnworthy deuallation of Iohn Baptiſt by Herode, 13 he betaketh him to his vſual ſolitarines in the deſert, and there feedeth 5000 with fiue loaues. 23 And then after the night ſpent in the mountaine in prayer, he walketh vpon the ſea (ſignifying the wide world) 28 ſo and Peter alſo: wherevpon they adore him as the ſonne of God. 35 And with the very touche of his garments hemme he healeth innumerable.

AT that time * Herod the Tetrach heard 1 *Mat. 6, 14. Lu. 9, 7. 3, 19.*
the fame of IESVS: † and ſaid to his ſer- 2
uants, This is Iohn the Baptiſt: he is riſen from the dead, and therfore vertues vvorke in him. † For Herod apprehended Iohn 3
and bound him, and put him into priſon becauſe of Herodias, his 'brothers' vvife. † For Iohn ſaid vn- 4 'brother Philips
to him, It is not lavvful for thee to haue her. † And vvilling 5
to put him to death, he feared the people: becauſe they eſteemed him as a Prophet. † But on Herods birth-day, the daugh- 6
ter of Herodias daunced before them: and pleaſed Herod. † Wherevpon he promiſed with an othe, to giue her vvhatſoe- 7
uer ſhe vvould aſke of him. † But ſhe being inſtructed be- 8
fore of her mother ſaith, Giue me here in a diſh the head of
Iohn the Baptiſt. † And the king vvas ſtroken ſad: yet be- 9
cauſe of his :: othe and for them that ſate vvith him at table,
he commaunded it to be giuen. † And he ſent, and beheaded 10
Iohn in the priſon. † And his head vvas brought in a diſh: 11

:: A wicked and raſh othe, and more wickedly fulfilled: becauſe an vnlawfull othe bindeth no mã.

and

and it vvas giuen to the damſel, and ſhe brought it to her mo-
12 ther. † And his Diſciples came and tooke the body, and "buried it: :: and came and told IESVS.

:: S. Iohns diſciples at this time had wel learned their duety toward Chriſt.

Mr.6,31 *Lu.9,10* *Io.6,2.*
13 † Which vvhen IESVS had heard, *he "retired from thence by boate, into a deſert place apart, and the multitudes hauing heard of it, folovved him on foote out of the cities.
14 † And he coming forth ſavv a great multitude, and pitied
15 them, and cured their diſeaſed. † And vvhen it vvas euening, his Diſciples came vnto him, ſaying, It is a deſert place, and the houre is novv paſt: dimiſſe the multitudes that going in-
16 to the tovvnes, they may bye them ſelues victuals. † But IESVS ſaid to them, They haue no neede to goe: giue ye them
17 to eate. † They anſvvered him. We haue not here, but fiue
18 loaues, and tvvo fiſhes. † Who ſaid to them, Bring them hi-
19 ther to me. † And vvhen he had commaunded the multitude to ſitte dovvne vpon the graſſe, he tooke the fiue loaues and the tvvo fiſhes, and looking vp vnto heauen he bleſſed and brake, and gaue the loaues to his Diſciples, and "the Diſciples
20 to the multitudes. † And they did al eate, and had their fil. And they tooke the leauings, twelue ful baſkettes of the frag-
21 ments. † And the number of them that did eate vvas, fiue thouſand men, beſide vvomen and children.

The Goſpel vpon the Octaue of S. Peter and S. Paul. Iulij 6.

22 † And forth vvith IESVS commaunded his Diſciples to goe vp into the boate, and to goe before him ouer the vvater,
23 til he dimiſſed the multitudes. † And hauing dimiſſed the multitude, he *aſcended into a mountaine alone to praye. And
24 vvhen it vvas euening, he vvas there alone. † But the boate in the middes of the ſea vvas toſſed vvith vvaues. for the vvinde
25 vvas contrarie. † And in the fourth vvatch of the night, he
26 came vnto them vvalking vpon the ſea. † And ſeeing him vpon the "ſea vvalking, they vvere troubled ſaying, That
27 it is a ghoſt. and for feare they cried out. † And immediatly IESVS ſpake vnto them, ſaying, Haue confidence: it is I, feare
28 ye not. † And Peter making anſvver ſaid, Lord if it be thou,
29 bid me come to thee vpon the vvaters. † And he ſaid, Come. And Peter deſcending out of the boate, "vvalked vpon the
30 vvater to come to IESVS. † But ſeeing the vvinde rough, he vvas afraid: and vvhen he began to be drovvned, he cried
31 out ſaying, Lord, ſaue me. † And incontinent :: IESVS ſtretching forth his hand tooke hold of him, and ſaid vnto him,
32 O thou of litle faith, vvhy didſt thou doubt? † And vvhen

Mr. 6, 46. *Io.6,16.*

:: Notwithſtanding the infirmities of them that gouerne

they

the Churche, yet Chriſt ſuſtaineth them, and holdeth them vp, yea and by them, whatſoeuer they are, he vpholdeth and preſerueth his Church.

they vvere gone vp into the boate, the vvinde ceaſed. † And they that vvere in the boate, came and adored him, ſaying, In deede thou art the ſonne of God. 33

† And hauing paſſed the vvater, they came into the countrie of Geneſar. † And vvhen the men of that place vnderſtoode of him, they ſent into al that countrie, and brought vnto him al that vvere il at eaſe: † and they beſought him that they might touche but the :: hemme of his garment, and vvhoſoeuer did touche, vvere made hole. 34 35 36

:: See before, chap. 9, 20.

ANNOTATIONS

CHAP. XIIII.

3. Becauſe of Herodias.) It is to ordinary in Princes to put them to death that freely tel them ſuch faultes: women, whom they fanſie, ſpecially inciting them to ſuch miſcheefe.

12. Buried it.) An example of duty toward the dead bodies of the faithful. Wherein ſee the difference of Catholike Chriſtian men and of al infidels, be they Pagans, Apoſtataes, or Heretikes. For whereas the Chriſtians had layd the body of this bleſſed Prophete and Martyr * in Samaria with the Relikes of Elias and Abdias, by vertue wherof wōderful miracles were wrought in that place: in Iulian the Apoſtataes time, when men might doe al miſcheefe freely againſt Chriſtian religion, the Pagans opened the tombe of S. Iohn Baptiſt, burnt his bones, ſcattered the aſhes about the fields: but certaine religious Monkes coming thither a pilgrimage at the ſame time, aduentured their life and ſaued as much of the holy Relikes as they could, and brought them to their Abbot Philip a man of God: who eſteeming them to great a treaſure for him and his, to keepe for their priuate deuotion, ſent them to Athanaſius the B. of Alexandria, and he with al reuerence layd them in ſuch a place (as it were by the Spirit of Prophecie) where afterward by occaſion of them was built a goodly chappel. *Theod. li. 3 c. 6. Ruff. li. 2 c. 28. 29.* Marke here that the Heretikes of our time doe as thoſe Pagans, to the bodies and Relikes of al bleſſed Saints that they can deſtroy: and Catholikes contrariwiſe haue the religious deuotion of thoſe old Chriſtians, as appeareth by the honour done now to his head at Amiens in France. *Hiero. in Epitaph. Paulæ. c.6.*

Sacrilege againſt holy Relikes.

13. Retired.) Chriſt much eſteemed Iohn, and withdrew him ſelf aſide, to giue example of moderate mourning for the departed, and to ſhew the horrour of that execrable murder. as in the Primitiue Churche many good men ſeing the miſerable ſtate of the world in the time of perſecution, and the ſinnes that abounded withal: tooke an occaſion to forſake thoſe tumults, and ſo giue them ſelues to contemplation: and for that purpoſe retired into the deſerts of Ægypt and els where, to doe penance for their owne ſinnes and the ſinnes of the world. Wherevpon partly roſe that infinite number of Monkes and Eremites, of whom the fathers and Eccleſiaſtical hiſtories make mention. *Hiero. to. 2. in vit. Pauli Eremita. Soz. li. 1 c. 12. 13.*

Eremites.

19. The Diſciples to the multitude.) A figure of the miniſterie of the Apoſtles, who as they here had the diſtribution and ordering of theſe miraculous loaues, ſo had they alſo to beſtow and diſpenſe al the foode of our ſoules in miniſtering of the vvord and Sacraments, neither may lay men chalenge the ſame.

25. Walking.) When not only Chriſt, but by his power Peter alſo walketh vpon the vvaters, it is euident that he can diſpoſe of his owne body aboue nature and contrary to the natural conditions thereof, as to goe through a doore. *Io. 20.* to be in the compaſſe of a litle bread. *Epiphan. in Ancorato.*

29. Walked.] Peter (ſaith S. Bernard) walking vpon the waters, as Chriſt did, declared him ſelf the only Vicar of Chriſt, which ſhould be ruler not ouer one people, but ouer al. For many waters, are many peoples. *Bernard. li. 2 de conſid. c. 8.* See the place, how he deduceth from Peter the like authoritie and iuriſdiction to his ſucceſſor the Biſhop of Rome.

Peters Primacie.

Chap.

CHAP. XV.

The Phariſees of Hieruſalem stumming ſo farre to carpe him, he chargeth vvith a traditiō contrarie to Gods commaundement. 10 And to the people he yeldeth the reaſon of that vvhich they reprooued: 15 and againe to his Diſciples, ſhevving the ground of the Phariſaical vvaſhing (to vvitte, that meates othervvise defile the ſoule) to be falſe. 21 Then he goeth aſide to hide him ſelf among the Gentils: vvhere, in a vvoman he findeth ſuch faith, that he is faine, leſt the Gentils ſhould before the time extort the vvhole bread, as ſhe had a vvarrāt, to returne to the Ievves. 30 vvhere (al contrarie to thoſe Phariſees) the common people ſeeke vvonderfully vnto him, and he after he hath cured their diſeaſed, feedeth 4000 of them vvith ſeuen loaues.

Mr.7, 1.

1 THEN came to him from Hieruſalem
2 Scribes and Phariſees, ſaying, †Why do thy
Diſciples tranſgreſſe the tradition of the
Auncientes? For they waſh not their hāds
3 When they eate bread. †But he anſvvering
ſaid to them: Why do you alſo tranſgreſſe
the cōmaundement of God for your tra-
Exo.20, 12. Leu.20, 9. 4 dition? For God ſaid, † *Honour father and mother.* and, *He that ſhal curſe*
5 *father or mother, dying let him dye.* †But you ſay, Whoſoeuer ſhal ſay to
father or mother, The gift vvhatſoeuer procedeth from me,
6 ſhal profite the: †and ſhal not honour his father or his mo-
ther: and you haue made fruſtrate the cōmaundement of God
7 for your ovvne tradition. † Hypocrites, vvel hath Eſay Pro-
Eſa. 29, 13. 8 phecied of you, ſaying, † *This people honoureth me vvith their* " *lippes:*
9 *but their hart is farre from me.* † *And in vaine do they vvorſhippe me, teaching*
doctrines and " *commaundements of men.*

The Goſpel vpō Wenſday the 3. Weeke in Lent.

10 † And hauing called together the multitudes vnto him, he
11 ſaid to them, Heare ye and vnderſtand. †" Not that vvhich
entreth into the mouth, defileth a man: but that vvhich pro-
12 cedeth out of the mouth, that defileth a man. † Then came
his Diſciples, and ſaid to him, Doeſt thou knovv that the Pha-
13 riſees, vvhen they heard this vvord, vvere ſcandalized? † But
he anſvvering ſayd: All planting vvhich my heauenly father
14 hath not planted, ſhal be rooted vp. † Let them alone: blinde
they are, guides of the blinde. And if the blinde be guide to
15 the blinde, both fall into the ditch. † And Peter anſvvering
16 ſayd to him, Expound vs this parable. † But he ſayd, Are you
17 alſo as yet vvithout vnderſtanding? † Do you not vnder-
ſtand, that al that entreth into the mouth, goeth into the
18 belly, and is caſt forth into the priuy? † But the things that
proceede out of the mouth, come forth from the hart, and
19 thoſe things " defile a man. † For from the hart come forth
euil cogitations, murders, aduoutries, fornications, theſts,
20 falſe teſtimonies, blaſphemies. † Theſe are the things that de-

file a man. but to eate vvith vnvvaſhen hands, doeth not defile a man. ¶

The Goſpel vpō Thurſday the fifth weeke in Lent.

† And IESVS vvent forth from thence and retired into 21
the quarters of Tyre and Sidon. † And behold * a vvoman 22 *Mr. 7. 25.
of Chanaan came forth out of thoſe coaſtes, and crying out, ſayd to him, Haue mercie vpon me, O lord the Sonne of Dauid: my daughter is ſore vexed of a Deuil. † Who anſvvered 23
her not a vvord. And his Diſciples came and beſought him ſaying, Dimiſſe her: becauſe ſhe crieth out after vs: † And he 24
anſvvering ſaid: I vvas not ſent but to the ſheepe that are loſt of the houſe of Iſrael. † But ſhe came and adored him, 25
ſaying, Lord, help me. † Who anſvvering, ſaid: It is not good 26
to take the bread of the Children, and to caſt it to the dogges. † But ſhe ſaid, Yea lord: for the vvhelpes alſo eate of the 27
crummes that fal from the table of their maiſters. † Then 28
IESVS anſvvering ſaid to her, O vvoman, :: great is thy faith: be it done to thee as thou vvilt: and her daughter vvas made hole from that houre. ¶

:: It were a ſtraunge caſe that Chriſt ſhould commend in this woman a ſole faith without good workes, that is to ſay, a dead faith ſuch as could not worke by loue, and which S. Iames doubted not to call the faith not of Chriſtians but of Diuels. *Aug. de Fid. & Op. c. 18.*

† And vvhen IESVS vvas paſſed from thence, he came 29
beſide the ſea of Galilee: and aſcending into the mountaine, ſate there. † And there came to him great multitudes, hauing 30
vvith them dumme perſons, blinde, lame, feeble, and many others: and they caſt them dovvne at his feete, and he cured them: † ſo that the multitudes marueled ſeeing the dumme 31
ſpeake, the lame vvalke, the blinde ſee: and they magnified the God of Iſrael. † And * IESVS called together his Diſciples, 32 *Mr. 8, 1.
and ſaid: I pitie the multitude: becauſe three dayes novv they continue vvith me, and haue not vvhat to eate: and dimiſſe them faſting I vvil not, leſt they fainte in the vvay. † And 33
the diſciples ſay vnto him: vvhence then may vve gette ſo many loaues in the deſert as to fil ſo great a multitude? † And 34
IESVS ſayd to them, Hovv many loaues haue you? but they ſayd, Seuen, & a fevv litle fiſhes. † And he commaunded the 35
multitude to ſit dovvne vpon the ground. † And taking the 36
ſeuen loaues & the fiſhes, and geuing thankes, he brake, & gaue to his diſciples, and :: the diſciples gaue to the people. † And they did al eate, and had their fill. And that vvhich vvas 37
left of the fragments they tooke vp, ſeuen baſkets ful. † And 38
there vvere that did eate, foure thouſand men, beſide children & vvomen. † And hauing dimiſſed the multitude, he vvent 39
vp into a boate, and came into the coaſtes of Magedan.

:: Here we ſee againe that the people muſt not be their owne caruers, nor receiue the Sacraments or other ſpiritual ſuſtenance immediatly of Chriſt, or at their owne hād, but of their ſpiritual gouerners.

ANNO-

ANNOTATIONS
CHAP. XV.

8. With their lippes.] This is to be vnderstood properly of such as haue euer God in their mouth, the Word of our Lord, the Scriptures, the Gospel, but in their hart and al their life be in deede Godles. It may be applied also to such as say their prayers without attention or elevation of mind to God, whether he vnderstand the prayers or no, that saith them. For many a poore Christian man that vnderstandeth not the Wordes he speaketh, hath his hart neerer heauen, more feruor and deuotion, more edification to him self, more profite in spirit (as the Apostle speaketh) and lesse distractions, then not only al Heretikes which haue no true feeling of such things, but then many learned Catholikes. And therfore it is not to be vnderstood of praying in vnknowen tonges, as Heretikes sometime expound it, farre wide from the circumstance of the place and Christes intention, speaking of the hypocritical Iewes.

1. Cor. 14.

9. Commaundements of men.] Such only are here called traditions, doctrines, or commaundements of men, which be either repugnant to Gods lawes, as this of defrauding their parents vnder pretense of religion: or which at the lest be friuolous, vnprofitable, and impertinent to pietie or true Worshipe, as that other sort of so often washing hands and vessels without regard of inward puritie of hart and mind. Let no man therfore be abused with the Protestants peruerse application of this place against the holy lawes, canons, and precepts of the Church and our spiritual Gouernours, concerning fastes, festiuities, and other rules of discipline and due order in life and in the seruice of God. For such are not repugnant but consonant to Gods Word and al pietie, and our Lord is truely honoured, Worshiped, and serued both by the making and also by the obseruing of them. * S. Paul gaue commaundements both by his epistles and by Word of mouth, euen in such matters wherein Christ had prescribed nothing at al, and he chargeth the faithful to obserue the same. * The Apostles and Priests at Hierusalem made lawes, and the Christians were bound to obey them. a The keeping of Sunday in steede of the Sabboth is the tradition of the Apostles, and dare the Heretikes deny the due obseruation therof to be an acceptable Worshipe of God? b They prescribed the Festes of Easter, and Whitsontide and other Solemnities of Christ and his Sainctes, which the Protestants them selues obserue. c They appointed the Lent and Imber fastes and other, as wel to chastise the concupiscence of man, as to serue and please God thereby, as is plaine in the fasting of * Anna, Tobie, Iudith, Esther, who serued and pleased God thereby. Therfore neither these nor other such Apostolike Ordinances, nor any precepts of the holy Church or of our lawful Pastors are implied in these Pharisaical traditions here reprehended, nor to be compted or called the doctrines and commaundements of men, because they are not made by mere humane power, but by Christes warrant and authoritie, and by such as he hath placed to rule his Church, of whom he saith, * *He that heareth you, heareth me: he that despiseth you, despiseth me.* They are made by the Holy Ghost, ioyning with our Pastors in the regiment of the faithful, they are made by our Mother the Church, which whosoeuer obeieth not, * we are warned to take him as an Heathen. But on the other side, al lawes, doctrines, seruice and iniunctions of Heretikes, how soeuer pretended to be consonant to the Scriptures, be commaundements of men: because both the things by them prescribed are impious, and the Authors haue neither sending nor commission from God.

The difference betwene the Iewish traditions here reprehended, and the Churches Apostolical traditions.

1. Thes. 2. 15.
1. Cor. 11.
* Act. 15.
a Aug. Ser. de tep. 251. See 1. Cor. 16, 2.
b Epiph. har. 75
c Hiero. ep. 54 ad Marcel. & Mont.
* Luc. 2, 37 Tob. 12. Iudith c. 8 Esth. 4. Ion. 3, 5
* Mat. 18, 17.

11. Not that which entereth.] The Catholikes doe not abstaine from certaine meates, for that they esteeme any meate vncleane either by creation or by Iudaical obseruation: but they abstaine for chastisment of their concupiscences. *Aug. li. de mor. Ec. Cath. c. 31.*

Difference of meates.

18. Defile a man.] It is sinne only which properly defileth man, and meates of them selfe or of their owne nature doe not defile: but so farre as by accident they make a man to sinne, as the disobedience of Gods commaundement or of our Superiours who forbid some meates for certaine times and causes, is a sinne. As the apple which our first parents did eate of, though of it self it did not defile them, yet being eaten against the precept, it did defile. So neither flesh nor fish of it self doth defile, but the breach of the Churches precept defileth.

Gen. 3.

Catholike abstinence.

CHAP. XVI.

The obstinate Pharisees and Sadducees, as though his foresaid miracles were not sufficient to proue him to be Christ, require to see some one from heauen. 5 Wherevpon forsaking them, he warneth his disciples to beware of the leauen of their doctrine: 13 and Peter (the time now approching for him to goe into Ierusalem to his Passion) for confessing him to be Christ, he maketh the Rocke of his Church: geuing vnto him of Ecclesiastical power accordingly. 21 And after, he so rebuketh him for dissuading his Crosse and Passion, that he also affirmeth the like suffering in euery one to be necessarie to saluation.

AND there came to him the Phariſees and Sad- 1 *Mar.* 8, 11. *Luc.* 12, 54.
ducees tempting: and they demaunded him to ſhevv them a ſigne from heauen. † But he an- 2
ſvvered & ſaid to them, When it is euening, you ſay, It vvil be faire-vvether, for the elemẽt is redde. † And in the morning, This day there vvil be a tẽpeſt, 3
for the element doth glovve and lovvre. The face therfore of the element you haue ſkil to diſcerne: and the ſignes of times can you not? † The * naughtie and aduouterous gene- 4 *Mat.* 12, 39.
ration ſeeketh for a ſigne: and there ſhal not a ſigne be giuen it, but the ſigne of Ionas the Prophet. And he left them and vvent avvay.

† And * vvhen his diſciples vvere come ouer the vvater, 5 *Mar.* 8, 14.
they forgot to take bread. † Who ſaid to them, Looke vvel 6 *Lu.* 12, 1.
and bevvare of the leauen of the Phariſees & Sadducees. † But 7
they thought vvithin them ſelues ſaying, Becauſe vve tooke not bread. † And IESVS knovving it, ſaid, Why do you 8
thinke vvithin your ſelues O ye of litle faith, for that you haue not bread? † Do you not yet vnderſtand, neither do you 9
remember * the fiue loaues among fiue thouſand men, and *Mat.* 14, 17. 15, 34.
how many baſkets you tooke vp? † neither the ‘ſeuen loaues, 10
among foure thouſand men, and hovv many maundes you tooke vp? † Why do you not vnderſtand that I ſaid not of 11
bread to you, Bevvare of the leauen of the Phariſees & Sadducees? † Then they vnderſtoode that he ſaid not they 12
ſhould bevvare of the leauen of bread, but of the doctrine of the Phariſees and Sadducees.

The Goſpel vpõ SS. Peter and Paules day Iun. 29. *And in Cathedra Petri Roma, Ian. 18. & Antiochia Febr. 22. And Petri ad vincula Aug. 1.* And on the day of the creation and coronation of the Pope, and on the Anniuerſarie thereof.

† And * IESVS came into the quarters of Cæſarea Phi- 13 *Mar.* 8, 27.
lippi: and he aſked his diſciples, ſaying, "Whom ſay men that *Luc.* 9, 18.
the Sonne of man is? † But" they ſaid, Some Iohn the Baptiſt, 14
& otherſome Elias, and others Hieremie, or one of the Prophets. † IESVS ſaith to them, But vvhom do you ſay that 15
I am? † Simon Peter anſvvered & ſaid, *Thou art Chriſt the ſonne* 16
of the liuing God. † And IESVS anſvvering, ſaid to him, "Bleſſed 17
art thou Simon bar-Iona: becauſe fleſh & bloud hath not reuealed it to thee, but my father vvhich is in heauen. † And "I 18
ſay to thee, *That" thou art* *:: Peter: *and" vpon this" Rocke vvil I "build* *Io.* 1, 42.
my Church, and the" gates of hel ſhal not preuaile againſt it. † *And I* vvil 19 Io. 21, 15.
giue" to thee the" keyes of the kingdom of heauen. And" vvhatſoeuer thou ſhalt binde vpon earth, it ſhal be bound alſo in the heauens: and vvhatſoeuer thou ſhalt looſe in earth it ſhall be looſed alſo in the heauens. ¶

:: That is, a Rocke.

† Then he commaunded his diſciples that they ſhould tel 20
no

no body that he vvas IESVS CHRIST.

21 †From that time IESVS began to ſhevv his diſciples, that he muſt goe to Hieruſalem, & ſuffer many things of the Ancients & Scribes & cheefe-Prieſtes, and be killed, and the
22 third day riſe againe. †And Peter taking him vnto him, began to rebuke him, ſaying, Lord, be it farre from thee, this ſhal not
23 be vnto thee. † Who turning ſaid to Peter, Goe after me :: Satan, thou art a ſcandal vnto me: becauſe thou ſauoureſt not the things that are of God, but the things that are of men.

:: This word in Hebrew ſignifieth an aduerſarie, as 1 Reg. 5. 4. and ſo it is taken here.

24 †Then IESVS ſaid to his diſciples, If any man wil come after me, let him denie him ſelf, and take vp his croſſe, and follow
25 me. †For he that will ſaue his life, ſhal loſe it. and he that ſhal
26 loſe his life for me, ſhal finde it. † For what doth it profite a man, if he gaine the vvhole vvorld, and ſuſtaine the damage of his ſoule? Or vvhat permutation ſhal a man giue for his
27 ſoule? †For the Sonne of man ſhal come in the glorie of his father vvith his Angels: and then vvil he render to euery man according to his * vvorkes. ¶

THE GOSPEL for a Martyr that is a biſhop.

Mat. 9, 1 Luc. 9, 27.

28 †Amen I ſay to you, * there be ſome of them that ſtand here, that ſhal not taſte death, til they ſee the Sonne of man comming in his kingdom.

ANNOTATIONS
CHAP. XVI.

OF PETERS PRIMACIE.

13. Whom ſay men.] Chriſt intending here to take order for the founding, regiment, and ſtabilitie of his Church after his deceaſe, and to name the perſon to whom he meant to geue the general charge thereof, would before by interrogatories draw out (and namely out of that one whom he thought to make the cheefe) the profeſſiō of that high and principal Article, That he was the ſonne of the liuing God. Which being the ground of the Churches faith, was a neceſſarie qualitie and condition in him that was to be made Head of the ſame Church, and the perpetual keeper of the ſaid faith and al other points thereon depending.

14. But they ſaid.] When Chriſt aſked the peoples opinion of him, the Apoſtles al indifferently made anſwer: but when he demaunded what them ſelues thought of him, then loe Peter the mouth and head of the whole felowſhip anſwered for al. *Chryſ. ho. 55. in Mat.*

17. Bleſſed art thou.] Though ſome other (as Nathanael *Io. 1, 49*) ſeeme to haue before beleued and profeſſed the ſame thing for which Peter is here counted bleſſed, yet it may be plainely gathered by this place, and ſo S. Hilarie and others thinke, that none before this did further vtter of him, then that he was the ſonne of God by adoption as other Saincts be, though more excellent then other be. For it was of congruitie and Chriſtes ſpecial appointment, that he vpon whom he intended to found his new Church, and whoſe faith he would make infallible, ſhould haue the preeminence of this firſt profeſſion of Chriſtes natural diuinitie, or, that he was by nature the very ſonne of God a thing ſo farre aboue the capacitie of nature, reaſon, fleſh and bloud, and ſo repugnant to Peters ſenſe and ſight of Chriſtes humanitie, fleſh, and infirmities, that for the beleefe and publike profeſſion thereof he is counted bleſſed, as Abraham was for his faith: and hath great promiſes for him ſelf and his poſteritie, as the ſaid Patriarche had for him and his ſeede. According as S. Baſil ſaith, Becauſe he excelled in faith, he receiued the building of the Church committed to him.

Hilar. can. 6 in Mat. & li. 6. de Trinit. Chryſ. ho. 55 in Mat. Baſil. li. 2 adu. Eunom.

18. And I ſay to thee.] Our Lord recompenſeth Peter for his confeſſion, geuing him a great reward, in that vpon him he builded his Church. *Theophilactus* vpon this place.

PETER.

12. *Thou art Peter.*] Christ (in the first of Iohn v. 42) foretold and appointed that this man then named Simon, ſhould afterward be called *Cephas*, or *Petrus*, that is to ſay, a *Rocke*, not then vttering the cauſe, but now expreſſing the ſame, *videlicet* (as S. Cyrill writeth) *For that vpon him as vpon a firme rocke his Church ſhould be builded.* Wherevnto S. Hilarie agreeing ſaith, *O happie foundation of the Church in the impoſing of thy new name. &c.* And yet Chriſt here doth not ſo much call him by the name Peter or Rocke, as he doth affirme him to be a rocke: ſignifying by that Metaphore, both that he was deſigned for the foundation and ground worke of his houſe, which is the Church: and alſo that he ſhould be of inuincible force, firmitie, durablenes, and ſtabilitie, to ſuſtaine al the Windes, Waues, and ſtormes that might fall or beare againſt the ſame. And the Aduerſaries obiecting againſt this, that Chriſt only is the Rocke or foundation, wrangle againſt the very expreſſe Scriptures and Chriſtes owne wordes, geuing both the name and the thing to this Apoſtle. And the ſimple may learne by S. Baſils wordes, how the caſe ſtandeth. *Though* (ſaith he) *Peter be a rocke, yet he is not a rocke as Chriſt is. For Chriſt is the true vnmouueable rocke of him ſelf, Peter is vnmouueable by Chriſt the rocke. For Ieſus doth communicate and impart his dignities, not voyding him ſelf of them, but holding them to him ſelf, beſtoweth them alſo vpon others. He is the light, and yet, 2 You are the light: he is the Prieſt, and yet he 3 maketh Prieſts: he is the rocke, and he made a rocke.* Cyril. li. 2 c. 12 Com. in Io. Hilar. in hunc locũ. Baſil. li. de penit. 2 Mt. 5. 14. 3 Luc. 22. 19.

Thou art Cephah, and vpon this Cephah.

ΣΥ ΕΙ ΠΕΤΡΟΣ ΚΑΙ ΕΠΙ ΤΑΥΤΗ ΤΗ ΠΕΤΡΑ] rocke.

18. *And vpon this rocke.*] Vpon that which he ſaid Peter was, wil he build his Church: and therfore by moſt euident ſequele he foundeth his Church vpon Peter. And the Aduerſaries wrangling againſt this, do againſt their owne conſcience and knowledge: ſpecially ſeing they know and confeſſe that in Chriſtes wordes ſpeaking in the Syriake tonge, there was no difference at al betwene *Petrus* and *Petra*: yea and that the Greeke wordes alſo though differing in termination, yet ſignifie one thing, to wit, *a rocke*, or *ſtone*, as them ſelues alſo tranſlate it. *Io. 1, 42.* So that they which profeſſe to follow the Hebrew or Syriake and the Greeke, and to tranſlate immediatly out of them into Latin or Engliſh, ſhould if they had dealt ſincerely, haue thus turned Chriſtes wordes, *Thou art a rocke, and vpon this rocke:* or, *Thou art Peter, and vpon this peter Wil I build my Church:* For ſo Chriſt ſpake by their owne confeſſion without any difference. Which doth expreſly ſtoppe them of al their vaine euaſions, that *Petrus* the former word is referred to the Apoſtle: and *petra* the later word, either to Chriſt only, or to Peters faith only: neither the ſaid original tonges bearing it, nor the ſequele of the wordes, *vpon this*, ſuffering any relation in the world but to that which was ſpoken of in the ſame ſentence next before: neither the wordes following which are directly addreſſed to Peters perſon, nor Chriſtes intention by any meanes admitting it, which was not to make him ſelf or to promiſſe him ſelf to be the head or foundation of the Church. For his father gaue him that dignitie, and he tooke not that honour to him ſelf, nor ſent him ſelf, nor tooke the keies of heauen of him ſelf, but al of his father. he had his cõmiſſion the very houre of his incarnation. And though S. Auguſtine ſometimes referre the word (*Petra*) to Chriſt in this ſentence (which no doubt he did becauſe the terminations in Latin are diuers, and becauſe he examined not the nature of the original wordes which Chriſt ſpake, nor of the Greeke, and therfore the Aduerſaries which otherwiſe flee to the tongs, ſhould not in this caſe alleage him) yet he neuer denieth but Peter alſo is the Rocke and head of the Church, ſaying that him ſelf expounded it of Peter * in many places, and alleageth alſo S. Ambroſe for the ſame in his hymne which the Church ſingeth. And ſo do We alleage the holy Councel of Chalcedon, *Act. 1 pag. 118.* Tertullian, *de præſcript.* Origen, *Ho. 5 in Exo.* S. Cyprian, *De vnit. Ec.* S. Hilarie, *Can. 16 in mat.* S. Ambroſe, *Ser. 47. 68. li. 6 in c. 9. Luce.* S. Hierom, *Li. 1 in Iouin. & in c. 1 Eſa. & in c. 16 Hier.* S. Epiphanius, *In Anchor.* S. Chryſoſtom, *Ho. 55 in Mat.* S. Cyril, *Li. 12. com. in Io.* S. Leo, *Ep. 89.* S. Gregorie, *Li. 6 ep. 32 ind. 13.* * and others: euery one of them ſaying expreſly that the Church was founded and builded vpon Peter. For though ſometimes they ſay the Church to be builded on Peters faith, yet they meane not (as our Aduerſaries do vnlearnedly take them) that it ſhould be builded vpon faith either ſeparated from the man, or in any other man: but vpon faith as in him who here confeſſed that faith. Aug. li. 1 retr. c. 21. in Pſ. 69. de verb. Do. ſer. 10. ſer. 29. ſer. 15. 16. 26. 29 de Sanct. Au. not. in Iob c. 30. * Theodor. li. 5 hær. Fabul. de penit.

18. *Rocke.*] The Aduerſaries hearing alſo the Fathers ſometimes ſay, that Peter had theſe promiſes and prerogatiues, as bearing the perſon of al the Apoſtles or of the whole Church, deny abſurdly that him ſelf in perſon had theſe prerogatiues. As though Peter had been the proctor only of the Church or of the Apoſtles, confeſſing the faith and receiuing theſe things in other mens names. Where the holy Doctors meane only, that theſe prerogatiues were not geuen to him for his owne vſe, but for the good of the whole Church, and to be imparted to euery vocation according to the meaſure of their callings: and that theſe great priuileges geuen to Peter ſhould not decay or die with his perſon, but be perpetual in the Church in his ſucceſſors. Therfore S. Hierom to Damaſus taketh this Rocke not to be Peters perſon only, but his ſucceſſors and his Chaire. *I* (ſaith he) *following no cheefe or principal but Chriſt, ioyne my ſelf to the communion of Peters chaire, vpon that rocke I know the Church was built.* And of that ſame Apoſtolike Chaire S. Auguſt. ſaith, *That ſame is the Rocke which the proud gates of Hel do not ouercome.* And S. Leo, *Our Lord Would the Sacrament or myſterie of this gift ſo to pertaine vnto the office of al the Apoſtles, that he placed it principally in bleſſed S. Peter the cheefe of al the Apoſtles, that from him as from a certaine head he might poure out his giftes, as it were through the whole body: that he might vnderſtand him ſelf to be an aliene from the diuine myſterie that ſhould preſume to reuolt from the ſolidite or ſtedfaſtnes of Peter.* Hiero. ep. 7. to. 2. Pſal. cont. part. Donat. to. 7. Leo ep. 84.

18. Build

18. Build my Church.] The Church or houſe of Chriſt was only promiſed here to be builded vpon him (which was fulfilled. *Ioa.21.15.*) the foundation ſtone and other pillers or matter being yet in preparing, and Chriſt him ſelf being not only the ſupereminent foundation but alſo the founder of the ſame: which is an other more excellent qualitie then was in Peter, for which he calleth it *my Church*: meaning ſpecially the Church of the new Teſtament. Which was not perfectly formed and finiſhed, and diſtincted from the Synagogue til Whitſunday, though Chriſt gaue Peter and the reſt their commiſſions actually before his Aſcenſion.

18. Gates of hel.] Becauſe the Church is reſembled to a houſe or a citie, the aduerſarie powers alſo be likened to a contrarie houſe or towne, the gates wherof, that is to ſay, the fortitude or impugnations ſhal neuer preuaile againſt the citie of Chriſt. And ſo by this promis we are aſſured that no hereſies nor other wicked attempts can preuaile againſt the Church builded vpon Peter, which the Fathers call Peters ſee and the Romane Church. *Cyprian* (ſaith S. Auguſtine) *the Prieſts from the very See of Peter, and in that order of fathers conſider vobo to vobom hath ſucceded, that ſame is the rocke vobich the proud gates of Hel do not ouercome.* And in an other place, *that vvis vobich hath obtained the toppe of authoritie, Heretikes in vaine barking round about it.*

Pſal. cont. part. Donati.

De vtil. cred. c.17.

Cyp. epiſt. 73.

Greg. li. 4. ep. 32. ind. 13.

19. To thee.] In ſaying *to thee vvil I geue*, it is plaine that as he gaue the keies to him, ſo he builded the Church vpon him. So ſaith S. Cyprian, *To Peter firſt of al, vpon vvbom our Lord built the Church, and from vvbom he inſtituted and ſhevved the beginning of vnitie, did he geue this power, that vvhat ſhould be looſed in the heauens, vvbich he had looſed in earth.* Wherby appeareth the vaine cauil of our Aduerſaries, which ſay the Church was built vpon Peters Confeſſion only, cómon to him and the reſt, and not vpon his perſon, more then vpon the reſt.

19. The keies.) That is, The authoritie or Chaire of doctrine, knowledge, iudgement and diſcretion betwene true and falſe doctrine: the height of gouernement, the power of making lawes, of calling Councels, of the principal voice in them, of confirming them, of making Canons and holeſom decrees, of abrogating the contrarie, of ordaining Biſhopes and Paſtors or depoſing and ſuſpending them, finally the powrer to diſpenſe the goods of the Church both ſpiritual and temporal. Which ſignification of preeminent power and authoritie by the vvord *keies* the Scripture expreſſeth in many places: namely ſpeaking of Chriſt, *I haue the keies of death and Hel, that is, the rule.* And againe, *I vvil geue the key of the houſe of Dauid vpon his ſhoulder.* Moreouer it ſignifieth that men can not come into heauen but by him, the keies ſignifiing alſo authoritie to open and ſhut, as it is ſaid *Apoc.3.* of Chriſt, *Who hath the key of Dauid, he ſhutteth and no man openeth.* By which wordes we gather that Peters authoritie is marueious, to whom the keies, that is, the power to open and ſhut heauen, is geuen. And therfore by the name of keies is geuen that ſupereminent power which is called in compariſon of the power graunted to other Apoſtles, Biſhops and Paſtors, *plenitudo poteſtatis*, fulnes of power. *Bernard. lib.2. de conſiderat. c.8.*

The dignities of the keies.

Apoc. 1.

Iſa.22.22

19. *Whatſoeuer thou ſhal bind.*) Al kind of diſcipline and puniſhment of offenders, either ſpiritual (which directly is here meant) or corporal ſo farre as it tendeth to the execution of the ſpiritual charge, is compriſed vnder the word, bind. Of which ſort be Excommunications, Anathematiſmes, Suſpenſions, degradations, and other cenſures and penalties or penances enioyned either in the Sacrament of Confeſsion or in the exterior Courtes of the Church, for puniſhment both of other crimes, and ſpecially of hereſie and rebellion againſt the Church and the cheefe paſtors therof.

19. *Looſe.*) To looſe, is as the cauſe and the offenders caſe requireth, to looſe them of any the former bandes, and to reſtore them to the Churches Sacraments and Communion of the faithful and execution of their function, to pardon alſo either al or part of the penances enioyned, or what debtes ſo euer man owcth to God or the Church for the ſatisfaction of his ſinnes forgeuen. Which kind of releaſing or looſing is called *Indulgence*: finally this *Whatſoeuer*, excepteth nothing that is puniſhable or pardonable by Chriſt in earth, for he hath committed his power to Peter. And ſo the validitie of Peters ſentence in binding or looſing whatſoeuer, ſhal by Chriſtes promis be ratified in heauen. *Leo Ser. de Tranſig. & Ser.2. in anniuerſ. aſſumpt. ad Pontif. Hilar. tom.1. in Matth. Epiph. in Anchorato prope initium.* If now any temporal power can ſhew their warrant out of ſcripture for ſuch ſoueraine power, as is here geuen to Peter and conſequently to his ſucceſſors, by theſe wordes, *Whatſoeuer thou ſhal binde*, and by the very keies, wherby greateſt ſoueraintie is ſignified in Gods Church as in his familie and houſ hold, and therfore principally attributed and geuen to Chriſt * who in the ſcripture is ſaid to haue the key of Dauid, but here cómunicated alſo vnto Peter, as the name of Rocke: if I ſay any temporal poteſtate can ſhew authoritie for the like ſoueraintie, let them chalenge hardly to be head not only of one particular, but of the whole vniuerſal Church.

Iſa. 22. Apoc. 3.

27. *Workes.*) He ſaith not, to geue euery man according to his mercie (or their faith) but according to their workes. *Auguſt. de verb. Apoſt. Ser.15.* And againe, How ſhould our Sauiour reward euery one according to their workes, if there were no free will? *Auguſt. lib.2. cap.4.5.1. de act. cum Felic. Manich.*

Good workes.

Free will.

CHAP.

CHAP. XVII.

As he promised, he giueth them a sight of the glorie, vnto which Suffering doth bring: and then againe doth inculcate his Passion. 10 A doubt also he casteth out which his Disciples could not for their incredulitie and lacke of praying and fasting. 22 being yet in Galilee, he reuealeth more about his Passion. 24 and the tribute that the Collectors exacted for al, he payeth for him self and Peter: declaring yet with al his freedom both by Word and miracle.

The TRANSFIGVRATION of our Lord, celebrated in the Church the 6. of Aug. The Gospel of the said feast, & of the 2. Sunday in Lent: and on the Saterday before.

AND after six dayes IESVS taketh vnto him Peter and Iames and Iohn his brother, and bringeth them into a high mountaine apart: † And he vvas "transfigured before them. And his face did shine as the sunne: & his garments became vvhite as snovv. † And behold there "appeared to them Moyses and Elias talking vvith him. † And Peter answvering, said to IESVS, Lord, it is good for vs to be here: if thou vvilt, let vs make here three tabernacles, one for thee, and one for Moyses, and one for Elias. † And as he vvas yet speaking, behold a bright cloude ouershadovved them. And loe a voice out of the cloude, saying. This is my vvelbeloued sonne, in vvhom I am vvel pleased: heare ye him. † And the disciples hearing it, fel vpon their face, and vvere sore afraid. † And IESVS came and touched them: and he said to them, Arise, and feare not. † And they lifting vp their eyes, savv no body, but only IESVS. † And as they descended from the "mount, IESVS commaunded them, saying, Tel the vision to no body, til the Sonne of man be risen from the dead. 1 2 3 4 5 6 7 8 9

Mr. 9, 2. Luc. 9, 28. 2. Pet. 1, 17.

† And his Disciples asked him, saying, What say the Scribes then, that *Elias must come first? † But he answvering, said to them, "Elias in deede shal come, and restore al things. † And I say to you, that Elias is already come, and they did not knovv him, but vvrought on him vvhatsoeuer they vvould. So also the Sonne of man shal suffer of them. † Then the Disciples vnderstoode, that of Iohn the Baptist he had spoken to them. 10 11 12 13

Mal. 4, 5.

† And *vvhen he vvas come vnto the multitude, there came to him a man falling dovvne vpon his knees before him, † saying, Lord haue mercie vpon my sonne, for he is lunatike, and sore vexed: for he falleth often into the fire, and often into the vvater. † and I offered him to thy Disciples: and they could not cure him. † IESVS answvered and said, O faithles and peruerse generation, hovv long shal I be vvith you 14 15 16 17

Mat. 9, 14. Luc. 9, 37.

you? Howw long ſhal I ſuffer you? bring him hither to me.
18 †And IESVS rebuked him, and the deuil vvent out of him,
19 and the ladde vvas cured from that houre. †Then came the Diſciples to IESVS ſecretely, and ſaid, Why could not vve
20 caſt him out? †IESVS ſaid to them, becauſe of your incredulity. for, amen I ſay to you, if you haue faith as a muſtard ſeede, you ſhal ſay to this mountaine, Remoue from hence thither: and it ſhal remoue, and nothing ſhal be impoſsible to
21 you. †But this kinde is not caſt out but by prayer and faſting.
†And * vvhen they conuerſed in Galilee, IESVS ſaid to
Mt. 9, 31 Luc. 9, 44.
22 them, The Sonne of man is to be betraied into the hands of men: † and they ſhal kil him, and the third day he ſhal riſe
23 againe. And they vvere ſtroken ſadde excedingly.
24 †And vvhen they vvere come to Capharnaum, there came they that receiued the didrachmes, vnto Peter, and ſaid
25 to him, Your maiſter doth he not pay the :: didrachmes? † He ſaith, Yes. And vvhen he vvas entered into the houſe, IESVS preuented him, ſaying, What is thy opinion Simon? The kings of the earth of vvhom receiue they tribute or cenſe?
26 of their children, or of ſtrangers? †And he ſaid, Of ſtrangers.
27 IESVS ſaid to him, Then the children are free. †But that vve may not ſcandalize them, goe thy vvaies to the ſea, and caſt a hooke: and that fiſh vvhich ſhal firſt come vp, take: and vvhen thou haſt opened his mouth, thou ſhalt find a :: ſtater: take that, and giue it them for me and thee.

:: These didrachmes were peeces of money which they payed for tribute.

:: This ſtater was a double didrachme, and therfore was payed for two.

ANNOTATIONS
CHAP. XVII.

2. *Transfigured.*] Marke in this Transfiguration many marueilous points. as, that he made not only his owne body, which then was mortal, but alſo the bodies of *Moyſes* and *Elias*, the one dead, the other to die, for the time as it were immortal; thereby to repreſent the ſtate and glorie of his body and his Sainctes in heauen. By which marueilous transfiguring of his body, you may the leſſe marueil that he can exhibite his body vnder the forme of bread and vvine or otherwiſe as he liſt. Christ can exhibite his body vnder what forme he liſt.

3. *Appeared Moyſes.*] By this that *Moyſes* perſonally appeared and was preſent with Chriſt, it is plaine that the Sainctes departed may in perſon be preſent at the affaires of the liuing. *Auguſt. de cura pro mort. c. 15. 16.* For euen as Angels els where, ſo here the Sainctes alſo ſerued our Sauiour: and therfore as Angels both in the old Teſtament and the new, were preſent often at the affaires of men, ſo may Sainctes. Sainctes after their death deale with and for the liuing.

5. *Mount.*] This mount (commonly eſteemed and named of the ancient fathers Thabor) *2. Pet. 1, 18.* S. Peter calleth *the holy Mount* becauſe of this wonderful viſion, like as in the old Teſtament where God appeared to *Moyſes* in the buſh and els where to others, he calleth the place of ſuch Apparitions, *holy ground.* *Exo. 3, 1.* Whereby it is euident that by ſuch Apparitions places are ſanctified, and thereupon groweth a religion and deuotion in the faithful toward ſuch places, and namely to this Mount Thabor (called in S. Hierom *Itinerium Ep. 17.*) there was great Pilgrimage in the Primitiue Church, as vnto al thoſe places which our Sauiour had ſanctified with his preſence and miracles, Holy places. Deuotion and Pilgrimage to the ſame.

The holy land. and therfore to the whole land of promis, for that cauſe called the holy land. *See S. Hiero. in Epitap. Paule. & ep. 17. & 18 ad Marcellam.*

Elias. *11. Elias ſhal come.*] He diſtinguiſheth here plainly betwene Elias in perſon, who is yet to come before the iudgement: and betwene Elias in name, to wit, Iohn the Baptiſt, who is come already in the ſpirit and vertue of Elias. So that it is not Iohn Baptiſt only nor principally of whom Malachie prophecieth (as our Aduerſaries ſay) but Elias alſo him ſelf in perſon. *Luc. 1, 17. Mal. 4.5.*

True miracles onely in the Cath. Church. *19. Why could not We.*] No maruel if the Exorciſts of the Catholike Church which haue power to caſt out diuels, yet doe it not alwales when they wil, and many times with much a doe: Whereas the Apoſtles hauing receiued this power *before ouer vncleane ſpirites, yet here cānot caſt thē out. But as for hæretikes, they can neuer doe it, nor any other true miracle, to confirme their falſe faith. *Mt. 10.*

Gregorius Thaumaturgus. *20. Faith as muſtard ſeed.*) This is the Catholike faith, by which only al miracles are wrought: yet not of euery one that hath the Catholike faith, but of ſuch as haue a great and forcible faith and withal the gift of miracles. Theſe are able as here Wee ſee by Chriſtes warrant not only to doe other wonderful miracles here ſignified by this one, but alſo this very ſame, that is, to moue mountaines in deede. as S. Paul alſo preſuppoſeth, and S. Hierom affirmeth, and Eccleſiaſtical hiſtories namely telleth of Gregorius Neocæſarienſis, that he moued a mountaine to make roome for the foundation of a Church, called therfore and for other his wonderful miracles, Thaumaturgus. And yet faithleſſe Hereſikes laugh at al ſuch things and beleue them not. *1. Cor. 13. Hiero. in vita S. Hilarionis. Niceph. li. 6. c. 17.*

Prayer and Faſting. *21. Prayer and faſting.*) The force of faſting and praying: Whereby alſo we may ſee that the holy Churche in Exorciſmes doeth according to the Scriptures, when ſhee vſeth beſide the name of IESVS, many prayers and much faſting to driue out Deuils. becauſe theſe alſo are here required beſide faith. *Greg. niſſ. de vit. Gregorij.*

The priuileges and exemptions of the Clergie. *26. The Children free.*) Though Chriſt to auoid ſcandal, payed tribute, yet in deede he ſheweth that both him ſelf ought to be free from ſuch payments (as being the kings ſonne, alwel by his eternal birth of God the Father, as temporal of Dauid) and alſo his Apoſtles, as being of his familie, and in them their ſucceſſors the whole Clergie, who are called in Scripture the lotte and portion of our Lord. Which exemption and priuilege being grounded vpon the very law of nature it ſelf, and therfore practiſed euen among the Heathen (*Gen. 22, 27.*) good Chriſtian Princes haue confirmed and ratified by their lawes in the honour of Chriſt, whoſe miniſters they are, and as it were the kings ſonnes. as S. Hierom declareth plainly in theſe wordes, *We for his honour pay his tributes, and as the Kings ſonnes, are free from ſuch payments. Hiero.* vpon this place.

Peters præeminence. *27. Me and thee.*] A great myſterie in that he payed not only for him ſelf, but for Peter bearing the Perſon of the Churche, and in whom as the chefe, the reſt were conteyned. *Aug. q. 2 in no. Teſt. q. 77. in. 4.*

CHAP. XVIII.

To his Diſciples he preacheth againſt ambition the mother of Schiſme: 7 foretelling both the author whoſoeuer he be, and alſo his followers, of their vse to come. 10 and ſhewing on the contrary ſide, how pretious Chriſtian ſoules are to their Angels, to the Sonne of man, and to his Father. 15 charging vs therfore to forgiue our brethren, vnder alſo vve haue iuſt cauſe againſt them, be it neuer ſo often, and to labour their ſaluation by al meanes poſſible.

The Goſpel on Michelmas day Septemb. 29. And vpon his Apparition Maij 8.

AT that houre the Diſciples came to IESVS, 1 *Mr. 9, 34. Luc. 9, 46.*
ſaying. "Who, thinkeſt thou, is the greater
in the kingdom of heauen? † And IESVS 2
calling vnto him a litle childe, ſet him in
the middes of them, † and ſaid, Amen I ſay 3
to you, vnles you be conuerted, and be-
come as litle children, you ſhal not enter into the kingdom
:: Humility, innocencie, ſimplicity, cōmended to vs in the ſtate and perſon of a childe. of heauen. † Whoſoeuer therfore ſhal humble him ſelf as this 4
::litle childe, he is the greater in the kingdom of heauē. † And 5
he that ſhal receiue one ſuch litle childe in my name, recei- *Mr. 9, 42.*
ueth me. † And * he that ſhal ſcandalize one of theſe litle 6 *Lu. 17, 2.*
ones

ones that beleeue in me, it is expedient for him that a milstone be hanged about his necke, and that he be drovvned in the depth of the sea.

7 † Vvo be to the vvorld for scandals. for it is necessary that scandals do come: but neuertheleſſe vvo to that man
8 by vvhom the scandall commeth. † And * if thy ° hand, or thy foote scandalize thee: cut it of, and cast it from thee. It is good for thee to goe in to life maimed or lame, rather then hauing tvvo hands or tvvo feete to be cast into euerlasting fire. † And if thine eye scandalize thee,
9 plucke him out, and cast him from thee: It is good for thee hauing one eye to enter into life, rather then hauing tvvo
10 eyes to be cast into the hel of fire. † See that you despise not one of these litle ones: for I say to you that ° their Angels, in
11 heauen alvvaies do see the face of my father vvhich is in heauen. † For * the Sonne of man is come to saue that vvhich
12 vvas perished. † * Hovv thinke you? If a man haue an hundred sheepe, and one of them shal goe astray: doth he not leaue ninetie nine in the mountaines, and goeth to seeke
13 that vvhich is straied? † And if it chaunce that he finde it: amen I say to you, that he reioyceth more fore that, then for the ni-
14 netie nine that vvent not astray. † Euen so it is not the vvil of your father, vvhich is in heauen, that one perish of these litle ones.

15 † But * if thy brother shal offend against thee, goe, and rebuke him betvvene thee and him alone. If he shal heare thee,
16 thou shalt gaine thy brother. † And if he vvil not heare thee, ioyne vvith thee besides, one or tvvo: that in the mouth of
17 * tvvo or three vvitnesses euery vvord may stand. † And if he vvil not heare them, :: tel the Church. *And if he vvil not heare*
18 *the Church, let him be to thee as ° the heathen and the Publican.* † Amen I say to you, vvhatsoeuer you ° shal binde vpon earth, shal be bound also in heauen: and vvhatsoeuer you ° shal loose vpon earth,
19 shal be loosed also in heauen. † Againe I say to you, that if tvvo of you shal :: consent vpon earth, concerning euery thing vvhatsoeuer they shal aske, it shal be done to them
20 of my father vvhich is in heauen. † For vvhere there be tvvo or three gathered in my name, there am I ° in the middes of them.

21 † Then came Peter vnto him and said, * Lord, how often shal my brother offend against me, and I forgiue him? vntil

Mt. 5, 30 Mar. 9, 43.

Luc. 19, 10.

Ps. 15, 4

Luc. 17, 3.

Deu. 19, 15.

Ps. 17, 4

The Gospel vpō Tuesday the 3 weeke in Lent.

:: That is (as S. Chrysostō here expounderh it) tell the Prelates and cheefe Pastours of the Church: for they haue iurisdiction to binde and loose such offenders, by the wordes folowing v. 18.

:: Al ioyning together in the vnity of Christes Churche in Councels and Synods, or publike prayers, is of more force then of any particular man.

The Gospel vpō the 21 Sunday after Pentecost.

ſeuentimes? † IESVS ſaid to him, I ſay not to thee* vntil ſeuen 22 *Luc. 17, 4.
times: but vntil* ſeuentie times ſeuen times. ¶ † Therfore is 23
the kingdom of heauen likened to a man being a king, that
vvould make an account vvith his ſeruants. † And vvhen 24
he began to make the account, there vvas one preſented vnto
him that ovved him ten thouſand talents. † And hauing not 25
vvhence to repay it, his lord commaunded that he ſhould
be ſold, and his vvife and children, and all that he had, and it to
be repayed. † But that ſeruant falling dovvne, beſought him, 26
ſaying, Haue patience tovvard me, and I vvil repay thee all.
† And the lord of that ſeruant moued vvith pitie, dimiſſed 27
him, and the dette he forgaue him. † And vvhen that ſeruant 28
vvas gone forth, he found one of his felovv-ſeruants that did
ovve him an hundred pence: and laying hands vpon him
thratled him, ſaying, Repay that thou ovveſt. † And his felovv 29
ſeruant falling dovvne, beſought him, ſaying, Haue patience
tovvard me, and I vvil repay the all. † And he vvould not: but 30
vvent his vvay, and caſt him into priſon, til he repayed the
dette. † And his felovv-ſeruants ſeeing vvhat vvas done, vvere 31
very ſorie, and they came, and told their lord al that vvas
done. † Then his lord called him: and he ſaid vnto him, Thou 32
vngratious ſeruant, I forgaue thee al the dette becauſe thou
beſoughteſt me: oughteſt not thou therfore alſo to haue
mercie vpon thy felovv-ſeruant, euen as I had mercie vpon
thee? † And his lord being angrie deliuered him to the tor- 33
menters, vntil he repayed al the dette. † So alſo ſhal my hea- 34
uenly father doe to you, if you forgiue not euery one his bro-
ther from your hartes. ¶

ANNOTATIONS
CHAP. XVIII.

1. *Who is the greater.*] The occaſion of this queſtion and of their contention for Superiorite among the reſt of their infirmities which they had before the comming of the Holy Ghoſt, was (as certaine holy Doctors write) vpon emulation toward Peter, whom only they ſaw preferred before the reſt in the payment of the tribute, by theſe wordes of our Sauiour, Geue it them for me and thee. *Chryſ. he. 59. Hiero. in Mat.* Vpon this place. *C. 17. v. 27*

7. *Scandals.*] The ſimple be moſt annoyed by taking ſcandal of their preachers, Prieſts, and elders il life: and great damnation is to the guides of the people whether they be temporal or ſpiritual, but ſpecially to the ſpiritual, if by their il example and ſlaunderous life the people be ſcandalized.

8. *Hand, foote, eye.*] By theſe partes of the body ſo neceſſarie and profitable for a man, is ſignified, that whatſoeuer is neereſt and deereſt to vs, wife, children, freendes, riches, al are to be contemned and forſaken for to ſaue our ſoule.

10. *Their Angels.*] A great dignitie and a marueilous benefite that euery one hath from his Natiuitie

Nativitie an Angel for his custodie and Patronage against the Wicked before the face of God. *Hiero. vpon this place.* And the thing is so plaine, that Calvin dare not deny it, and yet he wil needes doubt of it, *lib. 1. Inst. c. 14. sect. 7.* Protection of Angels.

17. *Not heare the Church.*] Not only Heretikes, but any other obstinate offender that wil not be iudged nor ruled by the Church, may be excommunicated, and so made as an Heathen or Publican was to the Iewes, by the discipline of the same, casting him out of the felowship of Catholikes. Which Excommunication is a greater punishement then if he were executed by sword, fire, and wild beastes. *Aug. cont. Adu. leg. & Proph. c. 17.* And againe he saith, Man is more sharply and pitefully bound by the Churches Keies, then with any yron or adamantine manicles or fetters in the World. *August. ibidem.* Disobedience to the Church. Excommunication.

17. *Heathen.*] Heretikes therfore because they wil not heare the Church, be no better nor no otherwise to be esteemed of Catholikes, then heathen men and Publicans were esteemed among the Iewes.

Mat. 16, 19. 18. *You shal binde.*] As before he gaue this power of binding and loosing ouer the whole, first of al and principally to Peter, vpon whom he builded his Church: so here not only to Peter, and in him to his successors, but also to the other Apostles, and in them to their successors, euery one in their charge. *Hieron. lib. 1. c. 16. aduers. Iouin. and Epist. ad Heliod. Cyprian. de Unit. Eccl. in.* 2. Power to binde and loose.

Li. 1. de penit. c. 2. 18. *Shal loose.*] Our Lord geueth no lesse right and authoritie to the Churche to loose, then to binde, as S. Ambrose writeth against the Nouatians, who confessed that the Priests had power to binde, but not to loose.

20. *In the middes of them.*] Not al assemblies may chalenge the presence of Christ, but only such as be gathered together in the vnity of the Church. and therfore no conuenticles of Heretikes directly gathering against the Churche, are warranted by this place. *Cypr. de unit. Eccles. nu. 7. 8.* Catholike Assemblies.

22. *Seuentie times seuen.*) There must be no end of forgeuing them that be penitent, either in the Sacrament by absolution, or one man an other their offenses.

CHAP. XIX.

He answereth the tempting Pharisies, that the vse of a man with his wife shalbe (as in the first institution it was) vtterly indissoluble, though for one cause he may be diuorced. 10 And therevpon to his Disciples he highly commendeth Single life for heauen. 13 He wil haue children come vnto him. 16 He answereth what is to be done to enter into life euerlasting: 20 What also, for a rich man to be perfect: 27 As also what passing reward they shal haue which follow that his counsel of perfection: 29 yea though it be but in some one point.

THE fourth part of this Gospel, Christs coming into Iurie toward his Passion.

Mr. 10, 1.

1 AND it came to passe, when IESVS had ended
2 these wordes, he departed from Galilee, & came into the coastes of Ievvrie beyond Iorda̅, † and great multitudes folovved him: and he cured them there.

3 † And there came to him the Pharisees tempting him, and saying, Is it lavvful for a man to dimisse his vvife, for euery
4 cause? † Who answering, said to them, Haue ye not read, that he which did make from the beginning, *made them male and female?*
5 And he said. †*For this cause, man shal leaue father and mother, and shal cleaue*
6 *to his vvife: and they two shal be in one flesh.* † Therfore novv they are not two, but one flesh. That therfore vvhich God hath
7 ioyned together, let not man separate. ¶ † They say to him, why then did Moyses commaund to giue a bil of diuorce,
8 and to dimisse her? † He saith to them, Because Moyses for the hardnes of your hart permitted you to dimisse your vviues:

The Gospel for Mariage: And for S. Agatha Febr. 5.

make man Gen. 1, 27.

Gen. 2, 24.

Deut. 24, 1.

but from the beginning it vvas not ſo. † And I ſay to you, that 9
* Whoſoeuer ſhal dimiſſe his vvife, " but for fornication, and
ſhal mary an other, doth committe aduoutrie: and he that
ſhal mary her that is dimiſſed, committeth aduoutrie. † His 10
diſciples ſay vnto him, If the caſe of a man vvith his vvife be
ſo, it is not expedient to mary. † Who ſaid to them, " Not al 11
:: χωροῦσι. capiunt. :: take this vvord, but they to vvhom it is giuen. † For there 12
are eunuches vvhich vvere borne ſo frō their mothers vvom-
be: and there are eunuches vvhich were made by men: and
there are eunuches, vvhich haue " gelded them ſelues for the
kingdom of heauen. " He that can take, let him take. ¶

† Then * were litle children preſented to him, that he 13
ſhould " impoſe hands vpon them & pray. And the diſciples
rebuked them. † But IESVS ſaid to them, Suffer the litle 14
children, and ſtay them not from comming vnto me: for the
kingdom of heauen is for ſuch. † And When he had impoſed 15
hands vpon them, he departed from thence.

† And * behold one came and ſaid to him, Good Maiſter, 16
vvhat good ſhal I doe that I may haue life euerlaſting?
† Who ſaid to him, What aſkeſt thou me of good? One is 17
:: I ſee not (ſaith S. Auguſtine) why Chriſt ſhould ſay, If thou wilt haue life euerlaſting, keep the commaundements: if without obſeruing of thē, by only faith one might be ſaued. *Aug. de Fid. & op. c. 25.* good, God. But :: if thou vvilt enter into life, keepe the com-
maundements. † He ſaith to him, Which? And IESVS ſaid, 18
Thou ſhalt not murder, Thou ſhalt not committe aduoutrie, Thou ſhalt not ſteale,
Thou ſhalt not beare falſe vvitnes, † *Honour thy father and thy mother,* * *Thou* 19
ſhalt loue thy neighbour as thy ſelf. † The yong man ſaith to him, 20
Al theſe haue I kept from my youth: vvhat is yet vvanting
vnto me? † IESVS ſaid to him, " If thou vvilt be perfect, goe, 21
ſel the things that thou haſt, & giue to the poore, and thou
ſhalt haue treaſure in heauen: and come, " folovv me. † And 22
vvhen the yong man had heard this vvord, he vvent avvay
ſad: for he had many poſſeſſions. † And IESVS ſaid to his 23
diſciples, † Amen I ſay to you, that a rich man ſhal hardely
enter into the kingdom of heauen. † And againe I ſay to you, 24
it is eaſier for a camel to paſſe through the eye of a nedle,
:: S. Marke expoundeth it thus, riche men truſting in their riches, *ca. 10, 24.* :: then for a rich man to enter into the kingdom of heauen.
† And vvhen they had heard this, the diſciples marueled very 25
much, ſaying, Who then can be ſaued? † And IESVS behol- 26
ding, ſaid to them. With men this is impoſſible: but vvith
God " al things are poſſible. † Then Peter anſvvering, ſaid to 27
The Goſpel vpō the Conuerſion of S. Paul Ian. him, Behold vve haue " left al things, & haue folovved thee:
" vvhat therfore ſhal vve haue? † And IESVS ſaid to them, 28

Amen

Mt. 5, 32 Mr. 10, 11. Luc. 16, 18. 1. Cor. 7, 11.

Mr. 10, 13. Luc. 18, 15.

Mr. 10, 17. Luc. 18, 18.

*Exo. 20, 13. * Leu. 19, 18.*

Amen I say to you, that you which haue followed me, in the regeneration, when the Sonne of man shal sitte in the seate of his maiestie, you * also shal sitte vpon twelue seates, iudging
29 the twelue tribes of Israel. † And euery one that hath left house, or brethren, or sisters, or father, or mother, or :: wife, or children, or landes for my names sake: shal receiue an hun-
30 dred fold, and shal possesse life euerlasting. ‡† And * many shal be first, that are last: and last, that are first.

28. And in a votiue Masse of SS. Peter and Paul, and for holy Abbotes.

:: Hereof is gathered that the Apostles amõg other things left their wiues also to folow Christ. *Hiero. li. 1. aduers. Iouin.*

Mr. 10, 31. Lu. 13, 30.

ANNOTATIONS
CHAP. XIX.

6. *Not man separate.*] This inseparability betwixt man and wife riseth of that, that wedlocke is a Sacrament. *Aug. li. 2. de pec. origine c. 39. 40. 1. De nupt. & concupis. li. 1. c. 10.*

9. *Not for fornication.*) For aduoutrie one may dimisse an other, *Mat. 5.* But neither party can marry againe for any cause during life. *Aug. li. 11. de adult. coniug. c. 21. 22. 20.* for the which valawful act of marrying agayne, Fabiola that noble matrone of Rome albeit shee was the innocent part, did publike penance, as S. Hierom writeth in her high commendation therefore. And in S. Paul *Ro. 7.* it is plaine that shee which is with an other man, her husband yet liuing, shal be called an aduoutteresse: contrary to the doctrine of our Aduersaries.

Mariage after diuorce valawful.

In Epitaph. Fabiolæ.

11. *Not al take.*) Whosoeuer haue not this gift geuen them, it is either for that they wil not haue it, or for that they fulfil not that which they wil: and they that haue this gift or attayne to this word, haue it of God and their owne free wil. *Aug. li. de gest. & lib. arbit. c. 2.* So that it is euident no man is excluded from this gift, but (as Origen here saith) it is geuen to al that aske for it: contrarie to our Aduersaries that say it is impossible, and that for excuse of breaking their vowes, wickedly say, they haue not the gift.

Orig. tract. 7. in Mat.

12. *Gelded them selues.*) They geld them selues for the kingdom of heauen which vow chastity. *Aug. de virginitate c. 20.* Which proueth those kind of vowes to be both lawful, and also more meritorious, and more sure to obtaine life euerlasting, then the state of wedlocke, contrarie to our Adu. in al respectes.

Vow of chastitie

10. *He that can.*) It is not said of the Precepts, keepe them who can, for they be necessarie vnder paine of damnation to be kept: but of Counsels only (as of virginity, abstaining from flesh and wine, and of geuing al a mans goods away to the poore) it is said, He that can attaine to it, let him doe it: which is counsel only, not a commaundement. Contrary to our Adu. that say, there are no Counsels, but only precepts.

Counsels not Precepts.

Aug. ser. 6. de temp.

13. *Impose.*) They knew the valour of Christes blessing, and therfore brought their children to him: as good Christian people haue at al times brought their children to Bishops to haue their blessing. See Annotation before *Chap. 10, 13.* And of Religious mens blessing see Rufin. *li. 2. c. 6. hist.* S. Hierom *in Epitaph. Paulæ c. 7. & in vit. Hilarionis. Theodoret. in historia sanctorũ Patrum num. 2.*

Bishops and Religious mens blessing.

21. *If thou wilt be perfect.*] Loe, he maketh a plaine difference betwene keeping the commaundements, which is necessary for euery man: and being perfect, which he counseleth only to them that wil. And this is the state of greate perfection which Religious men doe professe, according to Christes counsel here, leauing al things and folowing him.

The Religious state of perfection.

21. *Folow me.*] Thus to folow Christ is to be without wife and care of children, to lacke propriety, and to liue in common, and this hath great reward in heauen aboue other states of life: which, S. Augustine saith, the Apostles folowed, and him self, and that he exhorted others to it as much as lay in him. *Aug. ep. 109. in fine, & in ps. 103 Conc. 2. post med.*

26. *All things possible.*] This of the camel through a nedels eye, being possible to God, although he neither hath done it, nor by like wil doe it: maketh against the blasphemous infidelity of our Aduersaries that say, God can do no more then he hath done or wil doe. We see also that God can bring a camel through a nedels eye, and therfore his body through a doore, and out of the sepulchre shut, and out of his mother a virgin, and generally aboue nature and contrary to nature do with his body as he list.

27. *Lo we al.*) This perfection of leauing al things the Apostles vowed. *Aug. li. 17. de Ciu. Dei c. 4.*

Vow of pouertie in respect of reward.

27. *What shal we haue.*) They leaue al things in respect of reward, and Christ doeth wel allow it as it is them by his answer.

28. *You also shal sitte.*) Note that not only Christ, who is the principal and proper iudge of the liuing and the dead, but with him the Apostles and al perfect Saints shal iudge: and yet that doeth nothing derogate to his prerogatiue, by whom and vnder whom they hold this and al other dignities in this life and the next.

Aug. in ps. 121.

CHAP.

CHAP. XX.

To shewe howe through Gods grace the Iewes shalbe outerunne of the Gentils, although they beginne after, he bringeth a parable of men working sooner and later in the vineyard, but the later rewarded in the end euen as the first. 17 He reuealeth more to his Disciples touching his passion: 20 Bidding the ambitious wyfe suiters to thinke rather of suffering with him: 20 And teaching vs (in the rest of his Disciples) not to be greeued at our Ecclesiastical Superiors, considering they are (as he was him self) so toile for our Saluation. 29 Then going out of Iericho, he geueth sight vnto two blind.

The Gospel vpon the Sunday of Septuagesime.

THE kingdom of heauen is like to a 1
man that is an housholder which went
forth early [a] in the morning to hire
workemen into his vineyard. † And 2
hauing made couenãt with the workemen for a penie a day, he sent them
into his vineyard. † And going forth 3
about the third houre, he saw other
standing in the market place idle, † and he said to them, Goe 4
you also into the vineyard: and that which shal be iust, I
will giue you. † And they went their way. And againe he 5
went forth about the sixt & the ninth houre: and did likewise. † But about the eleuenth houre he went forth and 6
found other standing, & he saith to them, What stand you
here al the day idle? † They say to him, Because no man hath 7
hired vs. He saith to them, Goe you also into the vineyard.
† And when euening was come, the lord of the vineyard 8
saith to his bailife, Call the workemen, and pay them their
hire, beginning from the last euen to the first. † Therfore 9
when they were come that came about the eleuenth houre,
they receiued euery one [a] a penie. † But when the first also 10
came, they thought that they should receiue more: and they
also receiued euery one a penie. † And receiuing it they [b] mur- 11
mured against the good man of the house, † saying, These last 12
haue continued one houre: and thou hast made them equal
to vs that haue borne the burden of the day and the heates.
† But he answering said to one of them, Frende, I doe the no 13
wrong: didst thou not couenant with me for a penie?
† Take that is thine, and goe: I will also giue to this last euen 14
as to thee also. † Or, is it not lawful for me to do that I will? 15
is thine eye naught, because I am good? † So shal the last, be 16
first: and the first, last. For many be called, but [a] fewe elect. [a] Mt. 20, 16. 22, 14.

The Gospel in a votiue Masse of the holy Crosse

† * And IESVS going vp to Hierusalem, tooke the twelue 17
disciples secretly, and said to them, † Behold we goe vp to 18
Hierusa-

[b] The Iewes are noted for enuying the vocation of the Gentiles, and their reward equal with the selues.

Hieruſalem, and the Sonne of man ſhal be deliuered to the cheefe prieſtes and to the Scribes, and they ſhal condemne
19 him to death, † and ſhal deliuer him to the Gentiles to be mocked, & ſcourged, & crucified, and the third day he ſhal riſe againe. ¶

Mr. 10, 35. 20 † * Then came to him the mother of the ſonnes of Zebedee vvith her ſonnes, adoring and deſiring ſome thing of
21 him. † Who ſaid to her, What vvilt thou? She ſaith to him, Say that theſe my tvvo ſonnes may ſitte, one at thy right hād,
22 and one at thy left hand in thy kingdom. † And IESVS anſvvering, ſaid, You knovv not vvhat you deſire. Can you drinke of the cuppe that I ſhal drinke of? They ſay to him,
23 We can. † He ſaith to them, My cuppe in deede you ſhal drinke of: but to ſitte at my right hand and left, is not mine to giue to you: but " to vvhom it is prepared of my father. ¶
24 † And the ten hearing it, vvere diſpleaſed at the tvvo bre-
Mr. 10, 41. 25 thren. † And IESVS called them vnto him, and ſaid, * You
Lu. 22, 25. knovv that the princes of the gentiles :: ouerrule them: and
26 they that are the greater, exerciſe povver againſt them. † It ſhal not be ſo among you. but vvhoſoeuer vvil be the great-
27 er among you, let him be your miniſter: † and he that vvil
28 be firſt among you, ſhal be your ſeruant. † Euen as the " Sonne of man is not come to be miniſtred vnto, but to miniſter, and to giue his life a redemption for many. ¶

The Goſpel vpon S. Iames day *Iul.* 25. And *S. Iohns ante portam Latinam* *May* 6.

:: Superiority is not here forbidden among Chriſtians, neither Eccleſiaſtical nor temporal: but heathenish tyranny is forbidden, and humility commended.

Mr. 10, 46. 29 † And * vvhen they vvent out from Iericho, a great multi-
30 tude folovved him. † And behold tvvo blinde men ſitting by the vvay ſide, heard that IESVS paſſed by, and they cried
31 out ſaying, Lord, haue mercie vpon vs, ſonne of Dauid. † And the multitude rebuked them that they ſhould hold their peace. But they cried out the more, ſaying, Lord, haue mercie
32 vpon vs, ſonne of Dauid. † And IESVS ſtoode, and called
33 them, and ſaid, Vvhat vvil ye that I doe to you? † They ſay
34 to him, Lord, that our eies may be opened. † And IESVS hauing compaſſion on them, touched their eies. And immediatly they ſavv, and folovved him.

ANNOTATIONS
CHAP. XX.

v. In the morning.] God called ſome in the morning, that is, in the beginning of the world, as Abel, Enoch, Noe, and other the iuſt and faithful of the firſt age: at the third houre, Abraham, Iſaac, and Iacob, and the reſt of their age: at the 6 houre of the day, Moyſes, Aaron, and the reſt: at the 9 houre, the Prophetes: at the eleuenth, that is, at the later end of the world, the Chriſtian

Nations. *Aug. de verb. Domini ser.* 50. briefly, this calling at diuerse houres signifieth the calling of the Iewes from time to time in the first ages of the world, and of the Gentils in the later age thereof. It signifieth also that God calleth countries to the faith, some soner, some later: and particular men to be his seruants, some yonger, some elder, of diuerse ages.

Diuersitie of glorie in heauen.

9. *Euery.*] The pay promised to al, was life euerlasting, which is common to al that shal be saued: but in the same life there be degrees of glorie, as * betwixt starre and starre in the element. *Aug. li. de virgin. c. 26.* 1. Cor. 15.

16. *Few are cal.*] Those are elect which despised not their caller, but followed and beleued him: for men beleue not but of their owne free will. *Aug. li. 1 ad Simplic. q. 2.*

Difference of merites and reward.

23. *To whom it is prepared.*] The kingdom of heauen is prepared for them that are worthy of it and deserue it by their wel doing, as in holy Scripture it is very often, That *God wil repay euery man according to his workes*, and, *Come ye blessed, possesse the kingdom prepared for you. Why? because I was hungrie, and you gaue me meate: thirstie, and you gaue me drinke: &c.* Therfore doeth Christ say here, *It is not mine to giue*, because he is iust and wil not giue it to euery man without respect of their deserts: yea nor alike to euery one, but diuersly according to greater or lesser merits. as here S. Chryso. maketh it plaine, When our Sauiour telleth them, that although they suffer martyrdom for his sake, yet he hath not to giue them the two cheefe places. *See S. Hiero. Upon this place, and li. 2 adu. Iouin. c. 15.* This also is a lesson for them that haue to bestow Ecclesiastical benefices, that they haue no carnal respect to kinred &c. but to the worthines of the persons. Mat. 16, 27. Rom. 2. 6. Mat. 25, 34. Chryso. ho. 66 in Mat.

28. *As the sonne of man.*] Christ him self as he was the Sonne of man, was their and our Superiour, and * Lord and Maister, notwithstanding his humility: and therfore it is pride and haultinesse which is forbidden, and not Superiority or Lordship, as some Heretikes would haue it. Io. 13, 14.

CHAP. XXI.

Being now come to the place of his Passion, he entereth with humility and triumph together: 12 Sheweth his zeale for the house of God ioyned with great miracles. 15 And to the Rulers he boldly defendeth the acclamations of the children. 18 He curseth also the fruitles leafie tree: 23 auoucheth his power by the Witnes of Iohn: 28 and foreshoweth his two parables their reprobation (With the Gentils vocation) for their Wicked deserts, 42 and consequently their irreparable damnation that shal ensue therof.

THE FIFTH part, of the Holy weeke of his Passiō in Hierusalem.

The Gospel on Palme Sunday before the benedictiō of the Palmes.

PALME SVNDAY.

AND when they drew nigh to Hierusalem, and were come to Beth-phagee vnto Mount-oliuet, then IESVS sent two disciples, † saying to them, Goe ye into the towne that is against you, and immediatly * you shal finde an asse tied and a colt with her: loose them & bring them to me: † and if any man shal say ought vnto you, say ye, that our Lord hath neede of them: and forthwith he will let them goe. † And this was done that it might be fulfilled which was spoken by the Prophet, saying, † *Say ye to the daughter of Sion, Behold thy king commeth to thee, meeke, & sitting vpon an asse and a colt the sole of her that is vsed to the yoke.* † And the disciples going, did as IESVS commaunded them. † And they brought * the asse and the colt: and laide their garments vpon them, and made him to sit thereon. † And a very great multitude spred their * garments in the way: and others did cut boughes from the trees, and strawed them in the way: † and the multitudes

1 Mr. 11, 1. Lu. 19, 20. Io. 12, 15.
2
3
4
5 Esa. 62, 11. Zach. 9, 9.
6
7
8
9

HOLY weeke.

tudes that vvent before and that folovved, cried, saying, *Pſ. 117, 26.* *"Hoſanna to the ſonne of Dauid: bleſſed is he that commeth in the name of our Lord. †Hoſanna in the higheſt.

10 • †And vvhen he vvas entred Hieruſalem, the vvhole citie The Goſpel vpō Tueſday the first weeke in Lent.
11 vvas moued, saying, Who is this? †And the people said, This
12 is IESVS the Prophet, of Nazareth in Galilee. †And *IESVS *Mr. 11, 15. Lu. 19, 45.* entred into the temple of God, and cast out al that :: sold :: How much the abuſe of Churches by merchandiſing, walking, or other profane occupying of them, diſpleaſeth God, here we may ſee.
and bought in the temple, and the tables of the bankers, and
13 the chaires of them that sold pigeons he ouerthrevve: † and
he saith to them, It is vvritten, *My houſe ſhal be called the "houſe of Eſa. 56, 7. Ier. 7, 11*
14 *prayer: but you haue made it a deane of theeues.* †And there came to him
the blinde, and the lame in the temple: and he healed them.
15 †And the cheefe prieſtes & Scribes seeing the maruelous things
that he did, and the children crying in the temple, & saying,
16 *Hoſanna to the ſonne of Dauid*: they had indignatiō, †and said to him,
Heareſt thou vvhat these say? And IESVS said to them, Very
vvel. haue you neuer read, *That out of the "mouth of infants and Pſ. 8, 3.*
17 *ſuckling: thou haſt perfited praiſe?* †And leauing them, he vvent forth
out of the citie into Bethania, and remained there. †

18 †And in the morning returning into the citie, he vvas an MVNDAY.
19 hungred. †* And seeing a certaine :: figtree by the vvay Mr. 11, 13. :: The Iewes hauing the wordes of the law, and not the deedes, were the figtree ful of leaues, and void of fruite. *Aug. de verb. Dn. Serm. 44.*
side, he came to it: and found nothing on it but leaues only,
and he saith to it, Neuer grovv there fruite of thee for euer.
20 And incontinent the figtree vvas vvithered. †And the diſciples seeing it, marueled saying, Hovv is it vvithered incon-
21 tinent? †And IESVS anſvvering said to them, Amen I say TVESDAY.
to you, *if you ſhal haue faith, and ſtagget not, not only that Mt. 17, 20.*
of the figtree ſhal you doe, but and if you ſhal say to this
mountaine, Take vp and throyv thy self into the sea, it ſhal
22 be done. †And al things vvhatſoeuer you ſhal aſke in prayer
"beleeuing, you ſhal receiue.

23 †And vvhen he vvas come into the temple, there came to
him as he vvas teaching, the cheefe Prieſts and auncients of
the people, saying, *In vvhat povver doeſt thou theſe things? Mr. 11, 28. Lu. 20, 2*
24 and vvho hath giuen thee this povver? † IESVS anſvvering
said to them, I alſo vvil aſke you one vvord: vvhich if you
ſhal tell me, I alſo vvil tel you in vvhat povver I doe theſe
25 things. †The Baptiſme of Iohn vvhence vvas it? from heauen,
or from men? But they thought vvithin them ſelues, saying,
26 †If vve ſhal say from heauen, he vvil say to vs, vvhy then did
you not beleeue him? but if vve ſhal say from men: vve feare
27 the multitude, for al hold Iohn as a Prophet. †And anſvvering

to IESVS they ſaid, We knovv not. He alſo ſaid to them, Neither do I tel you in vvhat povver I doe theſe things.

† But vvhat is your opinion? A certaine man had tvvo ſonnes: and comming to the firſt, he ſaid, Sonne, goe vvorke to day in my vineyard. † And he anſvvering, ſaid, I vvil not. But aftervvard moued vvith repentance he vvent. † And comming to the other, he ſaid likevviſe. And he anſvvering, ſaid, I goe Lord, and he vvent not. † Which of the tvvo did the fathers vvil? They ſay to him, The firſt. IESVS ſaith to them, Amē I ſay to you, that the Publicans and vvhoores goe before you into the kingdom of God. † For Iohn came to you in the vvay of iuſtice: and you did not beleeue him. but the publicans and vvhoores did beleeue him: but you ſeeing it, neither haue ye had repentance aftervvard, to beleeue him.

The Goſpel vpon friday the ſecond weeke in Lent.

† An other parable heare ye: A man there vvas an houſholder vvho * planted a vineyard, and made a hedge round about it, and digged in it a preſſe, and builded a tovvre, and let it out to huſbandmen: and vvent forth into a ſtrange countrie. † And vvhen the time of fruites drevve nigh, he ſent his ſeruants to the huſbandmen, to receiue the fruites thereof. † And the huſbandmen apprehending his ſeruants, one they beat, an other they killed, and an other they ſtoned. † Againe he ſent other ſeruants moe then the former: and they did to them likevviſe. † And laſt of al he ſent to them his ſonne, ſaying, They vvil reuerence my ſonne. † But the huſbandmen ſeeing the ſonne, ſaid vvithin them ſelues, This is the heire, come, let vs kil him, and vve ſhal haue his inheritaunce. † And apprehending him they caſt him forth out of the vineyard, and killed him. † When therfore the lord of the vineyard ſhal come, vvhat vvil he doe to thoſe huſbandmen? † They ſay to him, The naughtie men he vvil bring to naught: and his vineyard he vvil let out to other huſbandmen, that ſhal render him the fruite in their ſeaſons.

† IESVS ſaith to them, Haue you neuer read in the Scriptures, *The ſtone which the builders reiected, the ſame is made into the head of the corner? By our lord vvas this done, and it is marueloſus in our eyes.* † Therfore I ſay to you, that the kingdom of God ſhal be taken avvay from you, and ſhal be giuen to a nation yelding the fruites thereof. † And * he that falleth vpon this ſtone, ſhal be broken: and on vvhom it falleth, it ſhal al to bruiſe him. † And vvhen the cheefe Prieſtes and Phariſees had heard his parables, they knevve that he ſpake of them. † And ſeeking to

Eſ. 5, 1. *Mr.* 12, 1 *Lu.* 20, 9.

Pſ. 117, 22.

Eſ. 8, 14

to lay hands vpon him, they feared the multitudes: becauſe they held him as a Prophet. ¶

weeke.

ANNOTATIONS
CHAP. XXI.

2. *You ſhal finde.*] Chriſt by diuine power both knewe where theſe beaſts were, being abſent, and commaunded them for his vſe, being an other mans, and ſodenly made the colt fitte to be ridden on, neuer broken before.

7. *The aſſe and the colt.*] This aſſe vnder yoke ſignifieth the Iewes vnder the Law and vnder God their Lord, as it were his old and ancient people: the yong colt now firſt ridden on by Chriſt, ſignifieth the Gentiles, wilde hitherto and not broken, now to be called to the faith and to receiue our Sauiours yoke. And therfore the three laſt Euangeliſts writing ſpecially to the Gentils, make mention of the colt only.

Hier. in Mat. Aug. li. 12 de ciu. Fauſt. c. 42.

8. *Garments in the way.*] Theſe offices of honour done to our Sauiour extraordinarily, were very acceptable: and for a memory hereof the holy Church maketh a ſolemne Proceſſion euery yere vpon this day, ſpecially in our Countrie when it was Catholike, with the B. Sacrament reuerently caried, as it were Chriſt vpon the aſſe, and ſtrawing of ruſhes and floures, bearing of Palmes, ſetting vp boughes, ſpredding and hanging vp the richeſt clothes, the quire and queriſters ſinging as here the children and the people. al done in a very goodly ceremonie to the honour of Chriſt and the memorie of his triumphe vpon this day. The like ſeruice and the like duties done to him in al other ſolemne Proceſſions of the B. Sacrament, and otherwiſe, be vndoubtedly no leſſe grateful.

Proceſſion on Palme-ſunday with the B. Sacrament.

Al deuout offices in that kinde, exceding grateful.

9. *Hoſanna.*] Theſe very wordes of ioyful crie and triumphant voice of gratulation to our Sauiour, holy Church vſeth alwaies in the Preface of the Maſſe, as it were the voice of the Prieſt and al the people (who then ſpecially are attent and deuout) immediatly before the Conſecration and Eleuation, as it were expecting, and reioycing at his comming.

HOSANNA.

11. *Houſe of prayer.*] Note here that he calleth external ſacrifice (out of the Prophete Eſay) prayer. For he ſpeaketh of the Temple, which was builded properly and principally for ſacrifice.

16. *Mouth of infants.*] Yong childrens prayers proceding from the inſtinct of Gods ſpirit, be acceptable: and ſo the voices of the like, or of other ſimple folke now in the Church, though them ſelues vnderſtand not particularly what they ſay, be maruelous grateful to Chriſt.

Prayers not vnderſtood of the partie, are acceptable.

22. *Beleeuing.*] In reſpect of our owne vnworthineſſe, and of the thing not alwaies expedient for vs, we may wel doubt when we pray, whether we ſhal obtaine or no: but on Gods part we muſt beleeue, that is, we muſt haue no diffidence or miſtruſt either of his power or of his wil, if we be worthy, and the thing expedient. And therfore S. Marke hath thus, *Haue ye faith of God.*

Mark. 11, 22.

23. *In what power?*] The Heretikes preſumptuouſly thinke them ſelues in this point like to Chriſt, becauſe they are aſked, in what power they come, and who ſent them: but when they haue anſwered this queſtion as fully as Chriſt did here by that which he inſinuateth of Iohns teſtimonie for his authority, they ſhalbe heard, and til then they ſhal be ſtil taken for thoſe of whom God ſpeaketh by the Prophete, *They ranne, and I ſent them not.*

Hæretikes ranne, not ſent.

Ier. 23.

28. *The firſt.*] The firſt ſonne here is the people of the Gentils, becauſe Gentility was before there was a peculiar and choſen people of the Iewes. and therfore the Iewes here as the later, are ſignified by the other ſonne.

CHAP. XXII.

Yet by one other parable he foreſheweth the moſt deſerued reprobation of the earthly and perſecuting Iewes, and the gratious vocation of the Gentils in their place. 15 Then he defeateth the ſnare of the Phariſees and Herodians about paying tribute to Ceſar. 23 He anſwereth alſo the inuention of the Sadducees againſt the Reſurrection: 34 and a queſtion that the Phariſees aſke to poſe him: turning and poſing them againe, becauſe they imagined that Chriſt ſhould be no more then a man: 46 and ſo he putteth al the buſy Sectes to ſilence.

The Gospel vpō the 19 Sunday after Pentecost.



AND IESVS answering, spake againe in parables to them, saying: † The kingdom of heauen is likened to a man being a king, which made a "mariage to his sonne. † And he sent his "seruants to call them that were inuited to the mariage: and they would not come. † Againe he sent other seruants, saying, Tel them that were inuited, Behold I haue prepared my dinner: my beeues and fatlings are killed, and al things are ready: come ye to the mariage. † But they neglected: and went their waies, "one to his farme, and an other to his merchandise: † and the rest laid hands vpon his seruants, and spitefully intreating them, murdered them. † But when the king had heard of it, he was wroth, and sending his hostes, destroied those murderers, and burnt their citie. † Then he saith to his seruants, The mariage in deede is ready: but they that were inuited, were not worthie. † Goe ye therefore into the high wayes: and whosoeuer you shal finde, call to the mariage. † And his seruants going forth into the wayes, gathered together al that they found, :: bad and good: and the mariage was filled with ghestes. † And the king went in to see the ghestes: and he saw there "a man not attired in a wedding garment. † And he saith to him, Frende, how camest thou in hither not hauing a wedding garment? But he was dumme. † Then the king said to the waiters, Binde his hands and feete, and cast him into the vtter darkenes: there shal be weeping & gnashing of teeth. † For many be called, but few elect. ¶

1 2 3 4 5 6 7 8 9 10 11 12 13 14

:: Not only good men be within the church, but also euil mē. against the Heretikes of these daies.

† * Then the Pharisees departing, consulted among them selues for to entrappe him in his talke. † And they send to him their disciples with the Herodians, saying, Maister, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man. for thou doest not respect the person of men: † tel vs therfore what is thy opinion, is it lawful to giue tribute to Cæsar, or not? † But IESVS knowing their naughtines, said, What do you tempt me Hypocrites? † Shew me the tribute coine. And they offred him a penie. † And IESVS saith to them, Whose is this image and superscription? † They say to him, Cæsars. Then he saith to them, Render therfore the things that are Cæsars, "to Cæsar: and the things that are Gods, to God. † And hearing it they marueled, and leauing him went their waies.

15 16 17 18 19 20 21 22

*Mr. 12, 13. Lu. 20, 20.

*Mr. 12, 19. Lu. 20, 27.

† * That day there came to him the Sadducees, that say there

23

Act. 23, 6. Deu. 25, 5.

24 there is no reſurrection: and aſked him, †ſaying, Maiſter,
Moyſes ſaid, *If a man die not hauing a childe, that his brother marie his wife,*
25 *and raiſe vp ſeede to his brother.* † And there vvere vvith vs ſeuen
brethren: and the firſt hauing maried a vvife, died: and not
26 hauing iſſue, left his vvife to his brother. † In like maner the
27 ſecond and the third euen to the ſeuenth. † And laſt of al the
28 vvoman died alſo. † In the reſurrection therfore vvhoſe vvife
29 of the ſeuen ſhal ſhe be? for they al had her. † And IESVS
anſvvering, ſaid to them, You do erre, not knowing the Scrip-
30 tures, nor the povver of God. † For in the reſurrection nei-
ther ſhal they marie nor be maried: but are[a] as the Angels of
31 God in heauen. † And concerning the reſurrectiō of the dead,
haue you not read that vvich vvas ſpoken of God ſaying to
Exo. 3, 6. 32 you, † *I am the God of Abraham, and the God of Iſaac, and the God of*
33 *Iacob?* He is not God[a] of the dead, but of the liuing. † And
the multitudes hearing it, marueled at his doctrine.

Mar. 12, 28. 34 †* But the Phariſees hearing that he had put the Sadducees The Goſpel vpō
35 to ſilence, came together: †and one of them a doctor of the 17 Sunday after Penteco.
36 lavv aſked of him, tempting him, †Maiſter, vvhich is the great
Deut. 6, 5. 37 commaundement in the lavv? † IESVS ſaid to him, *Thou ſhalt*
loue the lord thy God from thy whole hart, and with thy whole ſoul, and with
38 *thy whole minde.* † This is the greateſt and the firſt commaunde-
Leu. 19, 18. 39 ment. † And the ſecond is like to this, *Thou ſhalt loue thy neigh-*
40 *bour as thy ſelf.* †[a] On theſe tvvo commaundements dependeth
the vvhole Lavv and the Prophets.

Mr. 12, 35. Lu. 20, 41. 41 † And * the Phariſees being aſſembled, IESVS aſked them
42 †ſaying, What is your opinion of Chriſt? Whoſe ſonne is he?
43 They ſay to him, Dauids. † He ſaith to them, Hovv then
44 doth Dauid in ſpirit cal him Lord, ſaying, † *The Lord ſaid to my Lord,*
Pſ. 109. 1. 45 *ſitte on my right hand, vntil I put thine enemies the foote ſtole of thy feete?* † If
46 Dauid therfore call him Lord, hovv is he his ſonne? † And no
man could anſvver him a vvord: neither durſt any man from
that day aſke him any more. ¶

ANNOTATIONS
CHAP. XXII.

1. *Mariage.*) Then did God the Father make this mariage, when by the myſterie of the Incarnation he ioyned to his ſonne our Lord, the holy Church for his ſpouſe. *Greg. hom. 38.*

3. *Seruants.*) The firſt ſeruants here ſent to inuite, were the Prophets: the ſecond, were the Apoſtles: and al that afterward conuerted countries, or that haue and doe reconcile men to the Church.

5. *One to his farme.*) Such as refuſe to be reconciled to Chriſtes Church, alleage often vaine impediments and worldly excuſes, which at the day of iudgement wil not ſerue them. Worldly excuſes againſt reconciliation.

11. *A man*

weeke.

11. *A man not attyred.*] It profiteth not much to be within the Church and to be a Catholike, except a man be of good life, for such an one shal be damned, because with faith he hath not good workes: as is euident by the example of this man, who was within, and at the feast as the rest, but lacked the garment of charitie and good workes. And by this man are represented al the bad that are called. and therfore they also are in the Church, as this man was at the feast: but because he was called, and yet none of the elect, it is euident that the Church doth not consist of the elect only, contrarie to our Aduersaries.

The Church cõsisteth of good and bad.

Neither must temporal Princes exact, nor their Subiects giue vnto them, Ecclesiastical iurisdiction.

21. *To Cæsar.*) Temporal duties and payments exacted by worldly Princes must be payed, so that God be not defrauded of his more soueraine dutie. And therfore Princes haue to take heede, how they exact: and others, how they geue to Cæsar, that is, to their Prince, the things that are dewe to God, that is, to his Ecclesiastical ministers. Wherevpon S. Athanasius reciteth these goodly wordes out of an epistle of the ancient and famous Cõfessor Hosius Cordubensis to Cõstantius the Arian Emperour: Cease I beseche thee, and remember that thou art mortal, feare the day of iudgement, intermedle not with Ecclesiastical matters, neither doe thou commaund vs in this kinde, but rather learne them of vs. to thee God hath committed the Empire, to vs he hath cõmitted the things that belong to the Church: and as he that with malicious eies carpeth thine Empire, gainesayeth the ordinance of God: so doe thou also beware, lest in drawing vnto thee Ecclesiastical matters, thou be made guilty of a great crime. It is written, Geue ye the things that are Cæsars, to Cæsar: and the things that are Gods, to God. Therfore neither is it lawful for vsin earth to hold the Empire, neither hast thou (O Emperour) power ouer incense and sacred things. *Athan. Ep. ad Solit. vitã agentes.* And S. Ambrose to Valentinian the Emperour (who by the il counsel of his mother Iustina an Arian, required of S. Ambrose to haue one Church in Millan deputed to the Arian Heretikes) saith: We pay that which is Cæsars, to Cæsar: and that which is Gods, to God. Tribute is Cæsars, it is not denied: the Church is Gods, it may not vnely be yelded to Cæsar: because the Temple of God can not be Cæsars right. Which no man can deny but it is spoken With the honour of the Emperour. for What is more honorable then that the Emperour be said to be the sonne of the Church? For a good Emperour is within the Church, not aboue the Church. *Ambr. lib. 5. Epist. Orat. de Basil. trad.*

The Saints heare our prayers.

30. *As Angels.*) As Christ proueth here, that in heauen they neither marry nor are married, because there they shal be as Angels: by the very same reason, is proued, that Saints may heare our prayers and helpe vs, be they neere or farre of, because the Angels do so, and in euery moment are present vvhere they list, and neede not to be neere vs, vvhen they heare or helpe vs.

Religious single life, Angelical.

30. *As Angels.*) Not to marry nor be married, is to be like to Angels: therfore is the state of Religious men and women and Priests, for not marrying, worthely called of the Fathers, an Angelical life. *Cyp. lib. 2. de discipl. & hab. Virg. sub finem.*

32. *Of the dead.*) S. Hierom by this place disproueth the Heretike Vigilantius, and in him these of our time, which to diminish the honour of Saincts, call them of purpose, dead men.

Not onely faith.

40. *On these two.*) Hereby it is euident that al dependeth not vpon faith only, but much more vpon charitie (though faith be the first) which is the loue of God and of our neighbour, which is the summe of al the law and the Prophetes: because he that hath this double charitie expressed here by these two principal commaundements, fulfilleth and accomplisheth al that is commaunded in the Law and the Prophetes.

CHAP. XXIII.

The Scribes and Pharisees after al this, continuing stil incorrigible, although he wil haue the doctrine of their Chaire obeied, yet against their Workes (and namely their ambition) he openly inueigheth, crying to them eight Woes for their eightfold hypocrisie and blindnes: 30 and so concluding With the most Worthy reprobation of that persecuting generation and their mother-citie Ierusalem With her Temple.

The Gospel vpõ Tuesday the seconde Weeke in Lent.

THEN Iesvs spake to the multitudes and to his disciples, † saying, Vpon the chaire of Moyses haue sitten the Scribes and the Pharisees. † Al things therfore "vvhatsoeuer they shal say to you, obserue ye and doe ye: but according to their vvorkes doe ye not, for they say and doe not. † For * they binde heauy burdens & importable: and put them vpon mens shoulders: but

1 2 3 4

Luc. 11, 46. Act. 15, 10.

but vvith a finger of their ovvne they vvil not moue them.
5 † But they doe al their vvorkes, for to be ſeen of men. for they
Deu.22, 12. make brode their :: phylacteries, and enlarge their * fringes.
6 † And they "loue the firſt places at ſuppers, and * the firſt chai-
Nu. 15, 38. 7 res in the Synagogs, † and ſalutations in the market-place, and
8 to be called of men, Rabbi. † But be not you called Rabbi.
Mr. 12, 38. 9 for" one is your maiſter, and al you are brethren. † And call
none father to your ſelf vpon earth: for one is your father,
Is. 3, 1. 10 he that is in heauen. † Neither * be ye called" maiſters: for one
11 is your maiſter, Chriſt. † He that is the greater of you, ſhal
12 be your ſeruiteur. † And he that exalteth him ſelf, ſhal be hum-
bled: and he that humbleth him ſelf, ſhal be exalted. ¶

13 † But vvo to you" Scribes & Phariſees, hypocrites: becauſe
you ſhut the kingdom of heauen before men. For your ſel-
ues do not enter in: & thoſe that are going in, you ſuffer not
to enter.

14 † Wo to you Scribes and Phariſees, hypocrites: becauſe
Lu. 20, 47. you * deuoure vvidovves houſes, " praying long prayers. for
this you ſhal receiue the greater iudgement.

15 † Wo to you Scribes and Phariſees, hypocrites: becauſe
you goe round about the ſea and the land, to make one proſ-
elyte: and vvhen he is made, you make him the childe of
hel" double more then your ſelues.

16 † Wo to you blinde guides, that ſay, Whoſoeuer ſhal
ſvveare by the temple, it is nothing: but he that ſhal ſvveare
17 by the gold of the temple, is bound. † Ye fooliſh and blinde,
for vvhether is greater, the gold, or the temple that ſanc-
18 tifieth the gold? † And vvhoſoeuer ſhal ſvveare by the altar, it
is nothing: but vvhoſoeuer ſhal ſvveare by the gift that is
19 vpon it, is bound. † Ye blinde, for vvhether is greater, the
20 gift, or the altar that" ſanctifieth the gift? † He therfore that
ſvveareth by the altar, ſvveareth by it and by al things that
21 are vpon it: † and vvhoſoeuer ſhal ſvveare by the temple,
22 ſvveareth by it and" by him that dvvelleth in it: † and he
that ſvveareth by heauen, ſvveareth by the throne of God &
by him that ſitteth thereon.

23 † Wo to you Scribes and Phariſees, hypocrites: becauſe
you tithe mint, and aniſe, and cummin, and haue left the
vveightier things of the lavv, iudgemẽt, and mercie, and faith.
theſe things you ought to haue done, & not to haue omit-
24 ted thoſe: † Blinde guides, that ſtraine a gnat, and ſvvallovv
a camel.

:: Theſe phylacteries were peeces of parchement, wherein they wrote the ten cõmaundements, and folded it, and tied it on their forehead before their eies, imagining groſly and ſuperſtitiouſly, that ſo they fulfilled that which is ſaid Deu. 6, *They ſhal be immoueable before thine eies.* Hiero. in 23 Mat.

† Wo to you Scribes and Phariſees, hypocrites: becauſe you make cleane that on the outſide of the cuppe and diſh: but vvithin `you are ful' of rapine and vncleannes. † Thou blinde Phariſee, firſt make cleane the inſide of the cuppe and the diſh, that the outſide may become cleane. 25 26

`they are ful

† Wo to you Scribes and Phariſees, hypocrites: becauſe you are like to vvhited ſepulchres, vvhich outvvardly appeare vnto mē beautiful, but vvithin are ful of dead mens bones, and al filthines. † So you alſo outvvardly in deede appeare to men iuſt: but invvardly you are ful of hypocriſie and iniquitie. 27 28

† Wo to you Scribes and Phariſees, ye hypocrites: becauſe you build the Prophets ſepulchres, and garniſh the moniments of iuſt men, † and ſay: If vve had been in our fathers dayes, vve had not been their felóvves in the bloud of the Prophets. † Therefore you are a teſtimonie to your ovvne ſelues, that you are the ſonnes of them that killed the Prophets. † And fil you vp the meaſure of your fathers. † You ſerpents, vipers broodes, hovv vvil you flee from the iudgement of hel? † Therfore behold I ſend vnto you Prophets and vviſe men and ſcribes, and of them you ſhal kil & crucifie, and of them you ſhal ſcourge in your Synagogs, and perſecute from citie into citie: † that vpon you may come al the iuſt bloud that vvas ſhed vpon the earth, from the bloud of *Abel the iuſt euē vnto the bloud of * Zacharias the ſonne of Barachias, vvhom you murdered betvvene the temple and the altar. † Amen I ſay to you, al theſe things ſhal cōme vpon this generation. † * Hieruſalem, Hieruſalem, vvhich killeſt the Prophets, and ſtoneſt them that vvere ſent to thee, hovv often vvould I gather together thy children as the henne doth gather together her chickens vnder her vvinges, and thou :: vvouldeſt not? † Behold, your houſe ſhal be left deſert to you. † For I ſay to you, you ſhal not ſee me from hence forth til you ſay, Bleſſed is he that commeth in the name of our Lord. 29 30 31 32 33 34 35 36 37 38 39

The Goſpel vpō S. Steuens day Decemb. 26.

Gen. 4, 8 2. Par. 24, 22.

Luc. 13, 34.

:: Free Will.

ANNOTATIONS
CHAP. XXIII.

2. *Chaire of Moyſes.*] God preſerueth the truth of Chriſtian religion in the Apoſtolike See of Rome, which is in the new law anſwerable to the chaire of Moyſes, notwithſtāding the Biſhops of the ſame were neuer ſo wicked of life: yea though ſome traitour as il as Iudas were Biſhop thereof, it ſhould not be preiudicial to the Church and innocent Chriſtians, for whom our Lord prouiding ſaid, Doe that which they ſay, but doe not as they doe. *Auguſt. Epiſt. 162.*

The See of Rome preſerued in truth.

1. What

Cōtra lit. Petil. li. 2. c. 31. 1. *What soeuer they shal say.*] Why (saith S. Augustin) *dost thou call the Apostolike Chaire the chaire of pestilence? If for the men, Why? Did our Lord Iesus Christ for the Pharisees, any wrong to their Chaire wherein they sate? Did he not commend that chaire of Moyses, and preserving the honour of the chaire, reproue them? For he saith: They sitte vpon the Chaire of Moyses, that which they say, doe ye. Those things if you did wel consider, you would not for the men whom you defame, blaspheme the See Apostolike, whereuith you doe not communicate.* And againe he saith: *Neither for the Pharisees (to whom you compare vs not of wisdom but of malice) did our Lord commeund the Chaire of Moyses to be forsaken, in which chaire verely he figured his owne, for he warneth the people to doe that which they say, and not to doe that which they doe, and that the holinesse of the Chaire be in no cast forsaken, nor the vnity of the flocke deuided, for the naughtey Pastours.* The dignitie of the See of Rome, notwithstanding some euil Bishops thereof.

6. *Loue the first places.*) He condemneth not dew places of Superiority geuen or taken of men according to their degrees, but ambitious seeking for the same, and their prowde hart and vvicked intention, which he saw within them, and therfore might boldly reprehend them.

7. *One is your maister.*) In the Catholike Church there is one Maister, Christ our Lord, and vnder him one Vicar, with whom al Catholike Doctors and teachers are one, because they teach al one thing. but in Arch-heretikes it is not so, where euery one of them is a diuerse maister, and teacheth contrarie to the other, and wil be called Rabbi and Maister, euery one of their owne Disciples: Arius a Rabbi among the Arians, Luther among the Lutherans, and among the Caluinists Caluin. Many maisters are many Arch-heretikes.

10. *Maisters.*) Wiclefe and the like Heretikes of this time doe herevpon condemne degrees of Schole and titles of Doctors and Maisters: where they might as wel reproue S. Paul for calling him self *Doctor and Maister of the Gentiles*: and for saying * that there should be alwayes *Doctors* in the Church. and whereas they bring the other words folowing against Religious men who are called fathers: as wel might they by this place take away the name of carnal fathers, and blame S. Paule for calling him self the only spiritual father of the Corinthians. but in deede nothing is here forbidden but the contentious diuision and partiality of such as make them selues Ringleaders of Schismes and Sectes, as Donatus, Arius, Luther, Caluin. Doctors, Masters, and spiritual fathers.

1. Tim. 1.
2. Tim. 1.
* *Eph. 4.*
1. Cor. 4, 15

13. *Scribes and Pharisees.*] In al these reprehensions it is much to be noted, that our Sauiour for the honour of Priesthod neuer reprehendeth Priests by that name. *Cypr. ep. 63.* Whereas our Heretikes vse this name of purpose in reproche and despite. The honour of Priesthod.

14. *Praying long prayers.*) They are not reprehended here for the things them selues, which for the most part are good, as, long prayer, making Proselytes, garnishing the Prophetes sepulchres, &c. but for their wicked purpose and intention, as before is said of fasting, prayers, almes, *Mat. 6.* The intention.

15. *Double more.*) They that teach that it is ynough to haue only faith, doe make such Christians, as the Iewes did Proselytes, children of Hel far more then before. *August. lib. de fide & oper. cap. 26.* Not only faith.

19. *Sanctifieth.*) Note that donaries and gifts bestowed vpon Churches and altars, be sanctified by dedication to God, and by touching the altar and other holy things: as now specially the vessels of the sacrifice and Sacrament of Christes body and bloud, by touching the same, and the altar it self wherevpon it is consecrated. Whereof Theophylacte writeth thus vpon this place: *In the old lawe Christ permitteth not the gift to be greater then the altar, but with vs, the altar is sanctified by the gift: for the hostes by the diuine grace are turned into our Lords body, and therfore is the altar also sanctified by them.* The altar is sanctified by our Lords body therevpon.

Theophyl. Mat. 23.

21. *By him that dwelleth therein.*) By this we see that swearing by creatures, as by the Gospel, by Saincts, is al referred to the honour of God, whose Gospel it is, whose Saincts they are.

23. *Appeare to men.*) Christ might boldly reprehend them so often and so vehemently for hypocrisie, because he knew their harts and intentions: but we that can not see within men, may not presume to call mens external good doings, hypocrisie: but iudge of men as we see and know.

29. *Garnish.*] Christ blameth not the Iewes for adorning the sepulchres of the Prophetes, but entwyteth them of their malice toward him, and of that which by his diuine knowledge he foresaw, that they would accomplish the wickednes of their fathers in sheding his bloud, as their fathers did the bloud of the Prophetes. *Hilar.*

CHAP. XXIIII.

To his Diſciples (by occaſion of Hieruſalem and the Temples deſtruction) he foretelleth, 2 vvhat things ſhalbe before the conſummation of the vvorld, as ſpecially, 10 the Churches full preaching vnto al nations: 15 then, vvhat ſhalbe in the very conſummation, to vvit, Antichriſt vvith his paſſing great perſecution and tribulation, but for a ſhort time: 29 then incontinent, the Day of iudgement to our great comfort in thoſe miſeries vnder Antichriſt. 35 As for the moment, to vs it pertaineth not to knovv it, 37 but rather euery man to vvatch, that vve be not vnprouided vvhen he commeth to ech one particularly by death.

AND IESVS being gone out of the temple, 1
vvent. And his diſciples came to ſhevv him *Mr.13,1*
the buildings of the tẽple. † And he anſvve- 2 *Lu.21,5*
ring ſaid to thẽ, Do you ſee al theſe things?
Amen I ſay to you, there ſhal not be left
here a ſtone vpon a ſtone that ſhal not be
deſtroied.

The Goſpel for a votiue Maſſe in time of warre, and for many Martyrs.

† And vvhen he vvas ſitting vpon Mount-oliuet, the diſ- 3
ciples came to him ſecretly, ſaying: Tel vs, vvhen ſhal theſe
things be? and vvhat ſhal be the ſigne of thy comming, and
of the conſummation of the vvorld? † And IESVS anſvve- 4
TVESDAY night. ring, ſaid to them, Bevvare that no man ſeduce you: † for 5
many ſhal come in my name ſaying, I am Chriſt: and they
ſhal ſeduce many. † For you ſhal heare of vvarres, & bruites 6
of vvarres. See that ye be not troubled. for theſe things muſt
be done: but the end is not yet. † for nation ſhal riſe againſt 7
nation, and kingdom againſt kingdom: and there ſhal be
peſtilences, and famines, and earth-quakes in places, † and 8
al theſe things are the beginnings of ſorovves. ¶ † Then ſhal 9 *Mat.10, 17.*
they deliuer you into tribulation, and ſhal kil you: and you
ſhal be odious to al nations for my names ſake. † And then 10
many ſhal be ſcandalized: and they ſhal deliuer vp one an
:: There were in the people falſe Prophetes, as among you alſo ſhal be lying Maiſters, which ſhal bring in Sectes of perdition. 2. *Pet.* 2. other: and they ſhal hate one an other. † And many :: falſe- 11
prophets ſhal riſe: and ſhal ſeduce many. † And becauſe 12
iniquitie ſhal abound: the charitie of many ſhal vvaxe cold.
† But he that ſhal perſeuẽre to the end, he ſhal be ſaued. ¶ 13
† And this Goſpel of the kingdom ſhal be preached in the 14
vvhole vvorld, for a teſtimonie to al nations, and then ſhal
come the conſummation.

The Goſpel vpõ the laſt Sunday after Pentecoſt.

† Therfore vvhen you ſhal ſee *the abomination of deſolation,* 15 *Dan.9, 27.*
vvhich vvas ſpoken of by Daniel the Prophet, ſtanding in
the holy place (he that readeth, let him vnderſtand) † then 16
they that are in Ievvrie, let them flee to the mountaines:
† and he that is on the houſe-toppe, let him not come dovvne 17
to

HOLY weeke.

18 to take any thing out of his house: † and he that is in the field,
19 let him not goe backe to take his coate. † And vvo to thē that
20 are vvith childe, and that giue sucke in those dayes. † But pray
21 that your flight be not in the vvinter or on the Sabboth. † For
there shal be then great tribulation, such as hath not been
from the beginning of the vvorld vntil novv, neither shal
22 be. † And vnles those daies had been shortened, no flesh
should be saued: but for the elect the daies " shal be shorte-
23 ned. † Then if any man shal say vnto you, Loe :: here is
24 Christ, or there: do not beleeue him. † For there shal rise
false-Christes and false-Prophets, and shal shevv " great si-
gnes and vvonders, so that the elect also (if it be possible) may
25 be induced into errour. † Loe I haue foretold you. † If therfore
26 they shal say vnto you, Behold he is in the desert: goe ye not
27 out: behold " in the closets, beleeue it not. † For as lightening
cōmeth out of the east, and appeareth euen into the vvest, so
28 shal also the aduent of the sonne of man be. † Whersoeuer the
body is, thither shal the egles also be gathered together.

29 † And " immediatly after the tribulation of those dayes
* the sonne shal be darkened, and the moone shal not giue
her light, and the starres shal fal from heauen, and the powers
30 of heauen shal be moued: † and then shal appeare :: the signe
of the Sonne of man in heauen: and then shal al tribes of the
earth bevvaile: and they shal see the Sonne of man comming
in the cloudes of heauen vvith much povver and maiestie.
31 † And he shal send his Angels vvith a trumpet, and a great
voyce: and they shal gather together his elect from the foure
vvindes, from the furthest partes of heauen euen to the endes
32 thereof. † And of the figtree learne a parable: When novv
the bough thereof is tender, and the leaues come forth, you
33 knovv that sommer is nigh. † So you also, vvhen you shal
see these things, knovv ye that it is nigh euen at the doores.
34 † Amen I say to you, that this generation shal not passe, til al
35 these things be done. † Heauen and earth shal passe, but my
vvordes shal not passe. †

36 † But of that day and houre no body knovveth, neither
37 the Angels of heauen, but the Father alone. † And as * in the
38 dayes of Noe, so shal also the comming of the Sonne of man
be. † For as they vvere in the dayes before the floud, eating
and drinking, marying and giuing to mariage, euen vnto that
39 day in vvhich Noe entred into the arke, † and knevve not til

:: Whosoeuer draweth Christ or his Church from the Communion and fellowship of al Nations Christened, to one corner, towne, or Countrie, beleeue him not. *Aug. de vnit. Ec. c. 1.*

:: This signe of the Sonne of man, is the holy Crosse, which shal appeare to the Iewes to their confusion. *Chrys. in Mat. ho. 77.* It shal be no lesse confusion to Heretikes that can not abide the signe thereof.

Ezech. 32, 7. Ioel 3, 15 Dan. 7, 15.

Gen. 7, 5.

weeke.

the flood came, and tooke them al: ſo alſo ſhal the cõming of
the Sonne of man be. †Then two ſhal be in the field: one ſhal 40
be taken, and one ſhal be left. †two women grinding in 41
the mill: one ſhal be taken, and one ſhal be left. †Watch 42
therfore becauſe you know not what houre your Lord wil
The Goſpel for a Cõfeſſor that is a Biſhop. And for S. Clement martyr, Nouemb. 23. come. †But this know ye, that* if the good man of the houſe 43 1. Theſ. 5, 1.
did know what houre the theefe would come, he would
ſurely watch, and would not ſuffer his houſe to be broken
vp. †Therfore be you alſo ready, becauſe at what houre 44
you know not, the Sonne of man wil come.

†Who, thinkeſt thou, is a faithful and wiſe ſeruant, whom 45
his lord hath appointed ouer his familie, to giue them meate
in ſeaſon? †Bleſſed is that ſeruant, whom when his lord 46
cõmeth, he ſhal finde ſo doing. †Amen I ſay to you, that ouer 47
al his goods ſhal he appoint him. ✠ †But if that naughtie 48
ſeruant ſhal ſay in his hart, My lord is long a comming: † and 49
ſhal beginne to ſtrike his felow-ſeruants, and eateth, and
drinketh with drunkards: †the lord of that ſeruant ſhal 50
come in a day that he hopeth not, and an houre that he
knoweth not, †and ſhal deuide him, and appoint his por- 51
tion with the hypocrites: there ſhal be weeping and gna-
ſhing of teeth.

ANNOTATIONS
CHAP. XXIIII.

2. Not left.] This was fulfilled 40 yeres after Chriſtes Aſcenſion by Veſpaſian the Emperour and his ſonne Titus. *Euſeb. li. 3. c. 6 & ſeq. ex Ioſepho.* Vpon which wordes, *There ſhal not be left &c*, which threaten the deſtruction of the Iewes Temple: and thoſe wordes, *Upon this Rocke I wil build my Church*, which promiſe the building of the Catholike Church of al nations: S. Chryſoſtome making a long compariſon of theſe two prophecies of Chriſt, ſaith thus: Thou ſeeſt in both, his great and vnſpeakable power, in that that he increaſed and built vp them that worſhipped him, and thoſe that ſtumbled at him, he abaſed, deſtroyed, and pluckt them vp by the roote. Doeſt thou ſee how whatſoeuer he hath built, no man ſhal deſtroy: and whatſoeuer he hath deſtroyed, no man ſhal build? He builded the Church, and no man ſhal be able to deſtroy it: he deſtroyed the Temple, and no man is able to build it, and that in ſo long time. For they haue endeuoured both to deſtroy that, and could not: and they haue attempted to build vp this, and they could not doe that neither. &c.

The Church ſhal neuer faile. *Mt. 16. Li. adu. Gentes & Chriſtum ſit Deus, propè fin.*

3. The ſigne.] Our Maiſter knowing that it was not profitable nor ſeemly for them to know theſe ſecretes, gaue them by way of Prophecie, warning of diuerſe miſeries, ſignes, and tokens, that ſhould fall, ſome further of, and ſome neerer the later day: by Which the faithful might alwayes prepare them ſelues, but neuer be certaine of the houre, day, moneth, nor yere, When it ſhould fall. *Aug. Ep. 80.*

Heretikes ſeduce vnder faire titles.

4. Seduce.] The firſt and principal warning, needful for the faithful from Chriſtes Aſcenſion to the very end of the World, is, that they be not deceaued by Heretikes, which vnder the titles of true teachers and the name of Chriſt and his Goſpel, wil ſeduce many.

5. I am Chriſt.] Not only ſuch as haue named them ſelues Chriſt, as Simon, Menander, and ſuch like: but al Arch-heretikes be Chriſtes to their folowers, Luther to the Lutherans, Caluin to the Caluiniſts: becauſe they beleeue them, rather then Chriſt ſpeaking in his Church.

12. Iniquity

12. *Iniquity abound.*] When Herefie and falſe teachers reigne in the world, namely toward the later day, wicked life aboundeth, and charity decayeth.

14. *Shal be preached.*] The Goſpel hath been preached of late yeres, and now is, by holy Religious men of diuers Orders, in ſundry great Countries which neuer heard the Goſpel before, as it is thought. The Goſpel now preached to Infidels.

15. *Abomination of deſolation.*] This abomination of deſolation foretold, was firſt partly fulfilled in diuerſe prophanations of the Temple of Hieruſalem. When the ſacrifice and ſeruice of God was taken away, but ſpecially it ſhal be fulfilled by Antichriſt and his Precurſors, when they ſhal aboliſhe the holy Maſſe, which is the Sacrifice of Chriſtes body and bloud, and the only ſouereine worſhip dewe to God in his Church: as S. Hyppolytus writeth in theſe wordes: The Churches ſhal lament with great lamentation, becauſe there ſhal neither oblation be made, nor incenſe, nor worſhip grateful to God. But the ſacred houſes of Churches ſhal be like to cottages, and the pretious body and bloud of Chriſt ſhal not be extant (openly in Churches) in thoſe dayes, the Liturgie (or Maſſe) ſhal be extinguiſhed, the Pſalmodie ſhal ceaſe, the reciting of the Scriptures ſhal not be heard. *Hippol. de Antichriſto.* By which it is plaine that the Heretikes of theſe daies be the ſpecial fore-runners of Antichriſt. The abomination of deſolation. The aboliſhing of the holy ſacrifice of the Maſſe by Antichriſt and his miniſters.

21. *Shal be ſhortned.*] The reigne of Antichriſt ſhal be ſhort, that is, three yeres and a halfe. *Dan. 7. Apoc. 11.* Therfore the Heretikes are blaſphemous and ridiculous, that ſay, Chriſtes Vicar is Antichriſt, who hath ſitten theſe 1500 yeres. Antichriſt.

24. *Great ſignes.*] Theſe ſignes and miracles ſhal be to the outward appearance only, for S. 2. *Theſ.* 2. Paule calleth them* lying ſignes, to ſeduce them only that ſhal periſh. Wherby we ſee that if Heretikes could worke feyned and forged miracles, yet we ought not to beleeue them, much leſſe when they can not ſo much as ſeeme to doe any.

26. *In cloſets.*] Chriſt hauing made the Churches authority bright and clere to the whole world, warneth the faithful to take heede of Heretikes and Schiſmatikes, which haue their conuenticles aſide in certaine odde places and obſcure corners, alluring curious perſons vnto them. *Aug. li. 1. q. Euang. q. 38.* For as for the comming together of Catholikes to ſerue God in ſecrete places, that is a neceſſarie thing in time of perſecution, and was vſed of Chriſtians for three hundred *AB. 1, 12.* yeres together after Chriſt, * and the Apoſtles alſo and diſciples came ſo together in Hieruſalem for feare of the Iewes. And Catholikes doe the ſame at this day in our countrie, not drawing religion into corners from the ſociety of the Catholike Church, but practiſing ſecretely the ſame faith, that in al Chriſtendom ſhineth and appeareth moſt glorioufly. The ſecrete conuenticles of Heretikes. Catholike Chriſtians ſecretely aſſembling in time of perſecution.

29. *Immediatly.*] If the later day ſhal immediatly folow the perſecution of Antichriſt, which is to endure but three yeres and a halfe, as is aforeſaid: then is it mere blaſphemie to ſay, Gods Vicar is Antichriſt, and that (by their owne limitation) theſe thouſand yeres almoſt. Antichriſt.

CHAP. XXV.

Continuing his Sermon, he bringeth two parables, of ten Virgins, and of Talents, to ſhew how it ſhalbe in Domeſday With the Faithful that prepare, and that prepare not themſelues. 31 Then alſo Without parables he ſheweth that ſuch Faithful as doe Workes of mercy, ſhal haue for them life euerlaſting: and ſuch as doe not, euerlaſting damnation.

1 THEN ſhal the kingdom of heauen be like to ten* virgins: vvhich taking their* lampes vvent forth to meete the The Goſpel for holy Virgins.
2 bridegrome and the bride. † And fiue
3 of them vvere fooliſh, and fiue vviſe. ‡ but the fiue fooliſh, hauing taken
4 their lampes, did not take* oile vvith
5 them: † but the vviſe did take oile in
6 their veſſels vvith the lampes. † And the bridegrome tarying long, they ſlumbered all and ſlept. ‡ And at midnight there vvas a clamour made, Behold the bridegrome commeth, goe

ye

weeke.

ye forth to meete him. † Then aroſe al thoſe virgins: and they trimmed their lampes. † And the fooliſh ſaid to the wviſe, Giue vs of :: your oile: becauſe our lampes are going out. † The vviſe anſvvered, ſaying, Leſt peraduenture there ſuffiſe not for vs and you, goe rather to them that ſel: and bie for your ſelues. † And vvhiles they vvent to bie, the bridegrome vvas come: and they that vvere ready, entred vvith him to the mariage, and the gate vvas ſhut. † But laſt of al come alſo the other virgins, ſaying: Lord, Lord, open to vs. † But he anſvvering ſaid, Amen I ſay to you, I knovv you not. † Watch ye therfore, becauſe you knovv not the day nor the houre. ¶

:: If we be not in the fauour of God, and haue not our owne merites, we ſhal not be holpen by other mens deſerts at the day of iudgement.

† For * euen as a man going into a ſtrange countrie, called his ſeruants, and deliuered them his goods. † And to one he gaue fiue talents, and to an other tvvo, and to an other one, to euery one according to his propre faculrie: and immediatly he tooke his iourney. † And he that had receiued the fiue talents, vvent his vvay, and occupied vvith the ſame, and gained other fiue. † Likevviſe alſo he that had receiued the tvvo, gained other tvvo. † But he that had receiued the one, going his vvay digged into the earth, and hid his lords money. † But after much time the lord of thoſe ſeruants commeth, and made a count vvith them. † And there came he that had receiued the fiue talents, and offred other fiue talents, ſaying, Lord fiue talents thou didſt deliuer me, behold :: I haue gained other fiue beſides. † His lord ſaid vnto him: Wel fare thee good and faithful ſeruant, becauſe thou haſt been faithful ouer a fevv things, I vvil place thee ouer many things: enter into the ioy of thy lord. † And there came alſo he that had receiued the tvvo talents, and ſaid, Lord tvvo talents thou didſt deliuer me: behold I haue gained other tvvo. † His lord ſaid to him, Wel fare thee good and faithful ſeruant: becauſe thou haſt been faithful ouer a fevv things, I vvil place thee ouer many things, enter into the ioy of thy lord. ¶ † And he alſo that had receiued the one talent, came forth, and ſaid, Lord, I knovv that thou art a hard man, thou reapeſt vvhere thou didſt not ſovv: and gathereſt vvhere thou ſtravvedſt not: † and being afraid I vvent, and hid thy talent in the earth: behold loe here thou haſt that vvhich thine is. † And his lord anſvvering, ſaid to him: :: Naughtie and ſloughtful ſeruant, thou didſt knovv that I reape vvhere I ſovv

The Goſpel for a Cõfeſſor that is a Biſhop.

Luc. 19, 12.

:: Free will with Gods grace doth merite.

:: A terrible example for al ſuch as do not employ the very leaſt gift of God, to his glorie.

weeke.

27 I ſovv not, & gather vvhere I ſtravved not: † thou oughteſt
therfore to haue committed my money to the bankers, and
comming I might haue receiued mine ovvne "vvith vſurie.
28 †Take ye avvay therfore the talent from him, and giue it him
29 that hath ten talents. †For to * euery one that hath ſhal be gi-
Mr. 13, 12. Lu. 8, 18 uen, and he ſhal abound: but from him that hath not, that alſo
vvhich "he ſeemeth to haue, ſhal be taken avvay from him.
30 †And the vnprofitable ſeruant caſt ye out into the vtter dark-
neſſe. There ſhal be vveeping and gnaſhing of teeth.
31 †And vvhen the ſonne of man ſhal come in his maieſtie, The Goſpel vpō munday the firſt weeke of Lent.
and al the Angels vvith him, then ſhal he ſitte vpon the ſeate
32 of his maieſtie: †and al nations ſhal be gathered together
before him, and he ſhal "ſeparate them one from an other, as
33 the paſtor ſeparateth the ſheepe from the goates: †and
ſhal ſet the ſheepe at his right hand, but the goates at his left.
34 †Then ſhal the king ſay to them that ſhal be at his right
hand, Come ye bleſſed of my father, poſſeſſe you the king-
dom :: prepared for you from the foundation of the vvorld.
35 †for I vvas an hungred, and "you gaue me to eate: I vvas a
36 thirſt, and you gaue me to drinke. †I vvas a ſtranger, and you
tooke me in: naked, and you couered me: ſicke, and you viſi-
37 ted me. I vvas in priſon, and you came to me. †Then ſhal the
iuſt anſvver him, ſaying: Lord, vvhen did vve ſee thee an hun-
38 gred, and fed thee: a thirſt, and gaue thee drinke? †and
vvhen did vve ſee thee a ſtranger, and tooke thee in? or na-
39 ked, and couered thee? † or vvhen did vve ſee thee ſicke or
40 in priſon: and came to thee? †And the king anſvvering, ſhall
ſay to them, Amen I ſay to you, as long as you did it to one
41 of theſe my leaſt brethren, you did it to me. † Then he ſhal
ſay to them alſo that ſhal be at his left hand, "Get ye avvay
from me you curſed into fire euerlaſting, vvhich vvas prepa-
42 red for the Deuil and his angels. †for I vvas an hungred, and
you "gaue me not to eate: I vvas a thirſt, and you gaue me
43 not to drinke. †I Was a ſtranger, and you tooke me not in: na-
ked, and you couered me not: ſicke, and in priſon, and you
44 did not viſite me. †Then they alſo ſhall anſvver him, ſaying,
Lord, vvhen did vve ſee thee an hungred, or a thirſt, or a ſtran-
ger, or naked, or ſicke, or in priſon: and did not miniſter to
45 thee? †Then he ſhal anſvver them, ſaying, Amen I ſay to
you, as long as you did it not to one of theſe leſſer, neither did
46 you it to me. †And theſe ſhal goe into puniſhment euer-
laſting: but the iuſt, into life euerlaſting. ¶

:: This kingdō then is prepared for thoſe onely that do good workes: as Chriſt alſo ſignifieth elſwhere, ſaying that it is not in his power to giue it otherwiſe. *See the annot. c. 20, 21.*

ANNOTATIONS
CHAP. XXV.

Good workes neceſſarie.

1. Virgins.] Theſe virgins fiue wiſe, and fiue fooliſh, ſignifie that in the Church militant there be good and bad: which bad ſhal be ſhut out at the later day, although they haue lampes (that is faith) as the other, becauſe their lampes are out, that is, their faith is dead without charity and good workes to lighten them *Greg. ho. 12.*

1. Lampes.] Theſe lampes lighted, be good workes, namely of mercy, and the laudable converſation which ſhineth before men. *Aug. ep. 120, c. 13.*

Right intẽtion.

1. Oyle.) This oyle is the right inward intention directing our workes to Gods glorie, and not to the praiſe of our ſelues in the ſight of men. *Aug. ep. 120, c. 13.*

27. With vſurie.) Vſurie is here taken for the lawful gaine that a man getteth by wel employing his goods. When God geueth vs any talent or talents, he looketh for vſurie, that is, for ſpiritual increaſe of the ſame by our diligence and induſtrie.

We muſt vſe Gods gifts.

29. That which he ſeemeth to haue.] He is ſaid to haue Gods gifts, that vſeth them, and to ſuch an one God wil increaſe his gifts. He that vſeth them not, ſeemeth to haue, rather then hath them, and from him God wil withdraw that which before he gaue.

Good and bad in the Church.

32. Separate.) Lo here is the ſeparation, for in the Church militant they liued both together. As for Heretikes, they went out of the Church before, and ſeparated them ſelues, and therfore are not to be ſeparated here, as being iudged already.

Heauen is the reward of good workes, and Hel of the contrarie.

34. Come ye, ô get ye away.) It is no incongruity that God ſhould ſay, Goe into euerlaſting fire, to them that by their free wil haue repelled his mercie: and to the other, Come ye bleſſed of my father, take the kingdom prepared for them, that by their free wil haue receiued faith, and confeſſed their ſinnes and done penance. *Aug. li. 2 ad. cum Fel. Manich. c. 2.*

35. You gaue me.) Hereby we ſee how much almes-deedes and al workes of mercy preuaile towardes life euerlaſting, and to blot out former ſinnes. *Aug. in Pſ. 49.*

42. Gaue me not.) He chargeth them not here that they beleeued not, but that they did not good workes. For ſuch did beleeue, but they cared not for good workes, as though by dead faith they might haue come to heauen. *Aug. de fid. & op. c. 15. & ad Dulcit. q. 2. to. 4.*

CHAP. XXVI.

The Counſel of the Iewes, Iudas by occaſion of Marie Magdalens ointment, doth ſell him for litle. 17 After the Paſchal lambe, 26 he giueth them that bread of life (promiſed Io. 6.) in a myſtical Sacrifice or Separation of his Body and Bloud. 31 And that night he is after his prayer of taken of the Iewes men, Iudas being their captaine: and forſaken of the other eleuen for feare: 57 is falſely accuſed, and impiouſly condemned of the Iewes Counſel, 67 and ſhamefully abuſed of them: 69 and thrife denied of Peter: All, euen as the Scriptures and him ſelf had often foretold

The Paſſion according to S. Matthew in theſe two Chapters, is the goſpel at Maſſe vpon Palme Sunday.

TENEBRE Weneſday.

AND it came to paſſe, vvhen IESVS had ended al theſe vvordes, he ſaid to his Diſciples, †You knovv that after tvvo dayes ſhal be Paſche, and the Sonne of man ſhal be deliuered to be crucified. †Then vvere gathered together the cheefe Prieſtes and auncients of the people into the court of the high prieſt, vvho vvas called Caiphas: †and they conſulted hovv they might by ſome vvile apprehend IESVS, and kil him. †But they ſaid, Not on the feſtiual day, leſt perhaps there might be a tumult among the people. 1 2 3 4 5

Mr. 14, 1
Lu. 22, 1

†And

Mr. 14, 3. Io. 12, 3.
6 †And *vvhen IESVS vvas in Bethania in the house of
7 Simon the Leper, † there came to him a vvoman hauing an
alabaster-boxe of pretious ointment, and povvred it out
8 vpon his head as he sate at the table. † And the Disciples
9 seeing it, had indignation saying, Whereto is "this vvast? for
this might haue been sold for much, and giuen to the poore.
10 † And IESVS knovving it, said to them: Why do you mo-
lest this vvoman? for she hath vvrought a "good vvorke
11 vpon me. † For the poore you haue alvvayes vvith you: but
12 me "you haue not alvvayes. † For she in povvring this oint-
13 ment vpon my body: hath done it to burie me. † Amen I
say to you, vvheresoeuer this Gospel shal be preached in the
vvhole vvorld, that also vvhich she hath done, :: shal be re-
Mr. 14, 10. Lu. 22, 3
14 ported for a memorie of her. † *Then vvent one of the Tvvel-
ue, vvhich vvas called Iudas Iscarioth, to the cheefe Priestes,
15 † and said to them, What vvil you giue me, and I vvil deliuer
him vnto you? But they appointed vnto him thirtie peeces
16 of siluer. † And from thenceforth he sought opportunitie to
betray him.

:: Hereby we learne that the good workes of Saincts are to be recorded and set forth to their honour in the Church after their death. Whereof rise their holy daies and Cõmemorations.

Mr. 14, 12. Lu. 22, 7
17 †And *the first day of the Azymes the Disciples came to
IESVS, saying, Where vvilt thou that vve prepare for thee to
18 eate the Pasche? † But IESVS said, Goe ye into the citie to a
certaine man: and say to him, The Maister saith, My time is
at hand, vvith thee do I make the Pasche vvith my Disciples.
19 † And the Disciples did as IESVS appointed them, and they
20 prepared the Pasche. † But vvhen it vvas euen, he sate downe
21 vvith his "tvvelue Disciples. † And vvhile they vvere eating,
he said: Amen I say to you, that one of you shal betray me.
Ps. 40, 10.
22 † And they being very sad, began euery one to say, Is it
23 I Lord? † But he answering said, * He that dippeth his hand
24 vvith me in the dish, he shal betray me. † The Sonne of man
in deede goeth as it is vvritten of him: but vvo be to that
man, by vvhom the Sonne of man shal be betrayed. It vvere
25 good for him, if that man had not been borne. † And Iudas
that betrayed him, answering said, Is it I Rabbi? He saith to
him, Thou hast said.

MAVNDY thursday.

1. Cor. 11, 24.
26 † And *vvhiles they vvere at supper, IESVS "tooke bread,
and "blessed, and brake: and he gaue to his Disciples, and said,
27 Take ye, and eate: "THIS IS "MY BODY. † And taking
the chalice, "he gaue thankes: and gaue to them, saying:
28 Drinke :: ye al of this. † For THIS IS "MY BLOVD OF

:: See the margent note Mar. 14, 22.

THE NEVV TESTAMENT, VVHICH SHAL BE SHED FOR MANY VNTO REMISSION OF SINNES. †And I say to you, I vvil not drinke from henceforth 29
of this *fruite of the vine, vntil that day vvhen I shal drinke
THVRSDAY night. it vvith you nevv in the kingdom of my father. †And an 30
hymne being said, they vvent forth vnto Mount-oliuet.

†Then IESVS saith to them, Al you shal be scandalized 31
The NOCTVRNE of Mattins in the Churches Service, answereth to this night part of our Sauiours Passion. and so consequently the other Canonical houres to the rest. in me, in this night. For it is vvritten, *I vvil strike the Pastor, and* Zach.13, 7.
the sheepe of the flocke shal be dispersed. † But after I shal be risen 32
againe, I vvil goe before you into Galilee. †And Peter an- 33
svvering, said to him, Although al shal be scandalized in thee,
I vvil neuer be scandalized. †IESVS said to him, Amen I say 34
to thee, that in this night before the cocke crovv, thou shalt
denie me thrise. †*Peter saith to him, Yea though I should die 35 Io.13,38
vvith thee, I vvil not denie thee. Likevvise also said al the
Disciples.

*†Then IESVS commeth vvith them into a village called 36
Gethsémani: and he said to his Disciples, Sitte you here til I
goe yonder, and pray. †And taking to him Peter and the tvvo 37
sonnes of Zebedee, he began to vvaxe sorovvful and to be
sad. †Then he saith to them: My soul is sorovvful euen 38
vnto death: stay here, and vvatch vvith me. †And being 39
gone forvvard a litle, he fel vpon his face, prayi.g, and saying,
My Father, if it be possible, let this chalice passe from me. neuertheless *not as I vvil, but as thou. †And he commeth to 40
his Disciples, and findeth them sleeping, and he saith to Peter,
Euen so? Could you not vvatch one houre vvith me? †*Watch 41
ye, and pray that ye enter not into tentation. The spirit in
deede is prompt, but the flesh vveake. †Againe the second 42
time he vvent, and prayed, saying, My Father, if this chalice
may not passe, but I must drinke it, thy vvil be done. †And he 43
commeth againe, and findeth them sleeping: for their eyes
vvere become heauy. †And leauing them, he vvent againe: 44
and he prayed the third time, saying the self same vvord.
†Then he commeth to his Disciples, and saith to them, 45
Sleepe ye novv and take rest: behold the houre approcheth,
and the Sonne of man shal be betrayed into the hands of sin-
ners. †Rise, let vs goe: behold he approcheth that shal be- 46
tray me.

†*As he yet spake, behold Iudas one of the Tvvelue came, 47 Io.18,3.
and vvith him a great multitude vvith svvordes and clubbes,
sent from the cheefe Priestes and the auncients of the people.

†And

48 † And he that betrayed him, gaue them a ſigne, ſaying, Whom-
49 ſoeuer I ſhal kiſſe, that is he, hold him. † And forthvvith cõ-
ming to IESVS, he ſaid, Haile Rabbi. And he kiſſed him.
50 † And IESVS ſaid to him, Freend, vvhereto art thou come?
Then they drevve neere, and laid hands on IESVS, and held
51 him. † And behold one of them that vvere vvith IESVS,
ſtretching forth his hand, drevve out his ſvvord: and ſtriking
52 the ſeruant of the high Prieſt, cut of his eare. † Then IESVS
ſaith to him, Returne thy ſword into his place: for al that take
53 the ſvvord, ſhal periſh vvith the ſvvord. † Thinkeſt thou
that I cannot aſke my Father: and he vvil giue me preſently
54 more then tvvelue legions of Angels? † Hovv then ſhal the
55 ſcriptures be fulfilled, that ſo it muſt be done? † In that houre
IESVS ſaid to the multitudes: You are come out as it vvere
to a theefe vvith ſvvordes and clubbes to apprehẽd me: I ſate
daily vvith you teaching in the temple: and you laid no hands
56 on me. † And al this vvas done, that the ſcriptures of the Pro-
phets might be fulfilled. Thẽ the diſciples al leauing him, fled.
57 † But they taking hold of IESVS, led him to Caiphas
the high Prieſt, vvhere the Scribes and auncients vvere aſſem-
58 bled. † And Peter folovved him a farre of, euen to the court
of the high Prieſt. And going in he ſate vvith the ſeruants, that
59 he might ſee the end. † And the cheefe Prieſtes and the vvhole
Councel ſought falſe vvitnes againſt IESVS, that they might
60 put him to death: † and they found not, vvhereas many falſe
vvitneſſes had come in. And laſt of al there came tvvo falſe
61 vvitneſſes: † and they ſaid, * This man ſaid, I am able to de-
Ioa. 2, 19. ſtroy the temple of God, and after three dayes to reedifie it.
62 † And the high Prieſt riſing vp, ſaid to him: Anſvvereſt thou
nothing to the things vvhich theſe do teſtifie againſt thee?
63 † But IESVS held his peace. And the high Prieſt ſaid to him:
I adiure thee by the liuing God, that thou tel vs if thou be
64 Chriſt the ſonne of God. † IESVS ſaith to him, Thou haſt
Dan. 7, 13. ſaid. neuertheles I ſay to you, hereafter you ſhal ſee * the
Sonne of man ſitting on the right hand of the povver of
65 God, and comming in the cloudes of heauen. † Then the
high Prieſt rent his garments, ſaying, He hath blaſphe-
med, vvhat neede vve vvitneſſes any further? behold, novv.
66 you haue heard the blaſphemie, † hovv thinke you? But
67 they anſvvering ſaid, He is guilty of death. † Then did they
ſpit on his face, and buffeted him, and other ſmote his

face vvith the palmes of their hands, † ſaying, Prophecie vnto vs O Chriſt: vvho is he that ſtrooke thee? 68

† But Peter ſate vvithout in the court: and there came to him one " vvenche, ſaying: Thou alſo vvaſt vvith IESVS the Galilean. † But he denied before them all, ſaying, I vvot not vvhat thou ſayeſt. † And as he vvent out of the gate, an other vvenche ſavv him, and ſhe ſaith to them that vvere there, And this felovv alſo vvas vvith IESVS the Nazarite. † And againe he denied vvith an othe, That I knovv not the man. † And after a litle they came that ſtoode by, and ſaid to Peter, Surely thou alſo art of them: for euen thy ſpeache doth bevvray thee. † Then he began " to curſe and to ſvveare that he knevve not the man. And incontinent the cocke crevve. † And Peter remembred the vvord of IESVS vvhich he had ſaid, Before the cocke crovv, thou ſhalt deny me thriſe. And going forth, " he vvept bitterly. 69 70 71 72 73 74 75

To this time the LAVDES do anſwer in the Churches Service.

ANNOTATIONS
CHAP. XXVI.

Coſt vpō Churches, altars, &c.

8. Thu waſt.] Coſt beſtowed vpon Chriſtes body then aliue, being to the ſame not neceſſary, ſeemed to the diſciples loſt and fruitles: ſo the like beſtowed vpon the ſame body if the Sacrament, vpon altars, or Churches, ſeemeth to the ſimple loſt, or leſſe meritorious, then if the ſame were beſtowed vpon the poore.

Releeſe of the poore.

10. Good worke.] Coſt beſtowed for religion, deuotion, and ſignification, is a meritorious worke, and often more meritorious then to geue to the poore, though both be very good, and in ſome caſe the poore are to be preferred: yea * in certaine caſes of neceſſity, the Church wil breake the very cōſecrated veſſels and iewels of ſiluer and gold, and beſtow them in workes of mercy. But we may remember very wel, and our fathers knew it much better, that the poore were then beſt releeued, when moſt was beſtowed vpon the Church. *Ambroſ. li. 2 Off. c. 28.*

Chriſt alwaies With vs in the B. Sacrament.

11. Haue not.) We haue him not in viſible maner as he conuerſed on the earth with his diſciples, needing releeſe like other poore men: but We haue him after an other ſort in the B. Sacrament, and yet haue him truly and really the ſelf ſame body. Therfore he ſaith, they ſhould not haue him, becauſe they ſhould not ſo haue him, but after an other maner. as when he ſaid *Luc. 22.* as though he were not then With them, *When I Was With you.*

A wonderful myſterie in the inſtitution of the B. Sacrament.

20. Twelue.) It muſt needes be a great myſterie that he Was to worke in the inſtitution of the new Sacrifice by the maruelous tranſmutatiō of bread and wine into his body and bloud. Whereas he admitted none (although many preſent in the citie) but the twelue Apoſtles, vvhich were already taught to beleue it without contradiction *Io. 6*, and were to haue the adminiſtration and conſecration thereof by the Order of Prieſthod, Which alſo was there geuen thē to that purpoſe. Whereas at the eating of the Paſchal lambe al the familie was wont to be preſent.

The holy Eucharist is both a Sacrifice and a Sacrament.

26. He tooke bread.) Here at once is inſtituted, for the continuance of the external office of Chriſtes eternal Prieſthod according to the order of Melchiſedec, both a Sacrifice and a Sacrament, though the Scriptures geue neither of theſe names to this action: and our Aduerſaries Without al reaſon or religion accept in a ſort the one, and vtterly deny the other. A Sacrifice, *in* that it is ordeined to continew the memory of Chriſtes death and oblation vpon the Croſſe, and the application of the general vertue thereof to our particular neceſſities, by cōſecrating the ſeural elemēts, not into Chriſtes Whole perſon as it was borne of the virgin or now is in heauen, but the bread into his body apart, as betrayed, broken, and geuen for vs: the wine into his bloud apart, as ſhed out of his body for remiſſion of ſinnes and dedication of the new Teſtament, Which be conditions of his perſon as he Was in ſacrifice and oblation. In Which myſtical and vnſpeakable maner, he would haue the Church to offer and ſacrifice him daily, and he in myſterie and Sacrament dyeth, though

though now not only in heauen, but also in the Sacrament, he be in deede *per Concomitantiam* (as the Church calleth it, that is, by sequele of al his partes to ech other) Whole, aliue, and immortal. Which
Mat. 22. 29. point because our Aduersaries vnderstand not, *not knowing the Scriptures nor the power of God*, they blaspheme, and abuse the people to their damnation. It is also a Sacrament, in that it is ordeined to be receiued into our bodies and to feede the same to resurrection and immortality, and to geue grace and saluation to our soules, if we worthely receiue it.

26. Blessed.) Our Aduersaries for the two wordes that are in Greeke and Latin, *benedixit*, and, *gratias egit, he blessed, he gaue thankes*, vse only the later, of purpose to signifie that Christ blessed not nor consecrated the bread and the wine, and so by that blessing wrought any effect vpon them, but gaue thankes only to his father, as we doe in saying grace. But the truth is that the word ἐυλόγησεν, signifieth properly to blesse, and is referred to the thing that is blessed, as *Luc. 9* of the fishes, ἐυλόγησεν αὐτὸς, *benedixit eis, he blessed them*, and thereby wrought in them that wonderful multiplication. So the blessing of God is alwayes effectual: and therfore here also he blessed the bread, and by that blessing, with the wordes following, made it his body. *Ambros. li. de his qui initi. myst. c. 9. Aug. ep. 59 ad Paulinum.* Now whereas taking the cuppe it is said, *he gaue thankes*. We say that it is al one with blessing, and that he blessed the cuppe, as before
1 Cor. 10. the bread: as it is euident by these wordes of S. Paul, *Calix cui benedicimus*, the cuppe which we blesse: and therfore he calleth it, *Calicem benedictionis*, the cuppe of blessing, vsing the same Greeke word that is spoken of the bread. But why is it then said here, he gaue thankes? because we translate the wordes faithfully as in the Greeke and the Latin, and because the sense is al one, as we are taught by S. Paul before alleaged, and by the fathers, which cal this geuing of thankes ouer the cuppe or ouer the bread, the blessing therof. S. Iustin. *in fin. 2. Apol. Panem Eucharistiæ suæ:* S. Irenee *li. 4. c. 34. Panem in quo gratia acta sunt.* S. Cyprian *de cœn. do. Calix solemni benedictione sacratus.* that is, *The bread blessed by geuing thankes vpon it, The cuppe consecrated by solemne blessing.*

The blessing of Christ referred to the creatures and working an effect in the.

Consecration.

τὸν ἄρτον ἐυλογήσαντα. χαριστήσαντα.

26. This is.) *The bread and the Wine be turned into the body and blood of Christ by the same omnipotent power by which the World was made, and the Word was incarnate in the Wombe of the virgin. Damasc. li. 4. c. 14. Cypr. de Cœn. Domini. Amb. li. de myst. init. c. 9.*

Transsubstantiation.

26. My body.) *He said not, This bread is a figure of my body: or, This Wine is a figure of my blood: but, This is my body, and, This is my blood. Damasc. li. 4. c. 14. Theophyl. in hunc locum. Cœn. 2. Nic. act. 6, to. 4. eiusdem actionis in fine.* When some fathers cal it a figure or signe, they meane the outward formes of bread and wine.

No figuratiue but a real presence.

28. Blood of the new Testament.) As the old Testament was dedicated with bloud in these wordes, *This is the blood of the Testament &c. Heb. 9.* so here is the institution of the new Testament in Christes bloud, by these wordes, *This is the blood of the new Testament &c.* Which is here mystically shed, and not only afterward vpon the Crosse: for the Greeke is the present tense in al the Euangelistes, and S. Paul: and likewise speaking of the body *1 Cor. 11.* it is in the Greeke the present tense, and *Luc. 22.* and in the Latin here. And the Heretikes them selues so put it in their translations.

ἐκχυνόμενον. κλώμενον. Διδόμενον.

29. Fruite of the vine.) S. Luke putteth these wordes before he come to the consecration, Whereby it seemeth that he speaketh of the Wine of the Paschal lambe, and therfore nameth it, the fruite of the vine. but if he speake of the Wine which was now his bloud, he nameth it notwithstanding wine, as S. Paule nameth the other bread, for three causes: first because it was so before: as Eue
Gen. 2. is called Adams bone, and, *Aaroni rod deuoured their rodes*: Whereas they were not now rodes, but
Exo. 7. serpents. And, *He tasted the Water turned into Wine*: whereas it was now Wine and not Water: and
Io. 2. such like. secondly, because it keepeth the formes of bread and Wine, and things are called as they appeare: as when Raphael is called a yong man *Tob. 5.* and, *Three men appeared to Abraham Gen. 18.* Whereas they were three Angels. thirdly, because Christ in this Sacrament is very true and principal bread and Wine, feeding and refreshing vs in body and soule to euerlasting life.

The elements after consecratiō called bread and wine.

29. Not as I wil.) A perfect example of obedience and submitting our self and our Willes to Gods will and ordinance in al aduersity: and that we should desire nothing temporal, but vnder the condition of his holy pleasure and appointment.

41. Watch and pray.) Hereof came Vigils and Nocturnes, that is, Watching and praying in the night, commonly vsed in the Primitiue Church of al Christians, as is plaine by S. Cyprian and *S. Hierom: but afterward and vntil this day, specially of Religious persons.

Vigils and Nocturnes.

De orat. Do. 11. *Adu. Vigilant. ep. 11.

69. Wonder.) S. Gregorie declaring the difference of the Apostles before the receiuing of the Holy Ghost and after, saith thus: *Euen this very Pastor of the Church him self, at whose most sacred body We sitte, how Weake he Was, the Weeche can tell you: but how strong he Was after, his answer to the high Priest declareth, Act. 5, 29: We must obey God rather then men. Greg. ho. 20 in Euang.*

The vertue of the holy Ghost.

74. To curse.) A goodly example and warning to mans infirmity, and to take heede of presumption, and to hang only vpon God in tentations.

Mans infirmitie

75. Wept bitterly.) S. Ambrose in his Hymne that the Church vseth at Laudes, speaking of this, saith, *Hoc ipse Petra ecclesia canimus, culpam diluit.* When the Cocke crewe, the Rocke of the Church him self washed away his fault. *S. August. 1 Retract. c. 21.*

Peters teares and repentance.

CHAP. XXVII.

CHAP. XXVII.

The chiefe of the Iewes accuſe him to Pilate the Gentil (his betrayer, and the Iudge, and the Iudges Wife, ſatisfying in the meane time manifoldly his innocencie:)20 and perſuade the common people alſo not only to preferre the murderer Barabbas, but alſo to crie, CRVCIFIGE: (All, to the reprobation of their whole nation, and nothing but fulfilling the Scriptures.) 27 After many illuſions, 31 he is crucified by the Gentils. 38 Which the Iewes ſeeing, do triumph as if they had wonne the victorie. 45 But euen then by many wonderful workes he declareth his might, to their confuſion 57 Finally being buried, they to make al ſure, ſet ſouldiers to keepe his ſepulchre.

PRIME or Hora prima in the Churches Seruice.

GOOD FRIday.

AND when morning was come, al the cheefe Prieſtes and auncients of the people conſulted together againſt IESVS, that they might put him to death. † And they brought him bound and deliuered him to Ponce Pilate the Preſident. 1 2

Mr. 15, 1. Lu. 23, 1. Io. 18, 28.

† Then Iudas that betrayed him, ſeeing that he was condemned, repenting him, returned the thirtie ſiluer peeces to the cheefe Prieſtes and auncients, † ſaying, I haue ſinned, betraying iuſt bloud. But they ſaid, What is that to vs? looke thou to it. † And caſting downe the ſiluer peeces in the temple, he departed: and went and hanged him ſelf with an halter. † And the cheefe Prieſtes hauing taken the ſiluer peeces, ſaid, It is not lawful to caſt them into the :: Córbana: becauſe it is the price of bloud. † And after they had conſulted together, they bought with them the potters field, to be a burying place for ſtrangers. † For this cauſe that field was called *Haceldama*, that is, *the field of bloud*, euen to this preſent day. † Then was fulfilled that which was ſpoken by Ieremie the Prophet, ſaying, *And they tooke the thirtie peeces of ſiluer, the price of the priced, whom they did price of the children of Iſrael: † and they gaue them into the potters field, as our Lord did appoint to me.* 3 4 5 6 7 8 9 10

:: This Corbana was a place about the Temple, which receiued the peoples gifts or offerings. See Mar. 12, v. 42.

Zach. 11, 12.

† And IESVS ſtoode before the Preſident, and the Preſident aſked him, ſaying, Art thou the King of the Iewes? IESVS ſaith to him, Thou ſayeſt. † And when he was accuſed of the cheefe Prieſtes and auncients, he anſwered nothing. † Then Pilate ſaith to him, Doeſt thou not heare how many teſtimonies they alleage againſt thee? † And he anſwered him not to any word: ſo that the Preſident did maruel excedingly. 11 12 13 14

HORA TERTIA in the Churches Seruice.

† And vpon the ſolemne day the Preſident had accuſtomed to releaſe vnto the people one priſoner whom they would 15

16 vvould. †And he had then a notorious priſoner, that vvas cal- weeke.
17 led Barabbas. † They therfore being gathered together, Pi-
late ſaid: Whom vvil you that I releaſe to you, Barabbas, or
18 IESVS that is called Chriſt? †For he knevve that for enuie
19 they had deliuered him. †And as he vvas ſitting in place of
iudgment, his vvife ſent vnto him, ſaying: Haue thou nothing
to doe vvith that iuſt man. for I haue ſuffred many things
20 this day in my ſleepe for him. †But the cheefe Prieſtes and
auncients perſuaded the people, that they ſhould aſke Ba-
21 rabbas, and make IESVS avvay. †And the Preſident anſvve-
ring, ſaid to them: Whether vvil you of the tvvo to be relea-
22 ſed vnto you? But they ſaid, Barabbas. †Pilate ſaith to them,
What ſhal I doe then vvith IESVS that is called Chriſt? They
23 ſay al, Let him be crucified. †The Preſident ſaid to them, Why
vvhat euil hath he done? But they cried the more, ſaying, Let
24 him be crucified. †And Pilate ſeeing that he nothing pre-
uailed, but rather tumult vvas rovvard; taking vvater he
vvaſhed his hands before the people, ſaying, I am innocent of
25 the bloud of this iuſt man: looke you to it. †And the vvhole
people anſvvering, ſaid, His bloud be vpon vs, and vpon our
26 children. †Then he releaſed to them Barabbas, and hauing
ſcourged IESVS, deliuered him vnto them for to be crucifi-
ed.

27 †Then the Preſidents ſouldiars taking IESVS into the
Ib.19,2. 28 Palace, gathered together vnto him the vvhole band: †*and
29 ſtripping him, put a ſcarlet cloke about him, †and platting
a crovvne of thornes, put it vpon his head, and a reede in his
right hand. And bovving the knee before him, they mocked
30 him, ſaying, Haile King of the Ievves. †And ſpitting vpon
31 him, they tooke the reede, and ſmote his head. †And after
they had mocked him, they tooke of the cloke from him, and
put on him his ovvne garments, and led him avvay to crucifie him.
32 †And in going they found a man of Cyréne, named
33 Simon: him they forced to take vp his croſſe. †And they
came into the place that is called Golgotha, vvhich is, the HORA SEXTA in the Churches Seruice.
34 place of Caluarie. †And they gaue him vvine to drinke min-
gled vvith gall. And vvhen he had taſted, he vvould not
drinke.

35 †And after they had crucified him, they deuided his gar-
ments, caſting lottes: that it might be fulfilled vvhich vvas
Pſ.21,19 ſpoken by the Prophet, ſaying: *They deuided my garments among*

them: and vpon my veſture they did caſt lottes. † And they ſate and vvatched him. † And they put ouer his head his cauſe vvritten, THIS IS IESVS THE KING OF THE IEWES. † Then vvere crucified vvith him tvvo theeues: one on the right hand, and one on the left. † And they that paſſed by, blaſphemed him, vvagging their heades, † and ſaying, Vah, thou that deſtroyeſt the temple of God, and in three daies doeſt reedifie it: ſaue thine ovvne ſelf: "if thou be the ſonne of God, come dovvne from the Croſſe. † In like maner alſo the cheefe Prieſtes With the Scribes and auncients mocking, ſaid: † He ſaued other: him ſelf he can not ſaue: if he be the King of Iſrael, let him novv come dovvne from the Croſſe, and vve vvil beleeue him. † * He truſted in God: let him novv deliuer him if he vvill: for he ſaid, That I am the ſonne of God. † And the ſelf ſame thing the theeues alſo that vvere crucified vvith him, reproched him vvithal.

36 37 38 39 40 41 42 43 44

Pſ.21,9. Sap.2, 18.

† And from the ſixt houre, there vvas darkeneſſe made vpon the vvhole earth, vntil the ninthe houre. † And about the ninthe houre IESVS cried vvith a mighty voice, ſaying, *Eli, Eli, lamma-ſabacthani?* that is, *My God, my God, "vvhy haſt thou forſaken me?* † And certaine that ſtoode there and heard, ſaid, He calleth Elias. † And incontinent one of them running, tooke a ſponge, & filled it vvith vinegre: and put it on a reede, and gaue him to drinke. † And other ſaid, Let be, let vs ſee vvhether Elias come to deliuer him. † And IESVS againe crying vvith a mighty voice, yelded vp the ghoſt. † And behold the vele of the temple vvas rent in tvvo peeces, from the toppe euen to the botome. and the earth did quake, and the rockes vvere rent, † and the graues vvere opened: and many bodies of the ſaincts that had ſlept, roſe. † And they going forth out of the graues after his reſurrection, came into the holy citie: and appeared to many. † And the Centurion and they that vvere vvith him vvatching IESVS, hauing ſeen the earth-quake and the things that vvere done, vvere ſore afraid, ſaying, In deede this vvas the ſonne of God.

45 46 47 48 49 50 51 52 53 54

HORA NONA in the Churches Seruice.

† And there vvere there many vvomen a farre of, vvhich had folovved IESVS from Galilee, miniſtring vnto him: † among vvhom vvas Marie Magdalene, and Marie the mother of Iames and Ioſeph, and the mother of the ſonnes of Zebedee. † And vvhen it vvas euening, there came a certaine rich

55 56 57

HORA VESPERARVM, or, Euenſong.

rich man of Arimathæa, named Ioſeph, vvho alſo him ſelf was
58 diſciple to IESVS. † He vvent to Pilate, and aſked the body
of IESVS. Then Pilate commaunded that the body ſhould
59 be deliuered. † And Ioſeph taking the body, vvrapt it in HORA COMPLETORII, or, Complin.
60 cleane ſindon, † and laid it in his ovvne nevve monument,
vvhich he had hevved out in a rocke. And he rolled a great
ſtone to the doore of the monument, and vvent his vvay.
61 † And there Was there Marie Magdalene, and the other Marie,
ſitting ouer againſt the ſepulchre.
62 † And the next day, vvhich is after the Paraſceue, the cheefe SATVRDAY called Sabbatum ſanctum.
63 Prieſtes and the Phariſees came together to Pilate, † ſaying,
Sir, vve haue remembred, that that ſeducer ſaid yet liuing,
64 After three dayes I vvil riſe againe. † Commaund therfore
the ſepulchre to be kept vntil the third day: leſt perhaps his
Diſciples come, and ſteale him, and ſay to the people, He is
riſen from the dead: and the laſt errour ſhal be vvorſe then
65 the firſt. † Pilate ſaid to them, You haue a gard: goe, gard it
66 as you knovv. † And they departing, made the ſepulchre
ſure: ſealing vp the ſtone, vvith vvatchmen.

ANNOTATIONS
CHAP. XXVII.

3. Repenting him.] Note how ſpedily the plague of God falleth after ſinne, and ſpecially men muſt note what torment of conſcience, and deſperation often foloweth the ſheading of innocent bloud. Horrour of conſcience.

5. Hung him ſelf.] If he had rightly repented, notwithſtanding his horrible treaſon, he might haue obteyned mercy: but by hanging him ſelf he tooke away al meanes of mercy and ſaluation, becauſe he died finally impenitent. Deſperation.

24. Innocent of his bloud.] Though Pilate was much more innocent then the Iewes, and would haue been free from the murder of our Sauiour, ſeeking al the meanes that he could (without offending the people and the Emperours lawes) to dimiſſe him: Yet he is damned for being the miniſter of the peoples wicked wil againſt his owne conſcience. euen as al Officers be, and ſpecially the Iudges and Iuries which execute lawes of temporal Princes againſt Catholike men: for al ſuch be guilty of innocent bloud, and be nothing excuſed by that they execute other mens will according to the lawes, which be vniuſt. For they ſhould rather ſuffer death them ſelues, then put an innocent man to death. They that execute lawes againſt their cõſcience, are like to Pilate.

40. If thou be the Sonne.] Maruel not, when thou heareſt our Sauiour in the B. Sacrament mocked at, or ſeeſt him abuſed of wicked men, that he ſtraight reuengeth not ſuch blaſphemies: or that he ſheweth not him ſelf there viſibly and to the ſenſes, when faithles Heretikes wil ſay, Let me ſee him, taſt him, &c. for he ſuffered here the like on the Croſſe, when he might at his will haue come downe with as much eaſe as he roſe when he was dead. Chriſt derided in the B. Sacrament, euen as vpõ the Croſſe.

46. Why haſt thou forſaken me?] Beware here of the deteſtable blaſphemie of Caluin and the Caluiniſts, who thinking not the bodily death of Chriſt ſufficient, ſay, that he was alſo here ſo forſaken and abandoned of his Father, that he ſuſtained in ſoule and conſcience the very feares and torments of the damned. And to take away the Article of his deſcending into Hel after his death, (Which was with triumph and not in paine,) they ſay that his deſcending was nothing els, but that his ſoule ſuffered the very paines of Hel vpon the Croſſe. Whereas in deede by theſe wordes out of the Pſalme, our Sauiour wil ſignifie no more but that his paines (being now ſo long on the Croſſe and ready to die) were very great, and therfore according to the infirmity of his humane nature, for very anguiſh (as before in the garden when he was but toward his Paſſion) he ſaith he was *Catechiſ. Calu. & Inſtit. li. 2 16.* Caluins blaſphemie.

was forsaken, for two causes, first because it was the wil of God not to deliuer him, but that he should die: secondly, because his diuine nature did so represse it self for the time, that he felt no comfort thereof at al, but was left to die in extreme paines as a mere man.

Reuerent vsing of our L. Body.

59. Wrapped.] This honour and duty done to Christes body being dead, was maruelous gra- teful and meritorious. And this wrapping of it in cleane lindon may signifie by S. Hierom, that the Body of our Lord is to be wrapped not in gold, pretious stones, and silke, but in pure linnen.

S. Hiero. in hunc locum.

Corporals.

And so in the whole Church it is obserued by * S. Siluesters constitution, that the Corporal whereupon our Lordes body lieth on the altar, must be pure and plaine linnen.

** 59. 1, Caſ.*

CHAP. XXVIII.

He riſeth againe the third day, and (the blind moſt obſtinate Iewes by bribery working to their owne reprobation) he appeareth to his Diſciples in Galilee (as both before his Paſſion he foretold them Mat. 26. and now after his Reſurrection, firſt the Angel, then alſo him ſelf appointed by the Women) 18 and ſendeth them to al Nations, to build his Church among the Gentils.

The Goſpel for the night Maſſe of Chriſtes Reſurrection, which is now vſed to be ſaid on Eaſter eue in the morning.

EASTER day.

AND in the euening of the Sabboth vvhich 1 *Mr. 16, 1.*
dawneth on the firſt of the Sabboth, came *Luc. 24, 1.*
Marie Magdalene, and the other Marie to *Io. 20, 1.*
ſee the ſepulchre. † And behold there vvas 2
made a great earth-quake. For an Angel of
our Lord deſcēded from heauen: and com-
ming, rolled backe the ſtone, and ſate vpon it: † and his 3
countenance vvas as lightening: and his garment as ſnovv.
† And for feare of him, the vvatchmen vvere frighted, and be- 4
came as dead. † And the Angel anſvvering ſaid to the vvo- 5
men, Feare not you. for I knovv that you ſeeke IESVS that
vvas crucified. † he is not here: for he is riſen, *as he ſaid. 6 *Mt. 29, 32.*
come, and ſee the place vvhere our Lord vvas laid. † And 7
going quickly, tel ye his Diſciples that he is riſen: and behold
he goeth before you into Galilee. there you ſhal ſee him.
loe I haue fortold you.

† And they vvent forth quickly out of the monument 8
vvith feare and great ioy, running to tel his Diſciples. † And 9
behold IESVS mette them, ſaying, Al haile. But they came
neere and tooke hold of his feete, and adored him. † Then 10
IESVS ſaid to them, Feare not. goe, tel my brethren that they
goe into Galilee, there they ſhal ſee me.

† Who vvhen they vvere departed, behold certaine of the 11
vvatchmen came into the citie, and told the cheefe Prieſtes
al things that had been done. † And being aſſembled toge- 12
ther vvith the auncients, taking counſel, they gaue a greate
ſumme of money to the ſouldiars, † ſaying, Say you, That his 13
Diſciples came by night, and ſtole him avvay vvhen vve
vvere a ſleepe. † And if the Preſident ſhal heare of this, vve 14

vvil

15 vvil perſuade him, and make you ſecure. † But they taking
the money, did as they vvere taught. And this vvord vvas
bruited abrode among the Ievves, euen vnto this day.

16 † And the eleuen Diſciples vvent into Galilee, vnto the
17 mount vvhere IESVS had appointed them. † And ſeeing
18 him they adored, but ſome doubted. † And IESVS comming
neere ſpake vnto them, ſaying. Al povver is giuen to me in
19 heauen and in earth. † "going therfore teach ye al nations:
BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SONNE AND OF THE HOLY
20 GHOST, † teaching them to obſerue al things vvhatſoeuer
I haue commaunded you, and behold I am vvith you "al
daies, euen to the conſummation of the vvorld. ℣

The Goſpel vpō Friday in Easter weeke.

The Goſpel in the feaſt of the B. Trinitie.

ANNOTATIONS
CHAP. XXVIII.

In Ep. Paula & Euſtoch. ad Marcel.

Eſa. 11.

1. *To ſee the Sepulcher.*] The deuout Women came to viſite our Sauiours ſepulcher, and for their deuotion firſt deſerued to know the Reſurrection, and to ſee him riſen. The honour of the Sepulcher and the Pilgrimage therevnto in the Primitiue Church, S. Hierom declareth in theſe wordes, *The Iewes ſometime honoured Sancta Sanctorum, becauſe there were the Cherubs, and the Propitiatorie, and the Arke of the Teſtament, Manna, Aarons rodde, and the golden altar. Doth not the Sepulcher of our Lord ſeeme vnto thee more honorable? Which as often as we enter into, ſo often doe we ſee our Sauiour lie in the ſindon: and ſtaying there a while, we ſee the Angel againe ſitte at his feete, and at his head the napkin wrapped together. The glorie of whoſe Sepulcher, we know was long prophecied before Ioſeph hewed it out, by Eſay ſaying, And his reſt ſhal be honour: to Witte, becauſe the place of our Lordes burial ſhould be honoured of al men.* And at this preſent, notwithſtanding the Turkes dominion, yet doe the Religious Chriſtian Catholike men by Gods mighty prouidence keepe the holy Sepulcher, which is within a goodly Church, and Chriſtians come out of al the world in Pilgrimage to it.

The holy Sepulcher, and Pilgrimage therevnto.

19. *Going then.*] Commiſſion to baptize and preache to al Nations geuen to the Apoſtles, and grounded vpon Chriſtes ſoueraine authority, to whom was geuen al power in heauen and in earth.

The Catholike Church to be gathered of al Nations,

20. *With you al daies.*] Here Chriſt doth promiſe his concurrence with his Apoſtles and their ſucceſſors; as wel in preaching as miniſtring the Sacraments, and his protection of the Church neuer to ceaſe til the worlds end: contrary to our Aduerſaries, ſaying that the Church hath failed many hundred yeres til Luther and Caluin.

And Chriſts continual protection of the ſame Church.

THE ARGVMENT OF S. MARKES GOSPEL.

S. Markes Goſpel may be vvel diuided into foure partes.

The firſt part, of the preparation that was made to the manifeſtation of Chriſt: chap. 1. in the beginning.

The Second, of his manifeſting himſelfe by Preaching and Miracles, and that in Galilee: the reſidue of the 1. chap. vnto the 10. chap.

The third, of his comming into Iurie, towards his Paſſion: chap. 10.

The fourth, of the Holy weeke of his Paſſion in Hieruſalem: chap. 11. to the end of the booke.

Of S. Marke and his converſation with the two Apoſtles S. Paul and S. Barnabee, we haue at large Act. 12. and 15. ſomewhat alſo Col. 4. and 2. Tim. 4. and to Philemon. Moreouer of his familiaritie with the Prince of the Apoſtles S. Peter, we haue 1 Pet. 5. For ſo it pleaſed our Lord, that onely two of the Euangeliſtes ſhould be of his twelue Apoſtles, to wit, S. Matthew and S. Iohn. The other two, S. Marke and S. Luke, he gaue vnto vs of the Diſciples of his two moſt principal and moſt glorious Apoſtles S. Peter and S. Paul. Whoſe Goſpels therefore were of Antiquitie counted as the Goſpels of S. Peter and S. Paul them ſelues.

In Catal. Script. Eccleſiaſt.

Marke the diſciple and interpreter of Peter (*ſaith S. Hierom*) according to that which he heard of Peters mouth, wrote at Rome a briefe Goſpel at the requeſt of the Brethren (*about 10 or 12 yeres after our Lordes Aſcenſion.*) Which when Peter had heard, he approued it, and with his authoritie did publiſh it to the Church to be read, as Clemens *Alexandrinus* writeth li. 6. hypotypoſ.

In the ſame place S. Hierom addeth, how he went into Ægypt to preach, and was the firſt Biſhop of the cheefe Citie there, named Alexandria: and how Philo Iudæus at the ſame time ſeeing and admiring the life and converſation of the Chriſtians there vnder S. Marke, who were Monkes, wrote a booke thereof, which is extant to this day. And not onely S. Hierom (in Marco, & in Philone) but alſo Euſebius Hiſt. li. 2. ca. 15. 16. 17. Epiphanius Secta 29 Nazarenorum, li. 1. to. 2. Caſsianus de Inſtit. Cœnobiorum li. 2. c. 5. Sozomenus li. 1. c. 12. Nicephorus li. 2 c. 15. and diuerſe others, do make mention of the ſaid Monkes out of the ſame Author. Finally, He died (ſaith S. Hierom) the 8 yere of Nero, and was buried at Alexandria, Anianus ſucceeding in his place. But from Alexandria he was translated to Venice, *Anno Dom. 830.*

Philo de Supplicibus.

In Catalogo.

* Naucler. gener. 28.

It is alſo to be noted, that in reſpect of S. Peter, who ſent S. Marke his ſcholer to Alexandria, and made him the firſt Biſhop there, this See was eſteemed next in dignitie to the See of Rome, and the Biſhop thereof was accounted the cheefe Metropolitane or Patriarch of the East, and that by the firſt Councel of Nice. Whereof ſee S. Leo ep. 53. S. Gregorie li. 5 ep. 60. & li. 6. ep. 37.

THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO MARKE.

CHAP. I.

Iohn (the Eremite of whom the Prophets) preaching penance, and liuing him ſelf accordingly, baptizeth the people to prepare them to Chriſt, 7 telling them, that it was he, but Chriſts Baptiſme, in which they ſhal receiue the Holy Ghoſt. 9 IESVS there is manifeſted from heauen: 12 and by and by he alſo goeth into the wilderneſſe. 14 Beginning in Galilee, 16 after that he hath called foure Diſciples, 21 he preacheth firſt in Capharnaum, confirming his doctrine with beneficial Miracles, to the great admiration of al: 35 then alſo (but firſt retiring into the wildernes) in al the reſt of Galilee, with like miracles.

THE FIRST part of this Goſpel: of the preparatiō to chriſts manifeſtation.

1 THE beginning of the Goſpel of IESVS
2 CHRIST the ſonne of God. † As it is
Mal.3,1. Eſa.40,3. vvritten in `Eſay the Prophet', (*Behold I ſend mine Angel before thy face, vvho ſhal prepare thy vvay before thee,*) †*A voice of one crying in the deſert, Prepare*
3 *ye the vvay of our Lord, make ſtraight his pathes.*
`the prophets 4 † * Iohn vvas in the deſert baptizing, and
Mt.3,1. Lu.3,4. Io.1,15. preaching the baptiſme of penance :: vnto remiſsion of ſin-
5 nes. † And there vvent forth to him al the countrie of Ievvrie, and al they of Hieruſalem: and vvere baptized of him in the
6 riuer of Iordan, "confeſsing "their ſinnes. † And Iohn vvas "clothed vvith camels heare, and a girdle of a ſkinne about
7 his loines: and he did eate locuſtes and vvild honie. † And he preached, ſaying, There commeth a ſtronger then I after me:
vvhoſe latchet of his ſhoes I am not vvorthie ſtouping
8 dovvne to vnlooſe. † I haue baptized you "vvith vvater: but he ſhal baptize you vvith the holy Ghoſt.

:: Iohns baptiſme put them in hope only of remiſſiō of ſinnes as a preparatiue to Chriſtes Sacrament by which ſinnes were in deede to be remitted. *Aug.li. 3 de bapt.c.10.*

9 † And it came to paſſe: in thoſe daies came IESVS from Nazareth of Galilee: and vvas "baptized of Iohn in Iordan.
10 † And forthvvith comming vp out of the vvater, he ſavv the heauens opened, and "the Spirit as a doue deſcending, and re-
11 maining on him. † And a voice vvas made from heauen, Thou art my beloued ſonne, in thee I am vvel pleaſed.
Mt.4,1. Lu.4,1. 12 † And forthvvith * the Spirit droue him out into "the deſert

ſert. † And he vvas in the deſert fourtie daies, and fourtie nightes: and vvas tempted of Satan. and he vvas vvith beaſtes, and the Angels miniſtred to him. 13

THE SECOND part of this Goſpel: of Chriſts manifeſtation.

† And * after that Iohn vvas deliuered vp, IESVS came into Galilee, preaching the Goſpel of the kingdom of God, † and ſaying, That the time is fulfilled, and the kingdom of God is at hand: :: be penitent, and beleeue the Goſpel. 14 15 *Mat.* 4, 12. *Luc.* 4, 14.

:: He doth not preach beleefe or faith only, but penance alſo.

† * And paſsing by the ſea of Galilee, he ſavv Simon and Andrevv his brother, caſting nettes into the ſea (for they vvere fiſhers) † and IESVS ſaid to them, Come after me, and I vvil make you to become fiſhers of men. † And immediatly leauing their nettes, they folovved him. † And being gone thence a litle further, he ſavv Iames of Zebedee, and Iohn his brother, and them repairing their nettes in the ſhippe: † and forthvvith he called them. And leauing their father Zebedee in the ſhippe vvith his hired men, they folovved him. 16 17 18 19 20 *Mat.* 4, 18. *Lu.* 5, 2.

† And * they enter into Capharnaum, and he forthvvith vpon the Sabboths going into the Synagogue, taught them. † And they vvere aſtonied at his doctrine. for he vvas teaching them as hauing povver, and not as the Scribes. † And * there vvas in their Synagogue a man in an vncleane ſpirit: and he cried out, † ſaying, What to vs and to thee IESVS of Nazareth? art thou come to deſtroy vs? I knovv vvho thou art, the Saincte of God. † And IESVS threatened him, ſaying, Hold thy peace, and goe out of the man. † And the vncleane ſpirit tearing him, and crying out vvith a great voice, vvent out of him. † And they marueled al, in ſo much that they queſtioned among them ſelues, ſaying, What thing is this? vvhat is this nevv doctrine? for vvith povver he commaundeth the vncleane ſpirits alſo, and they obey him. † And the bruite of him vvent forth incontinent into al the countrie of Galilee. 21 22 23 24 25 26 27 28 *Mat.* 4, 13. *Lu.* 4, 31 *Luc.* 4, 32.

† And immediatly * going forth out of the Synagogue, they came into the houſe of Simon and Andrevv, vvith Iames and Iohn. † And Simons vviues mother lay in a fit of a feuer: and forthvvith they tel him of her. † And comming neere he lifted her vp taking her by the hand: and incõtinent the ague left her, and ſhe miniſtred vnto them. † And vvhen it vvas euening after ſunne ſet, they brought to him al that vvere il at eaſe and that had deuils. † And al the citie vvas gathered 29 30 31 32 33 *Mat.* 8, 14. *Luc.* 4, 42.

34 gathered together at the doore. † And he cured many that vvere vexed vvith diuerſe diſeaſes: and he caſt out many deuils, and he ſuffred not them to ſpeake that they knevv him.
35 † And riſing very early, and going forth he vvent into
36 a deſert place: and there he prayed. † And Simon ſought
37 after him, and they that vvere vvith him. † And vvhen they had found him, they ſaid to him, That al ſeeke for thee.
38 † And he ſaith to them, Let vs goe into the next tovvnes and cities, that I may preach there alſo: for to this purpoſe am I come.
39 † And he vvas preaching in their Synagogs, and in al Ga-
Mt. 8, 2. Lu. 5, 12 40 lilee: and caſting out deuils. † And a * leper commeth to him beſeeching him: and kneeling dovvne ſaith to him, If thou
41 vvilt, thou canſt make me cleane. † And IESVS hauing compaſsion on him, ſtretched forth his hand: and touching him,
42 he ſaith vnto him, I vvil, be thou made cleane. † And vvhen he had ſpoken, immediatly the leproſie departed from him,
43 and he vvas made cleane. † And he threatened him, and
44 forthvvith caſt him forth. † and he ſaith to him, See thou tel no body: but goe, ſhevv thy ſelf :: to the high prieſt, and
Leu. 14, 3. offer for thy cleanſing the things that * Moyſes commaun-
45 ded, for a teſtimonie to them. † But he being gone forth, began to publiſh, and to blaſe abrode the vvord: ſo that novv he could not openly goe into the citie, but vvas abrode in deſert places, and they came together vnto him from al ſides.

:: Our Sauiour euen when he healed the leper by extraordinarie miraculous power, would not yet breake order, but ſent the partie to the Prieſt.

ANNOTATIONS
CHAP. I.

1. Confeſſing their ſinnes.] A certaine confeſſion of ſinnes there was euen in that penance which Iohn preached, and which was made before men were baptized. Whereby it is cleere that Iohn made a preparation to the Sacrament of Penance which afterward was inſtituted by Chriſt, as wel as he did by baptizing prepare the way to Chriſts baptiſme. Confeſſion.

5. Their ſinnes.] He doth not ſay that they confeſſed them ſelues to be ſinners, which may be done by a general confeſſion: but that they confeſſed their ſinnes, which is a particular confeſſion. Particular confeſſion.

6. Clothed.] The Holy Ghoſt thought it worthy of ſpeciall reporting how ſtraitly this Prophete liued, and how he abſtained from delicate meates and apparel. *See Mat. c. 3.* Iohns example of penance.

8. With water.] Iohn with water only, Chriſt with the Holy Ghoſt, not only, as the Heretikes hold; that ſay Water is not neceſſary, but with Water and the Holy Ghoſt, as it is plaine Ioh. 3. *Calu. 4. inſt. c. 16.* *vnles a man be borne againe of Water and the Holy Ghoſt, he ſhal not enter into the kingdom of heauen.* Baptiſme in Water.

9. Baptized of Iohn.] The humility of Chriſt not diſdaining his ſeruants baptiſme. Which is an example for al faithful not to diſdaine Chriſts Sacraments of any Prieſt be he neuer ſo ſimple, being by the Catholike Church law fully called. *Aug. li. 5 de bapt. c. 9.*

10. The Spirit.] Expreſſe mention of the B. Trinitie. the Father ſpeaketh from heauen, the Holy The B. Trinitie.

Holy Ghoſt appeareth in the likeneſſe of a doue, the Sonne alſo is recommended vnto vs. *Ambroſ. li. 1 de Sacram. c. 5.*

Chriſts example of penance.

12. Deſert.] Chriſt doing penance by long faſting, ſolitarineſſe, and conuerſing with wilde beaſtes, gaue example and inſtruction to the Church for Lent faſt, and to holy Eremites of retiring them ſelues to the wildernesse and prayer.

Solitarie contemplation.

13. Deſert place.] Chriſt vſed very often to retire into ſolitary places, no doubt for our example, to teach vs that ſuch places are beſt for prayer and contemplation, and that we ſhould often retire our ſelues from worldly matters to ſolitary meditation of heauenly things.

CHAP. II.

Againſt the Scribes and Phariſees he defendeth firſt his power to remitte ſinnes in earth, 15 and his eating with ſinners (as being the Phyſicion of ſoules, ſignified in thoſe his miraculous cures vpon bodies): 18 then alſo he defendeth his Diſciples, not hauing as yet any faſtes by him preſcribed vnto them, and plucking eares of corne vpon the Sabboth: ſignifying withal that he will change their ceremonies.

AND againe he entred into Capharnaum 1 *Mt. 9, 1. Lu. 5, 18*
after ſome daies, and it was heard that
he was in the houſe, † and many came 2
together, ſo that there was no place no
not at the doore, and he ſpake to them
the word. † And they came to him brin- 3
ging one ſicke of the palſey, who was
caried of foure. † And when they could not offer him vnto 4
him for the multitude, they "vncouered the roofe where he
was: and opening it they did let downe the couche where-
in the ſicke of the palſey lay. † And when IESVS had ſeen 5
:: their faith, he ſaith to the "ſicke of the palſey, Sonne, "thy
ſinnes are forgiuen thee. † And there were certaine of the 6
Scribes ſitting there and thinking in their hartes, † Why doth 7
he ſpeake ſo? he blaſphemeth. * Who can forgiue ſinnes but *Iob. 14, 4. Eſa. 43, 25.*
only God? † Which by and by IESVS knowing in his ſpi- 8
rit, that they ſo thought within them ſelues, ſaith to them,
Why thinke you theſe things in your hartes? † Whether is 9
eaſier, to ſay to the ſicke of the palſey, Thy ſinnes are forgi-
uen thee: or to ſay, Ariſe, take vp thy couche, and walke?
† But that you may know that "the Sonne of man hath 10
power" in earth to forgiue ſinnes (he ſaith to the ſicke of the
palſey) † I ſay to thee, Ariſe, take vp thy couche, and goe in- 11
to thy houſe. † And forthwith he aroſe: and taking vp his 12
couche, went his way in the ſight of al, ſo that al marueled,
and glorified God, ſaying, That we neuer ſaw the like.

:: Our Lord is moued to be merciful to ſinners by other mens faith and deſires, and not only by the parties owne meanes alway.

† And he went forth againe to the ſea: and al the multi- 13
tude came to him, and he taught them. † And when he 14
paſſed

Mt. 9,9. Lu. 5,27

passed by, * he savv Leui of Alphæus sitting at the custome
place: and he saith to him, Folovv me. And rising vp he fo-
15 lovved him. † And it came to passe, as he sate at meate in his
house, many Publicans and sinners did sit dovvne togethe
vvith IESVS and his Disciples. for they vvere many, vvho
16 also folovved him. † And the Scribes and the Pharisees seeing
that he did eate vvith Publicans and Sinners, said to his Dis-
ciples, Why doth your Maister eate and drinke vvith Publi-
17 cans and sinners? † IESVS hearing this, saith to them, The
vvhole haue not neede of a Physicion, but they that are il at
ease. for I came not to call the iust, but sinners.

Mt. 9,13 Lu. 5,32

18 † And * the disciples of Iohn and the Pharisees did vse
to fast: and they come, and say to him, Why do the disciples
of Iohn and of the Pharisees fast: but thy disciples do not
19 fast? † And IESVS said to them, Why, can the children of the
mariage fast, as long as the bridegrome is vvith them? So
long time as they haue the bridegrome vvith them, they can
20 not fast. † But the daies vvil come vvhen the bridegrome
shal be taken avvay from them: and then they shal :: fast in
21 those daies. † No body sovveth a peece of ravv cloth to an
old garment: othervvise he taketh avvay the nevv peecing
22 from the old, and there is made a greater rent. † And no bo-
dy putteth nevv vvine into old bottels: othervvise the vvine
bursteth the bottels, and the vvine vvil be shed, and the
bottels vvil be lost. but nevv vvine must be put into nevv
bottels.

:: He foretelleth that fasting shal be vsed in his Church, no lesse then in the old law or in the time of Iohn the Baptist. See Mat. 9. 15.

Mt. 12,1 Lu. 6,1.

23 † And * it came to passe againe vvhen he vvalked through
the corne on the Sabboths, and his Disciples began to goe
24 forvvard and to plucke the eares. † And the Pharisees said
to him, Behold, vvhy do they on the Sabboths that vvhich
25 is not lavvful? † And he said to them, Did you neuer read
vvhat Dauid did, vvhen he vvas in necessitie, and him self
1. Re. 21, 6. 26 vvas an hungred and they that vvere vvith him? † hovv * he
entred into the house of God vnder Abiathar the high Priest,
and did eate the loaues of Proposition, vvhich it vvas not
Lev. 24, 9. lavvful to eate * but for the Priests, and did giue vnto them
27 vvhich vvere vvith him? † And he said to them, The Sab-
both vvas made for man, and not man for the Sabboth.
28 † Therfore the sonne of man is :: Lord of the Sabboth
also.

:: The maker of the law may abrogate or dispense whē and where for iust cause it seemeth good to him.

ANNOTATIONS
CHAP. II

4. Vnmoued.) Such diligence ought to be vſed to bring ſinners to Chriſt in his Sacraments, as was vſed to procure this man and others, by Chriſt, the health of their bodies.

3. Sicke of the palſey.) Such as this man was in body by diſſolution of his limmes, ſuch alſo was he in ſoule by the noiſome deſires of the world occupying his hart, and withdrawing him from al good workes. *Aug. de Paſtor. c. 6. to. 9.*

5. Thy ſinnes.) Hereby it appeareth that Chriſt healed this ſicke man firſt in his ſoule, before he tooke away his bodily infirmity: Which may be an inſtruction for al men in bodily diſeaſe, firſt to call for the Sacraments, which be medicines of the ſoule. As hereby alſo may be gathered that many diſeaſes come for ſinne, and therfore can not be healed til the ſinnes be remitted.

The Sacramẽts to be called for in ſicknes.

10. The Sonne of man.) As Chriſt proueth vnto them, that him ſelf as man, and not as God only, hath power to remitte ſinnes, by that in al their ſightes he was able to doe miracles and make the ſickman ſodenly ariſe: ſo the Apoſtles hauing power graunted them to doe miracles, though they be not God, may in like maner haue authority from God to remitte ſinnes, not as God, but as Gods miniſters.

Mã hath power to remit ſinnes.

10. In earth.) This power that the Sonne of man hath to remitte ſinnes in earth, was neuer taken from him, but dureth ſtill in his Sacraments, and miniſters, by whom he remitteth ſinnes in the Church, and not in heauen only. For concetning ſinne, there is one court of conſcience in earth, and an other in heauen: and the iudgement in heauen foloweth and approueth this on earth: as is plaine by the wordes of our Sauiour to Peter firſt, and then to al the Apoſtles, *Whatſoeuer you ſhal bind vpon earth, ſhal be bound in heauen: Whatſoeuer you ſhal loose vpon earth, ſhal be looſed in heauen:* Wherevpon S. Hierom ſaith, *That Prieſts hauing the keies of the kingdom of heauen, iudge after a ſort before the day of iudgement.* And S. Chryſoſt. li. 3 de Sacerd. paul. poſt princip. *more at large.*

Chriſt remitteth ſinnes by the Prieſts miniſterie.

Mt. 18, 19. Mt. 18, 18. ad Heliod. ep. 1. Amb. li. 2 of. c. 28.

25. In neceſſity.) In neceſſity many things be done without ſinne, which els might not be done: and ſo * the very chalices and conſecrated iewels and veſſels of the Church in caſes of neceſſity are by lawful authority turned to profane vſes: Which otherwiſe to alienate to a mans priuate commoditie is ſacrilege.

CHAP. III.

The blind Phariſees ſeeking his death for doing good vpon the Sabboths, he meekely goeth out of the way: Where the people that flocke vnto him, and his Miracles, are innumerable. 13 Yea to his Twelue alſo (hauing needs of mo workmen) he geueth power to worke Miracles. 20 He ſo occupieth him ſelf for ſoules, that his kinne thinke him madde. 22 The Scribes of Hieruſalem come ſo farre, and yet haue nothing but abſurdly to blaſpheme his caſting out of Diuels, to their owne damnation. 31 That the Iewes ſhould not (after their maner) thinke it ynough, that he is of their blood, he telleth that ſuch rather are deere to him, as keepe Gods commaundements.

AND he entred againe into the Synagogue, and there was a man there that had a withered hand. † And they watched him whether he would cure on the Sabboths: that they might accuſe him. † And he ſaith to the man that had the withered hand, Riſe vp into the middes. † And he ſaith to them, Is it lawful on the Sabboths to doe wel or il? to ſaue a ſoule, or to deſtroy? but they held their peace. † And looking round about vpon them with anger, being ſorowful for the blindenes of their hart, he ſaith to the man, Stretch forth thy hand. And he ſtretched it forth: and his hand was reſtored vnto him. 1 2 3 4 5

Mt. 12, 9 Lu. 6, 6.

And

6 † And the Phariſees going forth, immediatly made a conſultation vvith the Herodians againſt him hovv they might
7 deſtroy him. † But IESVS vvith his Diſciples retired to the ſea: and a great multitude from Galilee and Ievvrie folovved
8 him, † and from Hieruſalem, and from Idumæa, and beyond Iordan. And they about Tyre and Sidon, a great multitude,
9 hearing the things vvhich he did, came to him. † And he ſpake to his Diſciples that a boate might attend on him be-
10 cauſe of the multitude, leſt they ſhould throng him. † for he healed many, ſo that there preaſed in vpon him for :: to
11 touch him, as many as had hurtes. † And the vncleane ſpirites, vvhen they ſavv him, fel dovvne vnto him: and they
12 cryed ſaying, † "Thou art the ſonne of God. And he vehemently charged them that they ſhould not diſcloſe him.

:: The only touching of Chriſts holy perſon, or any part of his clothes, or whatſoeuer belonged to him, did heale al diſeaſes.

Mt. 5, 1. 10, 1. Lu. 6, 12 9, 1.

13 † And * aſcending into a mountaine, he called vnto him
14 vvhom he vvould him ſelf: and they came to him. † And
he made that "tvvelue ſhould be vvith him, and that he
15 might ſend them to preach. † And he gaue them povver to
16 cure infirmities, and to caſt out diuels. † And he gaue to
17 Simon the name "Peter. † and Iames of Zebedee, and Iohn
the brother of Iames: and he called their names, *Boanerges*,
18 vvhich is, *the ſonnes of thunder*. † and Andrevv and Philippe,
and Bartlemevv and Matthevv, and Thomas and Iames of
19 Alphæus, and Thaddæus and Simon Cananæus, † and Iudas
Iſcariote, vvho alſo betrayed him.

20 † And they come to a houſe: and the multitude reſorteth
together againe, ſo that they could not ſo much as eate bread.
21 † And vvhen his had heard of it, they vvent forth to lay
hands on him. for they ſaid, That he vvas become :: mad.

:: See here the conceite of worldly fredes, who thinke the Zeale of Religion, madnes: and therfore count them madde, that are Zelous in Gods cauſe and for the Catholike faith: and the more Zelous, the more mad.

22 † And the Scribes vvhich vvere come dovvne from Hieru-
ſalem, ſaid, * That he hath Beelzebub: and that in the prince
Mat. 12, 24. Luc. 11, 15.
23 of deuils he caſteth out deuils. † And after he had called them
together, he ſaid to them in parables, Hovv can Satan caſt out
24 Satan? † And if a "kingdom be deuided againſt it ſelf, that
25 kingdom can not ſtand. † And if a houſe be deuided againſt
26 it ſelf, that houſe can not ſtand. † And if Satan be riſen againſt
him ſelf, he is deuided, and can not ſtand, but hath an end.
27 † No body can riſle the veſſel of the ſtrong, being entred in-
to his houſe, vnles he firſt binde the ſtrong, and then ſhal he
28 riſle his houſe. † Amen I ſay to you, that al ſinnes ſhal be
forgiuen the ſonnes of men, and the blaſphemies wherevvith

they ſhal blaſpheme. † But he that ſhal blaſpheme againſt 29
the Holy Ghoſt, he hath not forgiueneſſe for euer, but ſhal be
guilty of an" eternal ſinne. † Becauſe they ſaid, He hath an 30
vncleane ſpirit.

† And * there come his mother and brethren: and ſtan- 31 *Mt. 12, 46. Lu. 8, 19*
ding vvithout they ſent vnto him calling him, † and the 32
multitude ſate about him: and they ſay to him, Behold thy
mother and thy brethren vvithout ſeeke thee. † And anſvve- 33
ring them, he ſaid, "Who is my mother and my brethren?
† And looking about vpon them vvhich ſate round about 34
him, he ſaith, Behold my mother and my brethren. † For 35
vvhoſoeuer ſhal doe the vvil of God, he is my brother and
my ſiſter and mother.

ANNOTATIONS
CHAP. III.

19. Thou art the Sonne.) The confeſſion of the truth is not grateful to God, proceding from euery perſon. The diuel acknowledging our Sauiour to be the ſonne of God, was bidden hold his peace: Peters confeſſion of the ſame was highly allowed and rewarded. *Aug. tract. 10 in ep. Ioan.*

Sermons, Seruice, and praier of Heretikes.

Ser. 30. 31. de verb. Apoſtoli. Therfore neither Heretikes ſermons muſt be heard, no not though they preach the truth. So is it of their prayer and ſeruice, which being neuer ſo good in it ſelf, is not acceptable to God out of their mouthes, yea it is no better then the howling of wolues. *Hiero. in 7 Oſee.*

The number of Twelue, myſtical.

10. Twelue.) This number of twelue Apoſtles is myſtical and of great importance (as appeareth * by the chooſing of Mathias into Iudas place to make vp againe this number) prefigured in the 12 Patriarkes, *Gen. 49.* the 12 Princes of the children of Iſrael, *Num. 1.* the 12 fountaines found in Elim, *Exod. 15.* the 12 pretious ſtones in the Rational of Aaron, *Exod. 39.* the 12 Spies ſent by Moyſes, *Num. 13.* the 12 ſtones taken out of Iordan whereof the Altar was made, *Ioſu. 4.* the 12 loues of Propoſition, *Leuit. 24.* &c. *Anſelm. in Mt. c. 10.* And theſe are the 12 foundations of heauenly Hieruſalem. *Apoc. 21.* *Act. 1.*

Peters preeminence,

16. Peter.) Peter in numbering the Twelue is alwaies the firſt, and his name is ſo giuen him for ſignification of his calling to be the * Rocke or Foundation of the Church vnder Chriſt: as here alſo the name BOANERGES is giuen to other two Apoſtles for ſignification, and ſo names els where in the old Teſtament and in the new. *Mt. 16.*

Diſſenſion of Heretikes.

20. Kingdom againſt kingdom.) As this is true in al Kingdoms and Common-weales where ciuil diſſenſion reigneth, ſo is it ſpecially verified in hereſies and Heretikes, which haue alwaies diuiſions among them ſelues as the plague of God, for diuiding them ſelues and others from the Church. *Greg. li. 9 ep. 3.*

Venial ſinnes forgiuen after death.

29. Eternal ſinne.) That which is here called eternal, is (as S. Matthew expreſſeth it) that which ſhal neither be remitted in this life, nor in the life to come. Where we learne by S. Marke, that there are alſo ſinnes not eternal: and by S. Matthew, that they are ſuch, as ſhal be forgiuen either here, or in the life to come. *Mt. 12, 32.*

Spiritual kinred and buſines preferred before carnal and worldly.

31. Who is my mother?) Neither is it here ſaid, that he had no mother, as ſome vpon theſe wordes falſly gather: nor ingratitude to our parents is taught vs by this anſwer: but we be hereby admoniſhed to preferre the ſpiritual mother of the Faithful, which is the Church Catholike, and our brethren in her, and their ſpiritual good, aboue our carnal parents or kinne. For ſo our Maiſter being occupied here about heauenly things, accounted al them his mother and brethren, which did the will of his Father: in which number our Lady his mother was alſo included, for ſhe did his fathers will. *Aug. ep. 28.* Yea and aboue al others, becauſe ſhe had ſo much grace giuen her that

The B. Virgin without ſinne.

ſhe neuer ſinned not ſo much as venially in al her life. *Aug. de nat. & grat. c. 36.*

CHAP. IIII.

CHA. IIII.

The parables (in vvhich he ſpeaketh to the Iewes, becauſe they vvere reprobate) he expoundeth to his Diſciples, ſhevving that in his ſervving, three parts of foure ſhal periſh, through the fault of the hearers. 21 and that his ſervants muſt confeſſe their faith, 30 and vſe their gifts (contrary to thoſe ſtony and thorny hearers.) 26 and that his Church (notvvithſtanding the loſing of thoſe three partes of the ſeede) ſhalbe brought by his providence to the harueſt, that is, to the end of the vvorld: 30 grevving ouer al in time, though in the beginning it be as the litle muſtard ſeede. 35 and though ſuch tempeſts of perſecution in the ſea of this vvorld doe riſe againſt it.

Mt.13,1. Lu.8,4.

1 AND againe he began to teach at the ſea ſide: and a great multitude vvas gathered together vnto him, ſo that he vvent vp into a boate, and ſate in the ſea, and al the multitude
2 about the ſea vvas vpon the land: † and he taught them in parables many things, and
3 ſaid to them in his doctrine, † Heare ye:
4 Behold, the ſovver vvent forth to ſovv. † And vvhiles he ſovveth, ſome fel by the vvay ſide, and the foules of the aire
5 came, and did eate it. † And otherſome fel vpon rocky places vvhere it had not much earth: and it ſhot vp immediatly, be-
6 cauſe it had not deepnes of earth: † and vvhen the ſunne was riſen, it parched, and becauſe it had not roote, it vvithered.
7 † And ſome fel among thornes: and the thornes grevve vp, and
8 choked it, and it yelded not fruite. † And ſome fel vpon good ground: and it yelded fruite that grevve vp and increaſed, and it brought forth, one thirtie, one ſixtie, and one an hundred.
9 † And he ſaid, He that hath eares to heare, let him heare.
10 † And vvhen he vvas alone, the Tvvelue that vvere vvith
11 him, aſked him the parable. † And he ſaid to them, To you it is giuen to knovv the myſterie of the kingdom of God: but to :: them that are vvithout, al things are done in parables: :: Such as be out of the Church, though they heare and read neuer ſo much, they cannot vnderſtand. *Ted. in 4 Marc.*

Eſa.6,9

12 † that * ſeeing they may ſee, and not ſee: and hearing they may heare, and not vnderſtand: * leſt at any time they ſhould
13 be conuerted and their ſinnes be forgiuen them. † And he ſaith to them, Do you not knovv this parable? and hovv ſhal
14 you knovv al parables? † He that ſovveth: ſovveth the vvord.
15 † And they by the vvay ſide, are theſe: vvhere the vvord is ſovven, and vvhen they ſhal haue heard, immediatly commeth Satan, and taketh avvay the vvord that vvas ſovven in
16 their hartes. † And thy likevviſe that are ſovven vpon the rocky places, are theſe: vvho vvhen they heare the vvord,
17 immediatly vvith ioy receiue it: † and they haue not roote

in

in them ſelues, but are temporal: afterward when tribulation is riſen and perſecution for the word, forthwith they are ſcandalized. † And other there be that are ſowen among 18
thornes: theſe are they that heare the word, † and the cares 19
of the world and the deceitfulnes of riches, and concupiſcences about other things entring in choke the word, and it is made fruiteles. † And theſe are they that were ſowen vpon 20
the good ground, which heare the word and receiue it, and yeld fruite one thirtie, one ſixtie, and one an hundred.

:: Chriſt came not to teach his doctrine in corners and hucker mucker, as Heretikes doe, but to lighten the whole world therewith.

† And he ſaid to them, * Commeth a candel to be put 21 *Lu.8,16*
:: vnder a buſhel, or vnder a bed? and not to be put vpon
the candleſticke? † For there is nothing hid, which ſhal not 22
be made manifeſt: neither was any thing made ſecret, but
that it ſhal come to light. † If any man haue eares to heare, 23
let him heare.

† And he ſaid to them, See what you heare. * In what 24 *Lu.8,18*
meaſure you mete, it ſhal be meaſured to you againe, and
more ſhal be giuen `to you'. † For he that hath, to him ſhal be 25 *`to you that heare.*
giuen: and he that hath not, that alſo which he hath, ſhal be
taken away from him.

† And he ſaid, So is the kingdom of God, as if a man caſt 26
ſeede into the earth, † " and ſleepe, and riſe vp night and day, 27
and the ſeede ſpring, and growe vp whiles he knoweth
not. † For the earth of it ſelf bringeth forth fruite, firſt the 28
blade, then the eare, after ward the ful corne in the eare. † And 29
when the fruite hath brought out it ſelf, immediatly he
putteth in the ſickle, becauſe harueſt is come.

†* And he ſaid, To what ſhal we liken the kingdom of 30 *Mat. 13,*
God? or to what parable ſhal we compare it? † As a " muſtard 31 *31.*
ſeede: which when it is ſowen in the earth, is leſſe then al *Luc. 13,*
the ſeedes that are in the earth: † and when it is ſowen, it 32 *19.*
riſeth vp, and becommeth greater then al herbes, and maketh
great boughes, ſo that the " birdes of the aire may dwel vnder
the ſhadow thereof.

† And with many ſuch parables he ſpake to them the 33
word, according as they were able to heare: † and without 34
parable he did not ſpeake vnto them. but apart, he explicated
al things to his Diſciples.

† And he ſaith to them in that day, when euening was 35 *Mt.8,23*
come, * Let vs paſſe ouer to the other ſide. † And dimiſsing the 36 *Lu.8,22*
multitude, they take him ſo as he was in the boate: and there
were

37 vvere other boates vvith him. †And there aroſe a great ſtorme of vvinde, and the vvaues beate into the boate, ſo that
38 the boate vvas filled. †And he vvas in the hinder part of the boate ſleeping vpon a pillovv: and they raiſe him, and ſay to him, Maiſter, doth it not pertaine to thee that vve periſh?
39 †And riſing vp he threatened the vvinde, and ſaid to the ſea, Peace, be ſtil. And the vvinde ceaſed: and there vvas made a
40 great calme. †And he ſaid to them, Why are you feareful? neither yet haue you faith? And they feared vvith great feare: and they ſaid one to an other, Who is this (thinkeſt thou) that both vvinde and ſea obey him?

ANNOTATIONS
CHAP. IIII.

12. Leſt they ſhould be conuerted.] Theſe ſpeaches here and els where, we muſt not ſo vnderſtand as though he ſpake in parables of purpoſe and to this end, that the heaters might not vnderſtād, leſt they ſhould be conuerted: which were as much to ſay as that he would not haue them vnderſtand, nor be conuerted: but we muſt learne the true ſenſe of this very place in S. Matthew and in the Actes, where our Sauiour and S. Paul ſpeake thus, *They haue heard heauily, and haue ſhut their eies, leſt perhaps they may ſee, and vnderſtand, and be conuerted, and I heale them.* Whereby it is euident, that the ſpeaking in parables was not the cauſe (for many beſide the Apoſtles heard and vnderſtood) but them ſelues would not heare, and vnderſtand, and be conuerted: and ſo were the cauſe of their owne wilful and obſtinate infidelity. And therfore alſo he ſpake in parables, becauſe they were not worthy to vnderſtand, as the other to whom he expounded them.

Mt. 13. Act. 28.

God is not author of ſinne, but mans owne will.

27. And ſleepe.] The Church, and Chriſts doctrine, (ſleepe we, wake we) increaſeth by the great prouidence of God, only the preachers muſt ſow, and plant, and water, and *God wil giue the increaſe, nouriſhing the ſeede in mens harts. And therfore we may not giue ouer, or be impatient and ſolicitous, if we haue not alwaies good ſucceſſe: but doing our duty, commit the reſt to God.

1. Cor. 3.

31. Muſtard ſeed.] If the Church and Truth had more and more decaied and been obſcured after the Apoſtles time vnto ours, as the Heretikes hold: then had it been great in the beginning, and ſmal afterward: where this Parable ſaith contrary, that it was a muſtard ſeed firſt, and afterward a great tree. *vide Chryſ. to. 5 contra Gentiles in vita S. Babyla Mart.*

The Church viſibly increaſing.

32. The birdes.] Of al ſectes or doctrine, Chriſts religion at the beginning was the ſmalleſt, and moſt contemptible: but the ſucceſſe theſeof farre paſſed al mans doctrine: in ſo much that afterward al the wiſeſt and greateſt of the World made their reſidence and reſt therein.

Chriſtian religion wonderfully ſpreading.

CHAP. V.

To the Geraſens (and in them to al men) Chriſt manifeſteth how the Diuel of his malice would vſe them, if he would permitte: 17 and yet they like not their Sauiours preſence. 22 A Woman Gentil, that began her ſickneſſe when the IEWes daughter began her life (ſignifying Abrahams time) he cureth by the Way as he was comming to heale the IEWes: And euen then the IEWes do die, but yet them alſo he Wil reuiue, as here the IEWes daughter.

N AND



AND they came beyond the ſtraite of the ſea into the countrie of the Geraſens. 1
† And as he vvent out of the boate, immediatly there mette him out of the ſepulchres a man in an vncleane ſpirit, † that had his dvvelling in the ſepulchres. and neither vvith chaines " could any man novv binde him: † for being often bound vvith fetters and chaines, he had burſt the chaines, and broken the fetters. and no body could tame him. † and he vvas alvvaies day and night in the ſepulchres and in the mountaines, crying and cutting him ſelf vvith ſtones. † And ſeeing IESVS a farre of, he ranne and adored him: † and crying vvith a great voice, ſaid, What to me and thee IESVS the ſonne of God moſt high? I adiure thee by God that thou torment me not. † For he ſaid vnto him, Goe out of the man thou vncleane ſpirit. † And he aſked him, What is thy name? And he ſaith to him, My name is Legion: becauſe vve are many. † And he beſought him much, that he vvould not expel him out of the countrie. † And there vvas there about the mountaine a great heard of ſvvine, feeding. † And the ſpirits beſought him, ſaying, Send vs :: into the ſvvine, that vve may enter into them. † And IESVS immediatly graunted vnto them. And the vncleane ſpirits going out, entred into the ſvvine: and the heard vvith great violence vvas caried headlong into the ſea, about tvvo thouſand, and vvere ſtifled in the ſea. † And they that fed them, fled, and caried nevves into the citie and into the fields. And they vvent forth to ſee vvhat vvas done: † and they come to IESVS, and they ſee him that vvas vexed of the deuil, ſitting, clothed, and vvel in his vvittes: and they vvere afraid. † And they that had ſeen it, told them, in vvhat maner he had been dealt vvithal that had the diuel: and of the ſvvine. † And they began to deſire him, that he vvould depart from their coaſtes. † And vvhen he vvent vp into the boate, he that had been vexed of the diuel, began to beſeeche him that he might be vvith him, † and he admitted him not, but ſaith to him, Goe into thy houſe to thine, and tel them hovv great things the Lord hath done for thee, and hath had mercie vpon thee. † And he vvent his vvay, and began to publiſh in Decapolis hovv great things IESVS had done to him: and al marueled.

Mat.8, 28. Luc.8 26.

:: It is not without myſterie that the diuels deſired, and Chriſt ſuffered them to enter into the ſwine, ſignifying that filthy liuers be meete dwelling places for diuels. *Aug. trac. 6 in ep. Io.*

† And

Mat. 9, 18. Luc. 8, 42.

21 †* And vvhen IESVS had paſſed in boate againe ouer the
ſtraite, a great multitude aſſembled together vnto him, and he
22 vvas about the ſea. † And there commeth one of the Arch- *Archſynagogus, cheefe gouernor of a Synagogue.*
ſynagogs, named Iairus: and ſeeing him, he falleth dovvne at
23 his feete, † and beſought him much, ſaying, That my daugh-
ter is at the point of death, come, impoſe thy hands vpon her,
24 that ſhe may be ſafe and liue. † And he vvent vvith him, and
a great multitude folovved him, and they thronged him.
25 † And a vvoman vvhich vvas in an iſſue of bloud tvvelue
26 yeres, † and had ſuffred many things of many Phyſicions,
and had beſtovved al that ſhe had, neither vvas any thing
27 the better, but vvas rather vvorſe: † vvhen ſhe had heard of
IESVS, ſhe came in the preaſſe behind him, and touched his
28 garment. † for ſhe ſaid, That "if I ſhal touche but his gar-
29 ment, I ſhal be ſafe. † And forthvvith the fountaine of her
bloud vvas dried: and ſhe felt in her body that ſhe vvas hea-
30 led of the maladie. † And immediatly IESVS knovving in
him ſelf "the vertue that had proceeded from him, turning to
31 the multitude, ſaid, Who hath touched my garments? † And
his Diſciples ſaid to him, Thou ſeeſt the multitude thronging
32 thee, and ſayeſt thou, Who hath touched me? † And he loo-
33 ked about to ſee her that had done this. † But the vvoman
fearing and trembling, knovving vvhat vvas done in her:
came and fel dovvne before him, and told him al the truth.
34 † And he ſaid to her, Daughter, thy faith hath made thee ſafe,
goe in peace, and be vvhole of thy maladie.

`from 35 † As he vvas yet ſpeaking, they come `to' the Archſyna-
gogue, ſaying, That thy daughter is dead: vvhy doeſt thou
36 trouble the Maiſter any further? † But IESVS hauing heard
the vvord that vvas ſpoken, ſaith to the Archſynagogue,
37 Feare not: "only beleeue. † And he admitted not any man to
folovv him, but Peter and Iames and Iohn the brother of Ia-
38 mes. † And they come to the Archſynagogs houſe, and he
39 ſeeth a tumult, and folke vveeping and vvailing much. † And
going in, he ſaith to them: Why make you this a doe and
40 vveepe? the vvenche is not dead, but :: ſleepeth. † And they :: To Chriſt, that can more eaſily raiſe a dead man then we can doe one that is but a ſleepe, death is but ſleepe. *Aug. de verb. Do. Ser. 44.*
derided him. But he hauing put forth al, taketh the father and
the mother of the vvenche, and them that vvere vvith him,
41 and they goe in vvhere the vvenche vvas lying. † And hol-
ding the vvenches hand, he ſaith to her, *Talitha cumi*, vvhich
42 is being interpreted, "*vvenche* (I ſay to thee) *ariſe*. † and forth-

with the wēche roſe vp, and walked. and ſhe vvas twelue yeres old: and they vvere aſtonied vvith great aſtoniſhment. † And 43
he commaunded them earneſtly that no body ſhould knovv it: and he bad that ſome thing ſhould be giuen her to eate.

ANNOTATIONS
CHAP. V.

1. Could bind him.] We ſee here that mad men which haue extraordinary ſtrength, are many times poſſeſſed of the diuel: as there is alſo a deafe and a dumme diuel, and vncleane ſpirits, which worke theſe effects in men, poſſeſſing their bodies. All which things infidels and carnal men following only nature and reaſon, attribute to natural cauſes: and the leſſe faith a man hath, the leſſe he beleeueth that the diuel worketh ſuch things.

Profane and natural men.

28. If I ſhal touch.] So the good Catholike ſaith, If I might but touche one of his Apoſtles, yea one of his Apoſtles napkins, yea but the ſhade of one of his Sainctes, I ſhould be better for it. *Act. 5.* and *19. See S. Chryſ. to. 5 cent. Gent. in principio. in vit. Babyla.* Yea S. Baſil ſaith, He that toucheth the bone of a martyr, receiueth in ſome degree holineſſe of the grace or vertue that is therein.

The touche of Relikes. *Baſil. in pſ. 115.*

30. Vertue.] Vertue to heale this Womans maladie, proceeded from Chriſt, though ſhe touched but his coate: ſo when the Sainctes by their Relikes or garments do miracles, the grace and force thereof commeth from our Sauiour, they being but the meanes or inſtruments of the ſame.

36. Only beleeue.] It is our common ſpeache, When we require one thing ſpecially, though other things alſo be as neceſſarie, and more neceſſarie. As the Phyſicion to his patient, *Only haue a good hart*: when he muſt alſo keepe a diet, and take potions, things more requiſite. So Chriſt in this great infidelity of the Iewes, required only that they would beleeue he was able to doe ſuch a cure, ſuch a miracle, and then he did it: otherwiſe it toloweth in the next Chapter, *He could not do miracles there becauſe of their incredulity.* Againe, for this faith he gaue them here and in al like places health of body, which they deſired. and therfore he ſaith not, Thy faith hath iuſtified thee: but, hath made the ſafe or whole. Againe this was the fathers faith, which could not iuſtifie the daughter. Whereby it is moſt euident, that this Scripture, and the like, are foliſhely abuſed of the Heretikes to proue that only faith iuſtifieth.

Scripture fondly applied to proue onely faith. *V. 5.*

41. Wench ariſe.] Chriſts miracles, beſides that they be Wonders and Waies to ſhew his power, be alſo ſignificatiue: as theſe which he corporally raiſed from death, put vs in minde of his raiſing our ſoules from ſinne. The Scripture maketh ſpecial mention only of three raiſed by our Sauiour. of which three, this Wench is one, within the houſe: an other, the widowes ſonne in Naim, now caried out toward the graue: the third, Lazarus hauing been in the graue foure daies, and therfore ſtinking. Which diuerſity of dead bodies, ſignifie diuerſity of dead ſoules, ſome more deſperate then other, ſome paſt al mans hope, and yet by the grace of Chriſt to be reuiued and reclaimed.

By three dead, are ſignified three kind of ſinners. *Aug. de verb. Do. ſer. 44.*

CHAP. VI.

In his owne countrey (ſignifying the reprobate Iewes) he is contemned, and therfore worketh little in reſpect. 6 His Apoſtles preache euery where and worke miracles, ſo that King Herode (who ſhamefully killed Iohn Baptiſt) and others are ſtriken with great admiration. 30 After Iohns death he goeth into the Deſert, where great concurſe being vnto him, he feedeth 5000 with fiue loaues. 46 And after he hath prayed long in the mountaine, he walketh vpon the ſea. 53 And with the very touche of his garment: bemme he healeth innumerable.



AND going out from thence, he vvent 1 *Mt. 13, 54.*
into his countrie: and his Diſciples fo- 2 *Lu. 4, 16*
lovved him. † and vvhen the Sabboth
vvas come, he began to teach in the Sy-
nagogue: and many hearing him vvere
in admiration at his doctrine, ſaying,
How came this felovv by al theſe things?
and

and vvhat vvisedom is this that is giuen to him, and such ver-
3 tues as are vvrought by his hands? † Is not this" the Carpen-
ter, the sonne of MARIE, the brother of Iames and Ioseph
and Iude and Simon? vvhy, are not also his sisters here vvith
4 vs? And they" vvere scandalized in him. † And IESVS said
to them, That there is not a Prophet vvithout honour, but
in his ovvne countrie, and in his ovvne house, and in his
5 ovvne kinred. † and" he could not doe any miracle there,
but only cured a fevv that vvere sicke, imposing his hands
6 † and he marueled because of their incredulity, and he vvent
about the tovvnes in circuite teaching.

*Mt.*10,1 7 †*And he called the Tvvelue: and began to send them tvvo
Lu. 9,1. 8 and tvvo, and gaue them povver ouer vncleane spirits. † And
he commaunded them that they should take nothing for the
vvay, but a rod only: not scrippe, not bread, not money in
9 their purse, † but shod vvith sandals, and that they should
10 not put on" tvvo coates. † And he said to them, Whithersoe-
uer you shal enter into an house, there tarie til you depart
11 thence. † and vvhosoeuer shal not receiue you, nor heare
you: going forth from thence shake of the dust from your
12 feete for a testimonie to them. † And going forth they trea-
13 ched that they should doe penance. † and they cast out many
*Ia.*5,14. diuels, and * anointed" vvith :: oile many sicke, and healed
them.

:: A preparatiue to the Sacramẽt of extreme vnction. *Iac.* 5.

*Mt.*14,1 14 † And * king Herod heard (for his name vvas made ma-
*Lu.*9,7. nifest) and he said, That Iohn the Baptist is risen againe from
15 the dead, and therfore vertues vvorke in him. † And others
said, That it is Elias. But others said, That it is a Prophet, as
16 one of the Prophets. † Which Herod hearing, said, Iohn
vvhom I beheaded, he is risen againe from the dead.

The Gospel vpõ the decollation of S. Iohn Baptist Aug. 29.

17 † For the said Herod sent and apprehended Iohn, and
bound him in prison for Herodias the vvife of :: Philippe
18 his brother, because he had maried her. † For Iohn said to
Lev. 18, 16. 20, 21. Herod, * It is not lavvful for thee to haue thy brothers vvife.
19 † And Herodias lay in vvaite for him: and vvas desirous to
20 kil him, and could not. † For Herod feared Iohn, knovving
him to be a iust and holy man: and he kept him, and by hea-
21 ring him did many things: and he heard him gladly. † And
vvhen a conuenient day vvas fallen, Herod made the supper
of his birth-day to the Princes and the Tribunes, and the
22 cheefe of Galilee. † And vvhen the daughter of the same He-

:: He might and should by Moyses law haue maried his brothers wife, if he had been dead without issue: but this Philip was yet aliue, and had also this daughter that daunced.

rodias came in, and had daunced, and pleased Herod, and them that sate vvith him at the table: the King said to the damsel, Aske of me vvhat thou vvilt, and I vvil giue it thee. † and 23
he svvare to her, That vvhatsoeuer thou shalt aske I vvil giue thee, though the halfe of my kingdom. † Who vvhen 24
she vvas gone forth, said to her mother, What shal I aske? But she said, The head of Iohn the Baptist. † And vvhen she 25
vvas gone in by and by vvith hast to the King, she asketh saying, I vvil that forthvvith thou giue me in a platter the head of Iohn the Baptist. † And the King vvas stroken sad. 26
Because of his othe and for them that sate together at table he vvould not displease her: † but sending the hangman, 27
commaunded that his head should be brought in a platter. † And he beheaded him in the prison, and brought his 28
head in a platter: and gaue it to the damsel, and the damsel gaue it to her mother. † Which his disciples hearing came, 29
and tooke his body: and they put it in a monument. †

† And * the Apostles gathering together vnto Iesus, 30 *Lu.9,10*
made relation to him of al things that they had done and taught. † And he said to them, Come apart into the desert 31
place, and rest a litle. For there vvere that came and vvent, many: and they had not so much as space to eate. † And 32
* going vp into the boate, they vvent into a desert place *Mt. 14. 13.*
apart. † And they savv them going avvay, and many knevv: 33
and they ranne flocking thither on foote from al cities, and preuented them.

† And going forth, IESVS savv a great multitude: and 34
he had compassion on them, because they vvere as sheepe not hauing a shepheard, and he began to teach them many things. † And * vvhen the day vvas novv farre spent, his Di- 35 *Mt. 14. 15.*
sciples came to him, saying, This is a desert place, and the houre is novv past: † dimisse them, that going out into the 36 *Lu.9,12 Io. 6, 5.*
next villages and tovvnes, they may bie them selues meates to eate. † And he answering said, Giue ye them to eate. And 37
they said to him, Let vs goe and bie bread for tvvo hundred pence: and vve vvil giue them to eate. † And he saith to 38
them, Hovv many loaues haue you? goe and see. And vvhen they knevv, they say, Fiue, and tvvo fishes. † And he com- 39
maunded them that they should make al sit dovvne, by companies vpon the greene grasse. † And they sate dovvne in 40
rankes by hundreds and fifties. † And vvhen he had taken 41
the fiue loaues, and the tvvo fishes: looking vp vnto heauen,
he

he bleſſed, and brake the loaues, and gaue to his Diſciples to
42 ſet before them: and the two fiſhes he deuided to al. † And
43 al did eate, and had their fill. † And they tooke vp the lea-
uings, twelue ful baſkets of fragments: and of the fiſhes.
44 † And they that did eate, were fiue thouſand men. † And
45 immediatly he compelled his Diſciples to goe vp into the
boate, that they might goe before him beyond the ſtraite to
Bethſaida: whiles him ſelf did dimiſſe the people.

Mt. 14, 23. *Io.* 6, 16.
46 † And * when he had dimiſſed them, he went into the
47 mountaine to pray. † And when it was late, the boate was
48 in the middes of the ſea, and him ſelf alone on the land. † And
ſeeing them labouring in rowing (for the winde was againſt
them) and about the fourth watch of the night he commeth
to them walking vpon the ſea: and he would haue paſſed by
49 them. † But they ſeeing him walking vpon the ſea, thought it
50 was a ghoſt, and cried out. † For al ſaw him, and were trou-
bled. And immediatly he talked with them, and ſaid to them,
51 Haue confidence, it is I, feare ye not. † And he went vp to
them into the ſhippe, and the winde ceaſed: and they were
52 farre more aſtonied within them ſelues: † for they vnder-
ſtoode not concerning the loaues: for their hart was blin-
ded.

The Goſpel on Saterday after Aſhwenesday.

Mt. 14, 34.
53 † And * when they had paſſed ouer, they came into the
54 land of Genezareth, and ſet to the ſhore. † And when they
were gone out of the boate, incontinent they knew him:
55 † and running through that whole countrie, they began to
carie about in couches thoſe that were il at eaſe, where they
56 heard he was. † And whitherſoeuer he entred into townes
or into villages or cities, they laid the ſicke in the ſtreates, and
beſought him that they might touche but the hemme of his
garment: and as many as touched him, were made
whole. ¶

ANNOTATIONS
CHAP. VI.

1. *The carpenter.*) As his countrie-folkes ſeeing him not only to be a poore man, but alſo knowing (as they thought) his whole parentage to be but vulgar, not reaching to his Godhead and diuine generation, did take offence or ſcandal of him: ſo doe the Heretikes take like offence at his perſon in the B. Sacrament, ſaying, Why, this is not God: for it is bread made of corne by ſuch a baker, of the ſame moulde that ſuch a loafe is: not marking that it was not made Chriſt by baking, but by Conſecration, and the vertue of Chriſts wordes.

1. *They*

6. They were scandalized.] This scandal rose partly of enuy of his equals by birth, who reputing them selues as good as he, tooke skorne to be taught of him. Wherevpon Christ saith, *A Prophet is not without honour but in his owne countrie*: signifying (as it is plaine in Luke) the malice and enuy of the Iewes his countrie men in refusing him (*Io. 1.*) and that the Gentils would more esteeme of him. *Chrys. ho. 49. in Mt. Luc. 4. 23.*

5. He could not.] It is said that he could not worke miracles there, not meaning that he was not able, but that on their part there wanted apt disposition to receiue them. And therfore he would not of cōgruity worke there, where their incredulity was so great, that it would not haue profited them. And for this cause he saith *'tis meet* to them that wil see and enioy his miracles, *Only beleeue.* *Marc. 5. 36.*

7. Not two coates.] He forbiddeth superfluites and to careful prouision of bodily things, when they are about Gods seruice in gaining soules. And for the contrariety that seemeth here and in S. Matthew, vnderstand that there he forbiddeth them to carie rod or staffe to defend them selues, here he permitteth a walking rod or staffe to leane and stay vpon: there he forbiddeth shoes to couer al the foote, such as We weare: here he permitteth sandals, that is such as had soles only, which the poore commonly weare in Ievvry, and now some religious men. See S. Augustins opinion *li. 2. c. 30. de consensu Euang. &c.* *Mt. 10.*

13. With oile.] In the wordes of the commission olle is not mentioned, and yet it is certaine by this their vsing of oile, that either Christ did then appoint them to vse it, or they might take it vp of them selues, by vertue of the general commission.

13. With Oile.) By this it is cleere that not only the Apostles or other may haue power to worke miracles, by their only word and inuocation of Christs name, but also by application of creatures: which creatures also haue a miraculous medicinal vertue to heale diseases.

CHAP. VII.

The maisters of Hierusalem comming so farre to carpe him, he chargeth with traditions, partly friuolous, & partly also contrarie to Gods commaundements. 10. And to the people he yeldeth the reason of that which they carped, 17. and againe to his disciples, shewing the ground of the Iewish washing (to witte, that meates otherwise defile the soule) to be false. 24. But by and by among the Gentils, in a woman he findeth wonderful faith, vpon her therfore he bestoweth the cruentie that she asked, 32. returning (because the time of the Gentils was not yet come) to the Iewes with the loafe. 33. Where he sheweth his compassion towarde mankind so deafe and dumme, 36. and of the people is highly magnified.

AND there assemble together vnto him the Pharisees and certaine of the Scribes, comming from Hierusalem. † And vvhen they had seen certaine of his disciples eate bread vvith "common hands, that is, not vvashed, they blamed them. † For the Pharisees and al the Ievves, vnles they often vvash their hands, eate not, holding the tradition of the Auncients: † and from the market, vnles they be vvashed, they eate not: and many other things there be that vvere deliuered vnto them to obserue, the vvashings of cuppes and cruses, and of brasen vessels & beddes. † And the Pharisees and Scribes asked him, Why do not thy disciples vvalke according to the tradition of the Auncients, but they eate bread vvith common hands? † But he answering, said to them, Wel did Esay Prophecie of you hypocrites, as it is vvritten, *This people honoureth me :: with their lippes, but their hart is farre from me.* † *and in vaine doe they worship me, teaching doctrines "precepts of men.* † For

1 *Mt. 15, 1.*

2

3

4

5

6 *Esa. 29, 13.*

7

:: They that say well or teache and preache well, or haue Christ and his word in their mouth, and liue naughtily, be touched in this place.

8 † For leauing the commaundement of God, you hold the tra-
ditions of men, the vvaſhings of cruſes and cuppes: & many
9 other things you doe like to theſe. † And he ſaid to thē, Wel do
you fruſtrate the precept of God, that you may obſerue your
Exo.20, 10 ovvne tradition. † For Moyſes ſaid, *Honour thy father & thy mother.*
12. 11 and, *He that ſhal curſe father or mother, dying let him dye.* † But you ſay,
Lev.20, If a man ſay to father or mother, *Corban* (vvhich is a gift) vvhat-
9. 12 ſoeuer proceedeth from me, ſhal profit thee: † and further
13 you ſuffer him not to doe ought for his father or mother, † de-
feating the vvord of God for your ovvne tradition vvhich
you haue giuen forth. and many other things of this ſort you
doe.
14 † And calling againe the multitude vnto him, he ſaid to
15 them, Heare me al you, and vnderſtand. † ‖ Nothing is vvith-
out a man entring into him, that can defile him. but the
things that proceede from a man thoſe are they that make a
16 man ‖ cōmon. † If any man haue eares to heare, let him heare. ‖ See the firſt annotation vpō this chapter.
17 † And vvhen he vvas entred into the houſe from the multi-
18 tude, his Diſciples aſked him the parable. † And he ſaith to
them, So are you alſo vnſkilful? Vnderſtand you not that
euery thing from vvithout, entring into a man, can not make
19 him common: † becauſe it entreth not into his hart, but
goeth into the belly, and is caſt out into the priuy, purging
20 al the meates? † But he ſaid that the things vvhich come
21 forth from a man, they make a man common. † For from
vvithin out of the hart of men proceede euil cogitations, ad-
22 uouteries, fornications, murders, † theftes, auarices, vvicked-
neſſe, guile, impudicities, an euil eye, blaſphemie, pride, fo-
23 liſhnes. † Al theſe euils proceede from vvithin, and make a
man common.
Mt. 15, 24 † And *riſing from thence he vvent into the coaſtes of Tyre
21. and Sidon: and entring into a houſe, he vvould that no man
25 ſhould knovv, and he could not be hid. † For a vvoman im-
mediatly as ſhe heard of him, vvhoſe daughter had an vn-
26 cleane ſpirit, entred in, and fel dovvne at his feete. † For the
vvoman vvas a Gentile, a Syrophœnician borne. And ſhe
beſought him that he vvould caſt forth the diuel out of her
27 daughter. † Who ſaid to her, Suffer firſt the children to be
filled. for it is not good to take the childrens bread, and caſt
28 it to the dogges. † But ſhe anſvvered, and ſaid to him, Yea
lord. for the vvhelpes alſo eate vnder the table of the crum-

mes of the children. † And he ſaid to her, For this ſaying goe 29
thy vvay, the deuil is gone out of thy daughter. † And when 30
ſhe vvas departed into her houſe, ſhe found the maid lying
vpon the bed, and the deuil gone out.

The Goſpel vpō the 11 Sunday after Pentecoſt.

† And againe going out of the coaſtes 'of Tyre, he came 31
by Sidon' to the ſea of Galilee through the middes of the
coaſtes of Decapolis. † And they bring to him one deafe and 32
dumme: and they beſought him that he vvould impoſe his
hand vpon him. † And taking him from the multitude apart, 33
he put his fingers into his eares: and "ſpitting, touched his
tongue. † and looking vp vnto heauen, he groned, and ſaid to 34
him, "*Ephphetha*, vvhich is, *Be thou opened*. † And immediatly his 35
eares vvere opened, and the ſtring of his tongue vvas looſed,
and he ſpake right. † And he commaunded them not to tel 36
any body. But hovv much he commaunded them, ſo much
the more a great deale did they publiſh it, † and ſo much the 37
more did they vvonder, ſaying, He hath done al things vvel:
he hath made both the deafe to heare, and the dumme to
ſpeake. ‡

'of Tyre and Sidon, he came

ANNOTATIONS
CHAP. VII.

2. *Common.*] Common and vncleane is al one. For the Iewes were commaunded by the Law to eate certaine kindes of meates only, and not al indifferently: and becauſe theſe were ſeparated from other meates, and as it were ſanctified to their vſe, they called the other common and profane: and becauſe the Law calleth thoſe cleane and theſe vncleane, thereof it is, that vncleane and common is al one, as in this Chapter often, and *Act. 10.*

Commaundements of men.

7. *Precepts of men.*] Mens ordinances which be repugnant to Gods commaundements, be here condemned: as al obſeruations not edifying nor profitable to the fulfilling of Gods commaundements, be vaine and ſuperfluous: as many obſeruations of the Phariſees were then, and the like traditions of Heretikes be now. for howſoeuer they bragge of Scriptures, al their maner of adminiſtration and miniſterie is their owne tradition and inuention without al Scripture and warrant of Gods word. But the traditions of the Apoſtles and Ancients, and al the precepts of holy Church We are commaunded to keepe, as things not preſcribed by man, but by the Holy Ghoſt. *Act. 15, 28. 1. Cor. 11. 2. Theſſal. 2, 15.*

Traditions.

Dutie to parēts.

11. *Gift.*] To giue to the Church or Altar is not forbidden, but the forſaking of a mans parents in their neceſſitie, pretending or excuſing the matter vpon his giuing that which ſhould relieue them, to God or to the Altar, that is impious and vnnatural. And theſe Phariſees teaching children ſo to neglect their duties to their parents, did wickedly.

Abſtinēce from certaine meates.

15. *Nothing entering into a man.*] As theſe wordes of our Sauiour do not import, that the Iewes then might haue eaten of thoſe meates which God forbade them: no more doe they now, that we Chriſtians may eate of meates which the Church forbiddeth vs. And yet both then and now al meates are cleane, and nothing entering into a man, defileth a man. For neither they then, nor we now abſteine, for that any meates are of their nature abominable, or defile the eaters, but they for ſignification, we for obedience and chaſtiſement of our bodies.

Chriſts ſpittle worketh miracles.

33. *Spitting.*] Not only by Chriſts word and will, but alſo by ceremonie and by application of external creatures vvhich be holy, miracles are vvrought. as by Chriſts ſpittle, vvhich vvas not part of his perſon, being a ſuperfluity of his body, but yet moſt holy. *Theophyl. in 7 Marci.*

34. *Ephphetha*

10 *Ephphatha.*) The Church doth moſt godly imitate and vſe theſe very vvordes and ceremonies of our Sauiour in the Exorciſmes before Baptiſme, to the healing of their ſoules that are to be baptized, as Chriſt here healed the bodily infirmitie and the diſeaſe of the ſoule together. *Ambroſ. li. 1 de Sacram. c 1.*

Exorciſmes and other ceremonies in Baptiſme.

CHAP. VIII.

Of compaſſion he feedeth the people, 4000 vvith ſeuen loaues. 10 Affter al vvhich miracles as though they vvere yet vnſufficient to proue him to be Chriſt, the obſtinate Phariſees do require ſome miracle from heauen. 12 Wherevpon forſaking them, he vvarneth his Diſciples to beevvare of the leauen of their doctrine, neither to feare vvant of neceſſaries. 22 He healeth a blind man by degrees and vvith ceremonies. 27 Peter confeſſeth him (though mon al this vvhile had not learned ſo farre) to be Chriſt. 31 and by and by he reuealeth to them his paſſion. 32 rebuking alſo Peter for diſſuading it, 34 and ſhevving that it is a thing vvherein al that vvil be ſaued (namely in time of perſecution) muſt folovv him.

Mt. 15, 32.

1 IN thoſe daies againe vvhen there vvas a great multitude, and had not what to eate: calling his Diſciples together, he ſaith to
2 them, † I haue compaſsion vpon the multitude: becauſe loe ⁂ three daies they now
3 endure vvith me, neither haue vvhat to eate. † and if I dimiſſe them faſting into their home, they vvil faint in the vvay: for ſome of them
4 came farre of. † And his Diſciples anſvvered him, Whence may a man fil them here vvith bread in the vvildernes?
5 † And he aſked them, Hovv many loaues haue ye? Who ſaid,
6 Seuen. † And he commaunded the multitude to ſit dovvne vpon the ground. And taking the ſeuen loaues, giuing thankes he brake, and " gaue to his Diſciples for to ſet before them,
7 and they did ſet them before the multitude. † And they had a fevv litle fiſhes: and " he bleſſed them, and commaunded
8 them to be ſet before them. † And they did eate and vvere filled. and they tooke vp that vvhich vvas left of the fragments, ſeuen maundes. † And they that had eaten vvere about
9 foure thouſand: and he dimiſſed them.

The Goſpel vpō the 6 Sunday after Pentecoſt.

‡ Great fervour and deuotion in the good people, and exceding force in our Maiſters preaching, that made thē abide faſting ſo long to heare his diuine ſermons.

Mt. 15, 39. 16, 1.

10 † And * immediatly going vp into the boate vvith his
11 Diſciples, he came into the quarters of Dalmanûtha. † And the Phariſees vvent forth, and began to queſtion vvith him,
12 aſking of him a ſigne from heauen, tempting him. † And groning in ſpirit, he ſaith; Why doth this generation aſke a ſigne? Amen I ſay to you, If a ſigne ſhal be giuen to this ge-
13 neration. † And leauing them, he vvent vp againe into the boate, and paſſed beyond the ſtraite.

† And they forgot to take bread: and they had but one 14
loafe vvith them in the boate. † And he commaunded them, 15
ſaying, Looke vvel and bevvare of the leauen of the Phariſees, and the leauen of Herod. † And they reaſoned among 16
them ſelues ſaying, Becauſe vve haue not bread. † Which 17
IESVS knovving, ſaith to them, Why doe you reaſon, becauſe you haue not bread? do you not yet knovv nor vnderſtand? yet haue ye your hart blinded? † hauing eies ſee 18
you not? and hauing eares heare you not? Neither do you remember? † When * I brake fiue loaues among fiue thouſand: 19 *Mat. 6, 38.*
and hovv many baſkets ful of fragmẽts tooke you vp? They
ſay to him, Tvvelue. † * When alſo ſeuen loaues among foure 20 *Mr. 8,5.*
thouſand, hovv many maundes of fragments tooke you vp?
And they ſay to him, Seuen. † And he ſaid to them, Hovv do 21
you not yet vnderſtand?

† And they come to Bethſaida: and they bring to him one 22
blinde, and deſired him that he vvould :: touche him. † And 23
taking the hand of the blinde, he led him forth out of the
tovvne: and ſpitting into his eies, impoſing his hands, he aſked him if he ſavv any thing. † And looking vp, he ſaid, I ſee 24
men as it vvere trees, vvalking. † After that againe he impo- 25
ſed his hands vpon his eies, and be began to ſee, and vvas reſtored, ſo that he ſavv al things clerely. † And he ſent him in- 26
to his houſe, ſaying, Goe into thy houſe: and if thou enter in to the tovvne, tel no body.

:: Our Sauiour vſed to worke much by touching: that We may learne not to cõtemne the corporal and external application of holy things, nor to chalẽge by the ſpirit and faith only, as Heretikes doe.

† And * IESVS vvent forth and his Diſciples into the 27 *Mr. 16, 13. Lu. 9,18*
tovvnes of Cæſarêa-Philippi: and in the vvay he aſked his
Diſciples, ſaying to them, Whom do men ſay that I am?
† Who anſvvered him, ſaying, Iohn the Baptiſt, ſome Elias, & 28
other ſome as it vvere one of the Prophets. † Then he ſaith 29
to them, But vvhom do you ſay that I am? Peter anſvvering
ſaid to him, Thou art Chriſt. † And he threatened them that 30
they ſhould not tel any man of him.

† And he began to teache them, that the Sonne of man 31
muſt ſuffer many things, and be reiected of the Auncients
and of the high Prieſtes and the Scribes, and be killed: and
after three daies riſe againe. † And he ſpake the vvord open- 32
ly. And Peter taking him, began to rebuke him. † Who tur- 33
ning, and ſeeing his Diſciples, threatened Peter, ſaying, Goe
behind me Satan, becauſe thou ſauoureſt not the things that
are of God, but that are of men. † And calling the multitude 34
together

together vvith his Diſciples, he ſaid to them, If any man vvil folovv me, let him deny him ſelf, and take vp his croſſe, and
35 folovv me. † For he that vvil ſaue his life, ſhal loſe it: and he that ſhal loſe his life "for me and the Goſpel, ſhal ſaue it.
36 † For vvhat ſhal it profit a man, if he " gaine the vvhole
37 vvorld, and ſuffer damage of his ſoule? † Or vvhat permuta-
38 tion ſhal a man giue for his ſoule? † For he that ſhal be aſhamed of me, and of my vvordes in this aduouterous and ſinful generation, the Sonne of man alſo vvil be aſhamed of him, vvhen he ſhal come in the glorie of his father vvith the holy Angels.

ANNOTATIONS
CHAP. VIII.

6. Gaue to his diſciples.] He ſeruеth the people not immediatly him ſelf, but by the Apoſtles miniſterie: to teach vs that we muſt receiue Chriſtes Sacraments and doctrine, not at our owne hand, but of his Prieſts and our Paſtours.

7. Bleſſed them.] So is it in ſome ancient Greeke copies, agreable to our Latin, and in S. Luke
Luc. 9,16. expreſſly in the common Greeke text, that he bleſſed the fiue loaues and the two fiſhes: which muſt be alwaies marked againſt the Heretikes, which denie this bleſſing to pertaine to the creatures, but feine it alwaies to be referred to God for thanks giuing. For if it were ſo, he would haue ſaid grace but once for that whole refection: but he did ſeuerally bleſſe both the bread firſt, and afterward the fiſhes alſo, multiplying them by his ſaid bleſſing (as* he did mankind and other creatures
Gen. 1,22, 28. in the beginning by bleſſing them) and ſo working effectually ſome change or alteration in the very creatures them ſelues.

εὐλογήσας αὐτὰς. Bleſſing of creatures vvorketh an effect in thē.

35. For me and the Goſpel.] By the Goſpel is ſignified, not only the foure Euangeliſtes, but al Scriptures, and whatſoeuer Chriſt ſaid that is not in Scripture: for he ſaith in this very place, *He that ſhal be aſhamed of my Wordes, the Sonne of man Wil be aſhamed of him &c.* Neither his owne wordes
Luc. 9. only, but whatſoeuer the Apoſtles taught in word or writing: for our Sauiour ſaith, *He that deſpiſeth you, deſpiſeth me.* For defence of any of al theſe and of euery Article of the Catholike faith, We ought to die, and this is to loſe our life for Chriſt and his Goſpel.

What is to ſuffer for the Goſpel.

36. Gaine the Whole World.] Let ſuch note this, that for feare or flattery of the world cōdeſcend to obey the vniuſt lawes of men touching religion, againſt their owne conſciences: and be content for the reſt of a few daies of this life, and for ſauing their temporal goods, to loſe their ſoule and the ioyes of heauen.

Doing againſt our owne conſcience.

CHAP. IX.

The more to confirme them, he giueth them in his Tranſiguration a ſight of his glorie, Whereunto Suffering doth bring. 9 and then againe doth inculcate his Paſſion. 10 A Diuel alſo he caſteth out, Which his Diſciples (vpon Whom therfore the perverſe Scribes triumphed in his abſence) could not, for lacke of faſting and praying. 30 Being yet in Galilee, he reuealeth more about his Paſſion. 33 And (becauſe in the Way to Capharnaum they contended for the Primacie (he teacheth them that humilitie is the Way to Primacie before God: 38 bidding them alſo, not to prohibit ſuch as be not againſt them: nor to giue ſcandal to any one of the faithful. and on the other ſide, the faithful to auoid them by Whom they may be ſcandalized and fall, be they neuer ſo neere vnto them.

AND he ſaid to them, Amen I ſay to you, 1 *Mt. 16, 27. 17,1 Lu.9,27*
that there be ſome of them that ſtand here,
vvhich ſhal not taſt of death, vntil they ſee
the kingdom of God comming in povver.
†:: And after ſix daies IESVS taketh Peter 2
and Iames and Iohn: and bringeth them
alone into a high mountaine apart, and vvas transfigured be-
fore them. † And his garments vvere made gliſtering and 3
vvhite excedingly as ſnovv, the like vvhereof a fuller cannot
make vvhite vpon the earth. † And there appeared to them 4
:: Elias vvith Moyſes: and they vvere talking vvith IESVS.
† And Peter anſvvering, ſaid to IESVS, Rabbi, it is good for 5
vs to be here: and let vs make three tabernacles, one for thee,
and one for Moyſes, and one for Elias. † For he knevv not 6
vvhat he ſaid: for they vvere frighted vvith feare: † and there 7
vvas a cloude ouerſhadovving them, and a voice came out
of the cloude, ſaying, This is my Sonne moſt deere: heare ye
him. † And immediatly looking about, they ſavv no man 8
any more but IESVS only vvith them. † And as they deſcē- 9
ded from the mountaine, he commaunded them that they
ſhould not tel any man vvhat things they had ſeen: but
vvhen the Sonne of man ſhal be riſen againe from the dead.
† And they kept in the vvord vvith them ſelues: queſtioning 10
together vvhat that ſhould be, *vvhen he ſhal be riſen from the dead.*

† And they aſked him, ſaying, What ſay the Phariſees then 11
and the Scribes, that * Elias muſt come firſt? † Who anſvve- 12 *Mal.4,5*
ring ſaid to them, Elias vvhen he commeth firſt, ſhal reſtore
al things: and `hovv' it is vvritten of the Sonne of man, that `as
he ſhal ſuffer many things and be contemned. † But I ſay to 13
you that "Elias alſo is come (and they haue done to him
vvhatſoeuer they vvould) as it is vvritten of him.

† And * cōming to his Diſciples, he ſavv a great multitude 14 *Mt. 17, 14. Lu.9,37*
about them, and the Scribes queſtioning vvith them. † And 15
forthvvith al the people ſeeing IESVS, vvas aſtonied, and
much afraid: and running to him, ſaluted him. † And he aſked 16
them, What do you queſtion of among you? † And one of 17
the multitude anſvvering, ſaid, Maiſter, I haue brought my
ſonne to thee, hauing a dumme ſpirit, † Who, vvhereſoeuer 18
he taketh him, daſheth him, and he ſometh, and gnaſheth
vvith the teeth, and vvithereth: and I ſpake to thy Diſciples
to caſt him out, and they could not. † Who anſvvering them, 19
ſaid,

:: See the Annotations vpon the 17 of S. Matthew.

:: The law and the Prophets ioyne with Chriſt and his Goſpel: the one ſignified by Moyſes, the other by Elias. By whoſe apparitions here we alſo learne that ſometime there may be perſonal entercourſe betwixt the liuing & the dead, though not ordinarily.

The Goſpel vpō Wenesday in the Imber weeke of September.

ſaid, O incredulous generation, hovv long ſhal I be vvith
you? hovv long ſhal I ſuffer you? bring him vnto me.
20 † And they brought him. And vvhen he had ſeen him, immediatly the ſpirit troubled him: and being throvven vpon the
21 ground, he tumbled foming. † And he aſked his father, Hovv long time is it ſince this hath chaunced vnto him? But he ſaid,
22 From his infancie: † and often times hath he caſt him into fire and into vvaters, to deſtroy him. but if thou canſt any
23 thing, helpe vs, hauing compaſsion on vs. † And Ieſus ſaid to him, If thou canſt beleeue, al things are poſsible to him that
24 beleeueth. † And incontinent the father of the boy crying out, vvith teares ſaid, I do beleeue Lord: helpe my incredulity.
25 † And vvhen IESVS ſavv the people running together, he threatened the vncleane ſpirit, ſaying to him, Deafe and dumme ſpirit, I commaunde thee, goe out of him, and enter
26 not any more into him. † And crying out, and greatly tearing him, he vvent out of him, and he became as dead, ſo that
27 many ſaid, That he is dead. † But IESVS holding his hand,
28 lifted him vp: and he roſe. † And vvhen he vvas entred into the houſe, his Diſciples ſecretely aſked him, Why could not
29 vve caſt him out? † And he ſaid to them, This kinde can goe out by nothing, but :: by prayer and faſting. ¶

::Note the great force of prayer, and faſting.

Mt. 17, 22. *Lu.* 9, 21

30 † And * departing thence they paſſed by Galilee, neither
31 vvould he that any man ſhould knovv. † And he taught his Diſciples, and ſaid to them, That the Sonne of man ſhal be betrayed into the hands of men, and they ſhal kil him, and
32 being killed the third day he ſhal riſe againe. † But they knevv not the vvord: and they vvere afraid to aſke him.

Mt. 18, 1 *Lu.* 9, 46.

33 † And * they came to Capharnaum. Vvho, vvhen he vvas in the houſe, aſked them, What did you treate of in the vvay?
34 † But they held their peace. for in the vvay they had diſputed among them ſelues, vvhich of them ſhould be the greater.
35 † And ſitting dovvne, he called the Tvvelue, and ſaith to them, If any man vvil be firſt, he ſhal be laſt of al, and the miniſter of al. † And taking a childe, he ſet him in the middes
36 of them. Vvhom vvhen he had embraced, he ſaid to them,
37 † Vvhoſoeuer ſhal receiue one of ſuch children in my name, receiueth me. and vvhoſoeuer ſhal receiue me, receiueth not me, but him that ſent me.

Lu. 9, 49.

38 †* Iohn anſvvered him, ſaying, Maiſter vve ſavv one caſting out deuils " in thy name, vvho folovveth not vs, and vve prohi-

prohibited him. †But IESVS ſaid, Do not prohibit him. 39
for there is no man that doth a miracle in my name, and can
ſoone ſpeake il of me. †for he that is not againſt you, is for 40
you. †For vvhoſoeuer ſhal giue you to drinke a cuppe of 41
vvater in my name, becauſe you are Chriſts: amen I ſay to
you, he ſhal not loſe his ::reward. †And vvhoſoeuer 42
ſhal ::ſcandalize one of theſe litle ones beleeuing in me: it is
good for him rather if a milſtone vvere put about his necke,
and he vvere caſt into the ſea. †And if thy hand ſcandalize 43
thee, cut it of. it is good for thee to enter into life, maimed,
then hauing tvvo hands to goe into hel, into the fire vnquen
cheable, †vvhere their vvorme dieth not, and the fire quen- 44
cheth not. †And if thy foote ſcandalize thee, choppe it of. 45
it is good for thee to enter into life euerlaſting, lame, rather
then hauing tvvo feete, to be caſt into the hel of vnquen-
cheable fire, †vvhere their vvorme dieth not, and the fire 46
quencheth not. †And if thine eye ſcandalize thee, caſt it 47
out. it is good for thee vvith one eye to enter into the king-
dom of God, rather then hauing tvvo eies, to be caſt into
the hel of fire, †vvhere their vvorme dieth not, and the fire 48
quencheth not. †For euery one ſhal be ſalted vvith fire: and 49
*euery victime ſhal be ſalted vvith ſalt. †Salt is good. but if 50 *Leu.2,13
the ſalt ſhal be vnſeaſoned: vvhervvith vvil you ſeaſon it?
Haue ſalt in you, and haue peace among you.

::Reward for almes deedes, whereby it is euident they be meritorious.

::To giue ſcandal by our life to the weake in faith, is a great ſinne, ſpecially in Prieſts, Preachers, and Princes.

ANNOTATIONS
CHAP. IX.

Elias. Moyſes.

4. *Elias With Moyſe.*) Moyſes repreſenteth the perſons of al the Sainctes that ſhal be departed this life when Chriſt commeth in his Maieſtie to iudgement: And Elias (who was then liuing) figureth the holy men that ſhal then be found aliue when he commeth in glorie. Who both ſhal then begin to reigne with Chriſt in glorie. *Beda in 9. Marc.*

Elias and Iohn Baptiſt Eremites.

11. *Elias alſo is come.*) Elias was Zelous for Gods Law, a great reprehender of ſinne, and an Eremite, and ſhal be the Precurſor of Chriſt in his ſecond Aduent: So was Iohn before his firſt Aduent, a Zelatour, a Corrector, an Eremite, and his Precurſor. *Theod. in cateh. Thomas ſuper hunc locum.* See S. Hierom in the life of Paul the eremite, that both Elias and Iohn Baptiſt vvere counted principal profeſſours of that life.

The name of IESVS Worketh miracles.

38. *In thy name.*) Miracles are vvrought ſometime by the name of IESVS, whatſoeuer the men be, when it is for the proofe of a truth or for the glorie of God. In ſo much that Iulian the Apoſtata him ſelfe did driue away diuels with the ſigne of the Croſſe: as *S. Gregorie Nazianzene* writeth *orat. 1 in Iulian. Theodoret. li. 3 c. 3 hiſt.* And ſo alſo Heretikes may doe miracles among the Heathen, to prooue any article of the Chriſtian faith: but they neuer did nor euer ſhal vvorke any miracle to prooue any of their erroneous opinions. as, to prooue that Chriſt is not really in the B. Sacrament.

CHAP. X.

CHAP. X.

He answereth the tempting Pharisies (and against his disciples afterward) that the case of a man with his wife shalbe (as in the first institution) vtterly indissoluble. 13 He blesseth children. 17 He teacheth what is to be done to get life everlasting. 21 What also for a rich man, to be perfect. 28 as also what passing reward they shal haue that doe so in time of persecution. 32 He reuealeth more to his Disciples touching his Passion: 35 bidding the two ambitious suiters to thinke rather of suffering with him: 41 and teaching to the rest of his Disciples, not to be greeued at our Ecclesiastical Superiours, considering they are (as he was himself) to suffer for our saluation. 46 Them going out of Iericho, he giueth sight to a blinde man.

THE THIRD part of this Gospel, Christes cóming into Iewrie toward his Passion.

Mt.19,1

1 AND rising vp thence, he commeth into the coastes of Ievvrie beyond Iordan: and the multitudes assemble againe vnto him. and as he vvas accustomed, againe he
2 taught them. † And the Pharisees comming neere, asked him, Is it lavvful for a
3 man to dimisse his vvife? tempting him. † But he answvering,
4 said to them, Vvhat did Moyses commaund you? † Who said,
Deut. 24, 1. * Moyses permitted to vvrite a bil of diuorce, and to dimisse
5 her. † To vvhom IESVS answvering, said, For the hardnes
6 of your hart he vvrote you this precept. † but from the beginning of the creation * God made them male and femal.
Gen. 1, 27. 7 † For this cause, * man shal leaue his father and mother: and
Gen. 2, 24. 8 shal cleaue to his vvife, † and they tvvo shal be in one
9 flesh. therfore novv they are not tvvo, but one flesh. † That therfore vvhich God hath ioyned together, :: let not man separate.

:: The obligation betwixt man and wife is so great, that during life it can not be broken.

Mt.19,9 Mt. 5,32 Lu. 16, 18. 10 † And * in the house againe his Disciples asked him of
11 the same thing. † And he saith to them, Whosoeuer dimisseth his vvife and * marrieth an other: committeth aduoutrie vpon
12 her. † And if the vvife dimisse her husband, and mary an other, she committeth aduoutrie.

1. Cor. 7, 11. Mt. 19, 13. Lu. 18, 15. 13 † And * they offered to him yong children, that he might touche them. And the Disciples threatened those that offered
14 them. † Whom vvhen IESVS savv, he tooke it il, and said to them, Suffer the litle children to come vnto me, and prohi-
15 bit them not. for the kingdom of God is for such. † Amen I say to you: Whosoeuer receiueth not the kingdom of God
16 as a litle childe, shal not enter into it. † And embracing them, and imposing hands vpon them, he :: blessed them.

:: Our Saulour gaue the children his blessing.

17 † And vvhen he vvas gone forth in the vvay, a certaine man running forth and kneeling before him asked him,

* Good Maiſter, vvhat ſhal I doe that I may receiue life euerlaſting? † And IESVS ſaid to him, Why calleſt thou me good? 18
" None is good but one, God. † Thou knovveſt the :: commaundements, * *Commit not adoutrie, Kil not, Steale not, Beare not falſe vvitneſſe, doe no fraude, Honour thy father and mother.* † But he anſvvering, ſaid to him, Maiſter al theſe things I haue obſerued from my youth. † And IESVS beholding him, loued him, and ſaid to him, One thing is vvanting vnto thee: :: goe, ſel vvhatſoeuer thou haſt, and giue to the poore, and thou ſhalt haue treaſure in heauen: and come, folovv me. † Who being ſtroken ſad at the vvord, vvent avvay ſorovvful. for he had many poſſeſsions. † And IESVS looking about, ſaith to his Diſciples, Hovv hardly ſhal they that haue money, enter into the kingdom of God! † And the Diſciples vvere aſtonied at his vvordes. But IESVS againe anſvvering, ſaith to them, Children, hovv hard is it for them that truſt in money, to enter into the kingdom of God! † It is eaſier for a camel to paſſe through a nedels eie, then for " a rich man to enter into the kingdom of God. † Vvho marueled more, ſaying to themſelues, And vvho can be ſaued? † And IESVS beholding them, ſaith, Vvith men it is impoſsibile: but not vvith God. for al things are poſsible vvith God. † And Peter began to ſay vnto him, Behold, vve haue left al things, and haue folovved thee. † IESVS anſvvering, ſaid, :: Amen I ſay to you, there is no man vvhich hath left houſe, or brethren, or ſiſters, or father, or mother, or children, or landes for me and for the Goſpel: † that ſhal not receiue " an hundred times ſo much novv in this time: houſes, and brethren, and ſiſters, and mothers, and children, and landes, vvith perſecutions: and in the vvorld to come life euerlaſting. † But * many that are firſt, ſhal be laſt: and the laſt, firſt.

† And they vvere in the vvay going vp to Hieruſalem: and IESVS vvent before them, and they vvere aſtonied: and folovving vvere afraid. And * taking againe the Tvvelue, he began to tel them the things that ſhould befal him. † That, behold vve goe vp to Hieruſalem, and the Sonne of man ſhal be betrayed to the cheefe Prieſtes, and to the Scribes and Auncients, and they ſhal condemne him to death, and ſhal deliuer him to the Gentiles, † and they ſhal mocke him, and ſpit on him, and ſcourge him, and kil him, and the third day he ſhal riſe againe.

† And

:: Note that the keeping of Gods cõmaundements procureth life euerlaſting.

:: This is counſel of perfectiõ (not a precept) which the Religious profeſſing and keeping voluntary pouertie, doe folow.

:: Exceding happie be they that can forſake their temporal things for zeligion.

Mt. 19, 16. *Lu.* 18, 18. *Exo.* 20, 13.

Mt. 19, 30. *Lu.* 13, 30.

Mt. 20, 17. *Lu.* 18, 31.

Mt. 20, 20.
35 † And * there come to him Iames and Iohn the ſonnes of Zebedee, ſaying, Maiſter, vve vvil that vvhat thing ſoeuer
36 vve ſhal aſke, thou doe it to vs. † But he ſaid to them, What
37 vvil you that I doe to you? † And they ſaid, Graunt to vs, that vve may ſit, one on thy right hand, and the other on thy
38 left hand, in thy glorie. † And IESVS ſaid to them, You vvotte not vvhat you aſke. can you drinke the cuppe that I drinke: or be baptized vvith the baptiſme vvhervvith I am baptized?
39 † But they ſaid to him, Vve can. And IESVS ſaid to them, The cuppe in deede vvhich I drinke, you ſhal drinke: and vvith the baptiſme vvhervvith I am baptized, ſhal you be bapti-
40 zed: † but to ſit on my right hand or on my left, is not mine
41 to giue vnto you, but to vvhom it is prepared. † And the ten hearing, began to be diſpleaſed at Iames and Iohn.
Mt. 20, 25. Lu. 22, 25.
42 † And IESVS calling them, ſaith to them, * You knovv that they vvhich ſeeme to rule ouer the gentiles, ouerrule them:
43 and their Princes haue povver ouer them. † But it is not ſo in you. but vvhoſoeuer vvil be greater, ſhal be your miniſter:
44 † and vvhoſoeuer vvil be firſt among you, ſhal be the ſer-
45 uant of al. † For the Sonne of man alſo is not come to be miniſtred vnto, but to miniſter, and to giue his life a redemption for many.
Mt. 20, 29. Lu. 18, 35.
46 † And * they come to Iericho: and vvhen he departed from Iericho, and his Diſciples, and a very great multitude, the ſonne of Timæus, Bar-timæus the blinde man, ſate by the way
47 ſide begging. † Vvho vvhen he had heard, that it is IESVS of Nazareth: he began to crie, and to ſay, IESVS, ſonne of Da-
48 uid, haue mercie vpon me. † And many threatened him, to hold his peace. but he cried much more, Sonne of Dauid,
49 haue mercie vpon me. And IESVS ſtanding ſtil commanded him to be called. And they call the blinde man, ſaying to
50 him, Be of better comfort, ariſe, he calleth thee. † Vvho caſting
51 of his garment leapt vp, and came to him. † And IESVS anſvvering, ſaid to him, Vvhat vvilt thou that I doe vnto thee? And the blinde man ſaid to him, Rabboni, that I may
52 ſee. † And IESVS ſaid to him, Goe thy vvaies, thy faith hath made the ſafe. And forthvvith he ſavv, and folovved him in the vvay.

ANNOTATIONS
CHAP. X.

Toleration and permission of euil.

v. *Permitted.*) Some things are permitted, though not approued or allowed, to auoid greater inconueniences. No man may doe euil for any cause, but he may permit other mens euils for diuerse causes: as God him self doeth, who can doe no euil. So doth the Prince and Common-wealth permit lesser euils to eschew greater, and so may the Holy Church much more (as S. Augustine saith she doeth) being placed among much chaffe and much cockle, tolerate many things: and yet whatsoeuer is against faith and good life, she neither approueth, nor dissembleth with silence, nor committeth. *Aug. ep. 119 c. 19.*

Mariage after diuorce vnlawful.

11. *And marrieth an other.*) That which S. Matthew vttered more obscurely, and is mistaken of some, as though he meant that for fornication a man might put away his wife and marry an other, is here by this Euangelist (as also by S. Luke) put out of doubt, generally auouching, that whosoeuer putteth away his wife and marrieth an other, committeth aduoutrie. *Aug. li. 1 de adult. coniug. c. 11 & sequentibus.* *Lu. 16, 18.*

18. *None is good.*) None is entirely, substantially, and of him self good, but God: though by participation of Gods goodnes, men are truely also called good.

21. *A riche man.*) He is here called a rich man that hath his confidence (as here is expressed) in his treasure, and had rather forsake his faith and duty to God, then lose them, as al they which liue in Schisme or Heresie to saue their goods.

Thek reward in this life that forsake ought for Gods sake.

30. *An hundred times so much.*) Sometime God doth so blesse men also in worldly benefites that haue forsaken al for him, as S. Gregorie, S. Augustine, and S. Paulinus: but the principal meaning is, that he wil giue to such men in this life aboundance of grace and spiritual comfort and contentatiō and ioy of cōscience (as they feele which haue experience) the which spiritual giftes excede the temporal commodities more then an hundred fold. In so much that he that hath fully forsaken but I mal things for religion, would not forsake religion to haue al the World. *Hiero. in 19 Mat.*

CHAP. XI.

Being now come to the place of his Passion, he entreth with triumph as their Christ. 12 He curseth the fruitlesse leafie tree. 15 He beateth his Zeale for the house of God: for which the Rulers seeke his destruction. 20 He exhorteth his Disciples to stedfastnes of faith, and to forgiue their enemies. 27 He auoucheth his power by the witnes of Iohn. Who was a man sent of God.

THE fourth part of this Gospel, the Holy weeke of his Passion in Hierusalem.

PALME-Sunday.

AND when they came nigh vnto Hierusalem and Bethania to Mount-oliuet, he sendeth two of his Disciples, † and saith to them, Goe into the towne that is against you, and immediatly entring in thither, you shal finde a colt tied, vpon which no man yet hath sitten: loose him, and bring him. † And if any man shal say to you, What doe you? say that he is needeful for our Lord: and incontinent he will send him hither. † And going their waies, they found the colt tied before the gate without in the meeting of two waies: and they loose him. † And certaine of them that stoode there, said to them, What doe you loosing the colt? † Who said to them as IESVS had commaunded them: and they did let him goe with them. † And they brought the colt to IESVS: and they lay their garments vpon him, and he sate vpon him. † And ⁂ many spred their garments in the way: and

Mt. 21, 1 Lu. 19, 20. Io. 12, 15

⁂ Al these voluntary duties were grateful to our Sauiour, and so be the like done to him in the B. Sacrament.

HOLY weeke.

and others did cut boughes from the trees, and ſtravved
9 them in the vvay. † And they that vvent before and they
Pſ. 117, 26. that folovved, cried ſaying, *Hoſanna, bleſſed is he that commeth in the*
10 *name of our Lord.* † *bleſſed is the kingdom of our father Dauid that commeth,*
11 *Hoſanna in the higheſt.* † And he entred Hieruſalem into the temple: and hauing vevved al things round about, vvhen novv the euening houre vvas come, he vvent forth into Bethania vvith the Tvvelue.

MVNDAY.

12 † And the next day vvhen they departed from Bethania,
Mt. 21, 19. 13 he vvas an hungred. † And * vvhen he had ſeen a farre of a figtree hauing leaues, he came if happily he could finde any thing on it. And vvhen he vvas come to it, he found nothing
14 but leaues. for it vvas not the time for figges. † And anſvvering he ſaid to it, Novv no man eate fruite of the any more
15 for euer. And his Diſciples heard it. † And they come to Hieruſalem.

Mt. 21, 12. Lu. 19, 45. And * vvhen he vvas entred into the temple, he began to caſt out them that ſold and bought in the temple, and the tables of the bankers, and the chaires of them that ſold pi-
16 geons he ouerthrevv. † and he ſuffred not that any man
17 ſhould carie a" veſſel through the temple: † and he taught,
Eſa. 56, 7. Ier. 7, 11 ſaying to them, Is it not vvritten, *† That my houſe ſhal be called the houſe*
18 *of prayer to al nations? But you haue made it" a deane of theeues.* † Vvhich vvhen the cheefe Prieſtes and the Scribes had heard, they ſought hovv they might deſtroy him. for they vvere afraid of him, becauſe the vvhole multitude vvas in admiration
19 vpon his doctrine. † And vvhen euening vvas come, he vvent forth out of the citie.

TVESDAY.

Mt. 21, 20. 20 † And * vvhen they paſſed by in the morning, they ſavv
21 the figtree vvithered from the rootes. † And Peter remébring, ſaid to him, Rabbi, behold the figtree that thou didſt curſe,
22 is vvithered. † b And IESVS anſvvering ſaith to them, Haue
23 :: faith of God. † Amen I ſay to you, that vvhoſoeuer ſhal ſay to this mountaine, Be taken vp and be caſt into the ſea, and ſhal not ſtagger in his hart, but beleeue that vvhatſoeuer he ſaith, ſhal be done :: it ſhal be done vnto him.
24 † Therfore I ſay to you, al things vvhatſoeuer you aſke, praying, beleeue that you ſhal receiue, and they ſhal come
25 vnto you. ¶ † And vvhen you ſhal ſtand to pray, forgiue if you haue ought againſt any man: that alſo your father which
26 is in heauen, may forgiue you your ſinnes: † :: If ſo be that

b The Goſpel for S. Gregorius Thaumatergus Nouemb. 17. And in a Votiue Maſſe for any neceſſitie.

:: Faith of God is to beleeue that he is able, and that he wil doe it if it be expedient, and no impediment on our part.

:: God neuer forgiueth ſinnes to him that pardoneth not his enemies frō his

weeke.

you vvil not forgiue, neither vvil your father that is in heauen, forgiue you your ſinnes. † And they come againe to 27
Hieruſalem.

And * vvhen he vvalked in the temple, there come to him the cheefe Prieſtes and the Scribes and the Auncients, † and 28
they ſay to him, In vvhat povver doeſt thou theſe things? and vvho hath giuen thee this povver, that thou ſhouldeſt doe theſe things? † And IESVS anſvvering ſaid to them, I alſo 29
vvil aſke you one vvord, and anſvver you me: and I vvil tel you in vvhat povver I doe theſe things. † The baptiſme of 30
Iohn vvas it from heauen, or from men? anſvver me. † But 31
they thought vvith them ſelues, ſaying, If vve ſay, From heauen: he vvil ſay, Vvhy then did you not beleeue him? † If vve 32
ſay, From men, they feared the people. for al accounted Iohn that he vvas in deede a Prophet. † And they anſvvering ſay 33
to IESVS, Vve knovv not. And IESVS anſvvering ſaith to them, Neither do I tel you in vvhat povver I doe theſe things.

hart. Whereby it is euident that more is required then only faith.

Mt. 21, 23. *Lu.* 20, 2.

ANNOTATIONS
CHAP. XI.

Profaning of Gods Church.

16. Veſſel through the temple.] He could not abide to ſee the Temple of God profaned, no not ſuffred thoſe things to be done in it, which otherwiſe were not vnlawful but honeſt, if they had been done in deve place. How much leſſe can he abide the profaning of Churches now with Heretical ſeruice and preaching of hereſie and blaſphemie?

17. Denne of theeues.] If the Temple was then a denne of theeues, becauſe of profane and ſecular merchandiſe: how much more now, when the houſe appointed for the Holy Sacrifice and Sacrament of the Bodie of Chriſt, is made a denne for the Miniſters of Caluins bread?

CHAP. XII.

He foretelleth to the Iewes in a parable their reprobation moſt worthy, and the vocation of the Church of the Gentils in their place, 10 him ſelf being the headſtone thereof. 13 He defeateth the ſnare of the Phariſees and Herodians, about paying tribute to Caſar: 18 anſvvereth alſo the inuention of the Sadducees againſt the Reſurrection: 28 alſo the oppoſition of a Scribe. 35 And ſo hauing put al the buſie ſoules to ſilence, he turneth and poſeth them on the other ſide, becauſe they imagined Chriſt ſhould be no more but a man. 38 Bidding the people to beVVare of the Scribes, being ambitious and hypocrites. 41 He commendeth the poore VVidovvv for her tvvo mites, about al.

:: This man, is God the Father. This vineyard, is (as Eſay ſaith 5, 1.) the houſe of Iſrael. The ſeruants ſent, are Moyſes and the Prophets, whō the Iewes did diuerſely afflict and perſecute.

AND he began to ſpeake to them in parables, :: A man planted a vineyard and made a hedge about it, and digged a trough, and built a tovvre, and let it out to huſbandmen: and vvent forth into a ſtrange countrie. † And he ſent to the huſbandmen in ſeaſon a ſeruant, to receiue 1 2

Eſ. 5, 1. *Mt.* 21, 33. *Lu.* 20, 9.

of

3 of the husbandmen, of the fruite of the vineyard. † Vvho ap-
4 prehending him, bette him: and sent him avvay emptie. † And
againe he sent to them an other seruant: and him they vvoun-
5 ded in the head, and vsed him reprochefully. † And againe he
sent an other, and him they killed: and many other, beating
6 certaine, and killing others. † Therfore hauing yet one
:: sonne most deere: him also he sent vnto them last saying,
7 That they vvill reuerence my sonne. † But the husbandmen
said one to an other, This is the heier: come, let vs kill him:
8 and the inheritance shal be ours. † And apprehending him,
9 they killed him, and cast him forth out of the vineyard. † What
therfore vvil the lord of the vineyard doe? :: He vvil come
and destroy the husbandmen: and vvil giue the vineyard to
10 others. † Neither haue yon read this scripture, *The* :: *stone vvhich*
11 *the builders reiected, the same is made the head of the corner: † By our Lord was this*
Ps. 117, 22. 12 *done, and it is marueious in our eies?* † And they sought to lay hands on
him, and they feared the multitude. for they knevv that he
spake this parable to them. And leauing him they vvent their
vvay.

Mt. 22, 15. Lu. 26, 20. 13 † * And they send to him certaine of the Phatisees and of
the Herodians: that they should entrappe him in his vvord.
14 † Vvho comming, say to him, Maister, vve knovv that thou
art a true speaker, and carest not for any man: for thou doest
not looke vpon the person of men, but teachest the vvay of
God in truth. is it lavvful to giue tribute to Cæsar: or shal
15 vve not giue it? † Vvho knovving their subteltie, said to
them, Vvhy tempt you me? bring me a penie that I may see
16 it. † But they brought it him. And he saith to them, Vvhose is
17 this image, and inscription? They say to him, Cæsars. † And
IESVS answering, said to them, Render therfore the things
that are Cæsars, to Cæsar: and that are Gods, * to God. And
they marueled at him.

Mt. 22, 23. Lu. 20, 27. Act. 23, 6. Deu. 25, 5. 18 † And * there came to him the Saducees that say there is
19 no resurrection: and they asked him saying, Maister, † * Moy-
ses vvrote vnto vs, that if any mans brother die, and leaue his
vvife, and leaue no children, * his brother shal take his vvife
20 and raise vp seede to his brother. † There vvere therfore seuen
brethren: and the first tooke a vvife, and died leauing no issue.
21 † And the second tooke her, and died: and neither this left is-
22 sue. And the third in like maner. † And the seuen tooke her in
like sort: and did not leaue issue. Last of al the vvoman also
died

:: His Sonne is CHRIST our Sauiour, vvhō the Iewes crucified out of the citie of Ierusalem, as it were casting him out of the vineyard.

:: The Iewes and their guides to vvhom the vineyard was set, destroied: and Gods vineyard giuen to the Apostles and their Successors in the Gentils.

:: CHRIST is become the corner stone of the Synagogue and the Church in which the faithful both of the Iewes and Gentils are contained.

died. † In the reſurrection therfore vvhen they ſhal riſe againe, vvhoſe vvife ſhal ſhe be of theſe? for the ſeuen had her to vvife. † And IESVS anſvvering, ſaid to them, Do ye not therfore erre[a], not knovving the ſcriptures, nor[a] the povver of God? † For vvhen they ſhal riſe againe from the dead, they ſhal neither marrie, not be married, but are as the Angels in heauen. † And as concerning the dead, that they do riſe againe, haue you not read in the booke of Moyſes, hovv in the buſh God ſpake to him, ſaying, *I am the God of Abraham, and the God of Iſaac, and the God of Iacob?* † He is not the God of the dead, but of the liuing. You therfore are much deceiued.

Exo. 3,6

† And *there came one of the Scribes that had heard them queſtioning, and ſeeing that he had wel anſvvered them, aſked him vvhich vvas the firſt cõmaundement of al. † And IESVS anſvvered him, That the firſt commaundement of al is, *Heare Iſrael: the Lord thy God, is one God.* † *And thou ſhalt loue the Lord thy God from thy vvhole hart, and vvith thy vvhole ſoul, and vvith thy vvhole minde, and vvith thy vvhole povver.* This is the firſt commaundement. † And the ſecond is like to it, *Thou ſhalt loue they neighbour as thy ſelf.* An other commaundement greater then theſe there is not. † And the Scribe ſaid to him, Vvel Maiſter, thou haſt ſaid in truth, that there is one God, and there is none other beſides him. † And that he be loued from the vvhole hart, and vvith the vvhole vnderſtanding, and vvith the vvhole ſoule, and vvith the vvhole ſtrength: and :: to loue his neighbour as him ſelf is a greater thing then al holocauſtes and ſacrifices. † And IESVS ſeeing that he had anſvvered vviſely, ſaid to him, Thou art not farre from the kingdom of God. And no man novv durſt aſke him.

Mt. 22, 34.

Deu. 6,5

Leu. 19, 18.

:: This excellencie of Charitie teacheth vs that faith only is not ſufficiẽt.

† And * IESVS anſvvering, ſaid, teaching in the temple, Hovv do the Scribes ſay, that Chriſt is the ſonne of Dauid? † For Dauid him ſelf ſaith in the holy Ghoſt: *Our Lord ſaid to my Lord, ſit on my right hand, vntil I put thine enemies the foote-ſtoole of thy feete.* † Dauid therfore him ſelf calleth him Lord, and vvhence is he his ſonne? And a great multitude heard him gladly.

Mt. 22, 41. *Lu.* 20, 41. *Pſ.* 109, 1.

† And he ſaid to them in his doctrine, * Take heede of the Scribes that vvil vvalke in long robes, and be ſaluted in the market-place, † and ſit in the firſt chaires in the Synagogs, and loue the higheſt places at ſuppers: † vvhich deuoure vvidovves houſes vnder the pretence of long prayer: theſe ſhal

ſhal receiue larger iudgement.

Lu.21,2. 41 †* And IESVS ſitting ouer againſt the treaſurie, beheld hovv the multitude did caſt money into the treaſurie, and
42 many rich men did caſt in much. † And vvhen there came a certaine poore vvidovv, ſhe caſt in tvvo mites, vvhich
43 is a farthing. † And calling his Diſciples together, he ſaith to them, Amen I ſay to you, that this poore vvidovv hath
44 caſt in :: more then al that haue caſt into the treaſurie. † For al they of their aboundance haue caſt in: but ſhe, of her penurie hath caſt in al that ſhe had, her vvhole liuing.

:: God doth accept almes that are correſpondent to euery mans abilitie: and the more able, the more muſt a mā giue.

ANNOTATIONS
CHAP. XII.

17. *To God.*] Theſe men were very circumſpect and wary to doe al duties to Cæſar, but of their dutie to God they had no regard. So Heretikes, to flatter temporal Princes, and by them to vphold their Hereſies, doe not only inculcate mens dutie to the Prince, diſſembling that which is dewe to God: but alſo giue to the Prince more then dew, and take from God his right and dutie. But Chriſt allowing Cæſar his right, warneth them alſo of their dutie toward God. And that is it which Catholikes inculcate, Obey God, doe as he commaundeth, Serue him firſt, and then the Prince.

God firſt to be ſerued, and then the Prince.

Leu.18,16 Deu.25,5. 19. *His brother ſhal take.*) Marke wel here, that the LAW which ſaith, Thou ſhalt not marry thy brothers wife, is not ſuch as admitteth no diſpenſation, as though this mariage were againſt nature. For here the ſame LAW ſaith, that in ſome caſe, the brother not only might, but then was bound to marry his brothers wife.

Marying the brothers wife.

20. *Not knowing the Scriptures.*) Who would haue thought that by this place of Scripture alleaged by Chriſt, the Reſurrection were proued? and yet we ſee that Chriſt doth hereby deduce it, and chargeth theſe great Doctors and Maiſters (which arrogated to them ſelues the knowledge of Scriptures) that it is their ignorance, that they knew not ſo to deduce it. No maruel then if the Holy Doctors and Catholike Church make the like deductions ſometime and proofes, where the Heretike doth not or wil not ſee ſo much, therfore no doubt, becauſe he knoweth not the Scriptures, whereof he boaſteth ſo much, nor the ſenſe of the Holy Ghoſt in them. For example, when of that place, *It ſhal not be forgiuen in this vvorld nor in the vvorld to come*, ancient fathers deduce, that there are ſinnes remitted after this life in Purgatorie. See *Mat.12,32.*

Many truthes deduced out of ſcripture, which Heretikes ſee not.

20. *The power of God.*) Euen ſo doe Heretikes erre two waies: becauſe they know not the Scriptures, which they interprete contrarie to the ſenſe of the whole Church and of al the ancient fathers: and becauſe they know not the power of God, that as he is able to raiſe the ſelfe ſame bodies againe, ſo he can make his body preſent in many places: but being altogether faithleſſe and not beleeuing his power, they diſpute of al ſuch matters only by reaſon and their owne imaginations.

Heretikes ignorant and without faith.

CHAP. XIII.

To his Diſciples (by occaſion of Hieruſalem and the Temples deſtruction) he foretelleth, 5 vvhat things ſhalbe before the conſummation of the vvorld, eſpecially the Churches ful preaching vnto al nations. 14 Then, vvhat ſhalbe in the very conſummation, to vvit, Antichriſt vvith his paſſing great perſecution and ſeduction, but for a ſhort time. 24 then incontinent the day of Iudgement. 28 to our great comfort in thoſe miſeries vnder Antichriſt. 32 As for the moment, to vs it perteineth not to knovv it. 33 but rather euery man to vvatch, that vve be not vnprouided vvhen he commeth to eth one particularly by death.

See the Annotations vpon S. Matthew c. 24.

AND vvhen he vvent out of the temple, one of his Diſciples ſaith to him, Maiſter, behold what maner of ſtones, and vvhat kinde of buildings. † And IESVS anſvvering, ſaid to him, Seeſt thou al theſe great buildings? There ſhal not be left a ſtone vpon a ſtone, that ſhal not be deſtroied. 1 2 *Mt.* 24, 1 *Lu.* 21, 5.

† And vvhen he ſate in Mount-oliuet againſt the temple, Peter and Iames and Iohn and Andrevv aſked him apart, † Tel vs, "vvhen ſhal theſe things be? and vvhat ſhal be the ſigne vvhen al theſe things ſhal begin to be conſummate? † And IESVS anſvvering began to ſay to them, See, that no man ſeduce you. † for many ſhal come in my name ſaying that "I am he: and they ſhal ſeduce many. † And vvhen you ſhal heare of vvarres and bruites of vvarres, feare not. for theſe things muſt be, but the end is not yet. † For nation ſhal riſe againſt nation and kingdom againſt kingdom, and there ſhal be earthquakes in places, and famines. Theſe things are the beginning of ſorovves. † But looke to your ſelues. For they ſhal deliuer you vp in Councels, and in Synagogs ſhal you be beaten, and you ſhal ſtand before Preſidents and Kings for my ſake, for a teſtimonie vnto them. † And into al nations firſt the Goſpel muſt be preached. † And vvhen they ſhal leade you and deliuer you, be not careful before hand vvhat you ſhal ſpeake: but that vvhich ſhal be giuen you in that houre, that ſpeake ye. For it is not you that ſpeake, but the holy Ghoſt. † And brother ſhal deliuer brother vnto death, and the father his ſonne: and the children ſhal ariſe againſt the parents, and ſhal vvorke their death. † And you ſhal be odious to al men for my name. But he that ſhal endure vnto the end, he ſhal be ſaued. 3 4 5 6 7 8 9 10 11 12 13

TVESDAY night.

Great vvarres toward the later end.

Much perſecutiō of the faithful and Catholike men in the later end.

Great treacherie and many falſe brethren at the ſame time.

Conſtancie and perſeueräce neceſſarie in time of perſecution.

† And vvhen you ſhal ſee" *the abomination of deſolation*, ſtanding vvhere it ought not (he that readeth, let him vnderſtand) then they that are in Ievvrie, let them flee vnto the mountaines: † and he that is on the houſe-toppe, let him not goe dovvne into the houſe, nor enter in to take any thing out of his houſe: † and he that ſhal be in the field, let him not returne backe to take his garment. † And vvo to them that are vvith childe and that giue ſucke in thoſe daies. † But pray that the things chaunce not in the vvinter. † For thoſe daies ſhal be ſuch tribulations as vvere not from the beginning of the creation that God created vntil novv, neither ſhal be. 14 15 16 17 18 19 *Dan.* 9, 27. 2. *Theſſ.* 2, 4.

20 be. † And vnles the Lord had ſhortened the daies, no fleſh
ſhould be ſaued: but for the elect vvhich he hath elected, he
21 hath :: ſhortened the daies. † And then if any man ſhal ſay
22 vnto you, Loe, here is Chriſt: loe, there: do not beleeue. † For
there ſhal riſe vp falſe-Chriſts and falſe-Prophets, and they
ſhal ſhevv * ſignes and vvonders, to ſeduce (if it be poſsible)
23 the elect alſo. † You therfore take heede: behold I haue fore-
told you al things.

:: Antichriſts reigne ſhalbe three yeres and a halfe. *Dan. 7. Apoc. 13.*

Ex. 31, 7 / Ioel. 3, 15
24 † But in thoſe daies after that tribulation * the ſunne ſhal be
25 darkened, and the moone ſhal not giue her light, † and the
ſtarres of heauen ſhal be falling dovvne, and the povvers
26 that are in heauen, ſhal be moued. † And then they ſhal ſee
Dan. 7, 13.
the * Sonne of man comming in the cloudes, vvith much
27 povver and glorie. † And then ſhal he ſend his Angels, and
ſhal gather together his elect from the foure vvindes, from
the vttermoſt part of the earth to the vttermoſt part of hea-
28 uen. † And of the figtree learne ye a parable. Vvhen novv
the bough thereof is tender, and the leaues come forth, you
29 knovv that ſommer is very nigh. † ſo you alſo vvhen you
ſhal ſee theſe things come to paſſe, knovv ye that it is very
30 nigh, at the doores. † Amen I ſay to you, that this generation
31 ſhal not paſſe, vntil al theſe things be done. † Heauen and
earth ſhal paſſe, but my vvordes ſhal not paſſe.

:: not as though him ſelf knew not, as the Heretikes Agnoïte held: but becauſe he knew it not for to teach it others, as being not expedient. *Ambr. de fide li. 5 c. 8.*

32 † But of that day or houre no man knovveth, neither the
33 Angels in heauen, nor the :: Sonne, but the Father. † Take
heede, vvatch, and pray. for you knovv not vvhen the time
34 is. † Euen as a man vvho being gone into a ſtrange countrie,
left his houſe: and gaue his ſeruants authoritie * ouer ech
35 vvorke, and commaunded the porter to vvatch. † Vvatch
ye therfore (for you knovv not vvhen the lord of the houſe
commeth: at euen, or at midnight, or at the cocke crovving,
36 or in the morning) † leſt comming vpon a ſoden, he finde
37 you ſleeping. † And that vvhich I ſay to you, I ſay to al,
Vvatch. ℍ

The Goſpel for a Cõfeſſor that is a Biſhop, And on the Anniuerſarie of the creation of a Biſhop.

ANNOTATIONS
CHAP. XIII.

6. When ſhal theſe things be?] The miſeries which did fall before the deſtruction of the Temple and citie of Hieruſalem, were a reſemblance of the extreme calamitie that ſhal befall before the later day at the time of Antichriſt: whereupon Chriſt ſpeaketh indifferently of both.

6. I am he.] As before the deſtruction of Hieruſalem, diuerſe Seducers aroſe, and called them ſelues Chriſtes, promiſing the people deliuerance from the feares and dangers they were in of

Arch heretikes be Falſe-Chriſts and Falſe-Prophets.

forraine ſouldiars: ſo ſhal there come many towards the end of the World, and make them ſelues Chriſtes and Authors of Sectes, and ſhal gaine many Diſciples: as in plaine wordes foloweth in this chapter v. 22. *There ſhal riſe vp Falſe-Chriſts and Falſe-Prophets &c.*

Caluiniſme tendeth to the abomination of deſolation.

14. *The abomination of deſolation.*] No hereſie doth ſo properly and purpoſely tend to this abomination of deſolation * which by Antichriſt ſhal be atchieued, as this Caluiniſme: which taketh away with other Sacraments and external worſhip of God, the very ſacrifice of Chriſtes Body and bloud. Which being taken away (as S. Cyprian ſaith) no religion can remaine. *Hyppolyt. li. de Antichriſto. Cypr. de Cœn. Do. nu. 2.*

22. *Signes and Wonders.*] Falſe-Chriſtes and Falſe-Prophets be ſeducers, who in the later day by the power of the diuel ſhal ſeeme to worke wonders, and yet men muſt not beleeue them. Much leſſe theſe, which for their falſe faith can not ſhew ſo much as one falſe miracle.

CHAP. XIIII.

THE PASSION according to S. Marke in theſe two chapters, is the Goſpel at Maſſe vpon Tueſday in the Holy Weeke.

Iudas by occaſion of Marie Magdalens ointment, doth ſel him to the Counſel of the Iewes 12 After the Paſchal lambe he giueth them the bread of life (10.6.) in a myſtical ſacrifice or ſeparation of his bodie and bloud. 27 and that night, 41 after his prayer, 43 taken of theſe Iewes men, Iudas being their Captaine: 51 forſaken of the other eleuen for feare: 53 falſly accuſed, and impiouſly condemned of the Iewes Counſel, 65 and ſhamefully abuſed of them: 66 and thriſe denied of Peter. All euen as the Scriptures and him ſelf had often foretold.

TENEBRE Weneſday.

AND the Paſche vvas and the Azymes after tvvo daies: and the cheefe Prieſts and the Scribes ſought how they might by ſome vvile lay hands on him, and kil him. † For they ſaid, Not on the feſtiual day, leſt there might be a tumult of the people. 1 2 *Mt.26,1 Lu.22,1*

† And * vvhen he vvas at Bethania in the houſe of Simon the Leper, and ſate at meate, there came a vvoman hauing an alabaſter-boxe of ointment, of pretious ſpike-narde: and breaking the alabaſter-boxe, ſhe povvred it out vpon his head. † But there vvere certaine that had indignation vvithin them ſelues, and ſaid, Vvhereto is "this vvaſt of the ointment made? † For this ointment might haue been ſold for more then three hundred pence, and giuen to the poore. And they murmured againſt her. † But IESVS ſaid, "Let her alone, vvhy do you moleſt her? ſhe hath vvrought a good vvorke vpon me. † for the poore you haue alvvaies vvith you: and vvhen you vvil, you may doe them good: but "me you haue not alvvaies. † That vvhich ſhe had, ſhe hath done: ſhe hath preuented to anoint my body to the burial. † Amen I ſay to you, Vvhereſoeuer this Goſpel ſhal be preached in the vvhole vvorld, that alſo vvhich ſhe hath done, ſhal be told for a memorie of her. 3 4 5 6 7 8 9 *Mat.26 6. Ioan.12, 3.*

" We haue not Chriſt here needing our almes, as when he conuerſed vpon the earth. *See Mat. 26, 11.*

† And * Iudas Iſcariote one of the Twelue vvent his vvay to the cheefe Prieſts, for to betray him to them. † Vvho hearing 10 11 *Mat.26 17. Lu.22,7*

ring it, vvere glad: and they promiſed him that they vvould giue him money. And he ſought hovv he might betray him conueniently.

MAVNDY Thurſday.

Mt. 26, 17. *Lu.* 22, 7

12 †And * the firſt day of the Azymes vvhen they ſacrificed the Paſche, the Diſciples ſay to him, Vvither vvilt thou that
13 vve goe, and prepare for thee to eate the Paſche? †And he ſendeth tvvo of his Diſciples, and ſaith to them, Goe ye into the citie: and there ſhal meete you a man carying a pitcher
14 of vvater, folovv him: †and vvhitherſoeuer he entreth, ſay to the maiſter of the houſe, that the Maiſter ſaith, Vvhere is my refectorie, vvhere I may eate the Paſche vvith my Diſci-
15 ples? †And he vvil ſhevv you a great chamber, adorned: and
16 there prepare for vs. †And his Diſciples vvent their vvaies, and came into the citie: and they found as he had told them,

Io. 13, 21

17 and they prepared the Paſche. †And * vvhen euen vvas
18 come, he commeth vvith the Tvvelue. †And vvhen they vvere ſitting at the table and eating, IESVS ſaid, Amen I ſay to you, that one of you ſhal betray me, he that eateth vvith
19 me. †But they began to be ſad, and to ſay to him ſeuerally,
20 Is it I? †Vvho ſaid to them, One of the Tvvelue, he that dip-
21 peth vvith me his hand in the diſh. †and the Sonne of man in

Pſ. 40, 10.

deede goeth, * as it is vvritten of him, but vvo to that man by vvhom the Sonne of man ſhal be betrayed. it vvere good

Mt. 26, 26. *Luc.* 22, 19. 1. *Cor.* 11, 24.

22 for him, if that man had not been borne. †And * vvhiles they vvere eating, IESVS tooke " bread: and bleſſing brake, and gaue to them, and ſaid, Take, THIS IS " MY BODY.
23 †And taking the " chalice, giuing thankes he gaue to them.
24 and they :: al dranke of it. †And he ſaid to them, THIS IS " MY BLOVD OF THE NEVV TESTAMENT, THAT
25 SHAL BE SHED FOR MANY. †Amen I ſay to you, that novv I vvil not drinke of the fruite :: of the vine vntil that day vvhen I ſhal drinke it nevv in the kingdom of God.
26 †And an hymne being ſaid, they vvent forth into Mount-oliuet.

:: Al dranke, to wit, al the twelue, for moe were not preſent. Whereby is euident that the vvordes in S. Mat. (26, 27) *Drinke ye al of thu*, were ſpoken to al the Apoſtles onely, which here are ſaid that they al did drinke. And ſo it is no generał cõmaundement to al men. :: See Annot. in Mat. c. 26, 29.

THVRSDAY night.

27 †And IESVS ſaith to them, You ſhal al be ſcandalized in me in this night: for it is vvritten, *I vvil ſtrike the Paſtor, and the*

Zach. 13, 7.

ſheepe ſhal be diſperſed.
28 †But after that I ſhal be riſen againe,
29 I vvil goe before you into Galilee. †And Peter ſaid to him,
30 Although al ſhal be ſcandalized: yet not I. †And IESVS ſaith to him, Amen I ſay to thee, that thou this day in this night, before the cocke crovv tvviſe, ſhalt thriſe deny me.

† But he ſpake more vehemently, Although I ſhould die together vvith thee, I vvil not denie thee. And in like maner alſo ſaid they al. 31

† And they come into a farme-place called Gethſemani. And he ſaith to his Diſciples, Sit you here, vntil I pray. 32
† And he taketh Peter and Iames and Iohn vvith him: and he began to feare and to be heauy. † And he ſaith to them, My ſoul is ſorovvful euen vnto death: ſtay here, and vvatch. 33 34
† And vvhen he vvas gone forvvard a litle, he fel flat vpon the ground: and he prayed that if it might be, the houre might paſſe from him: † and he ſaid, Abba, Father, al things are poſſible to thee, tranſferre this chalice from me. but not that vvhich I vvil, but that vvhich thou. † And he commeth, and findeth them ſleeping. And he ſaith to Peter, Simon, ſleepeſt thou? couldſt thou not vvatch one houre? † Vvatch ye, and pray that you enter not into tentation. The ſpirit in deede is prompt, but the fleſh infirme. † And going avvay againe, he prayed, ſaying the ſelfſame vvord. † And returning, againe he found them a ſleepe (for their eies vvere heauy) and they vviſt not vvhat they ſhould anſvver him. † And he commeth the third time, and ſaith to them, Sleepe ye novv, and take reſt, it ſuffiſeth, the houre is come: behold the Sonne of man ſhal be betraied into the hands of ſinners. † Ariſe, let vs goe. behold, he that ſhal betray me, is at hand. 35 36 37 38 39 40 41 42

† And * as he vvas yet ſpeaking, commeth Iudas Iſcariote one of the Tvvelue, and vvith him a great multitude vvith ſvvordes and clubbes, from the cheefe Prieſtes and the Scribes and the Auncients. † And the betrayer of him had giuen them a ſigne, ſaying, Vvhomſoeuer I ſhal kiſſe, it is he, lay hold on him, and leade him vvarily. † And vvhen he vvas come, immediatly going to him, he ſaith, Rabbi, and he kiſſed him. † But they laid hands vpon him: and held him. † And one certaine man of the ſtāders about, dravving out a ſvvord, ſmote the ſeruant of the cheefe prieſt, and cut of his eare. † And IESVS anſvvering, ſaid to them, As to a theefe are you come out vvith ſvvordes and clubbes to apprehend me? † I vvas daily vvith you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. † Then his diſciples leauing him, al fled. † And a certaine yong man followed him clothed vvith ſindon vpō the bare: & they tooke him. † But he caſting of the ſindon, fled from them naked. 43 44 45 46 47 48 49 50 51 52

Mt. 26, 47. Luc. 22, 47. Io. 18, 3.

† And

53 †And they brought IESVS to the cheefe Prieſt: and al
the Prieſts and the Scribes and the Auncients aſſembled to-
54 gether. †And Peter folovved him a farre of euen in vnto the
court of the high Prieſt: and he ſate vvith the ſeruants at the
55 fire, and vvarmed him ſelf. †And the cheefe Prieſts and al the
councel ſought teſtimonie againſt IESVS, that they might
56 put him to death, neither found they. †For many ſpake falſe
Witnes againſt him: and the teſtimonies vvere not cõuenient.
57 †And certaine riſing vp, bare falſe vvitnes againſt him, ſaying,
Io. 2, 19. 58 †That vve heard him ſay, *I vvil diſſolue this temple made
vvith hand, and in three daies vvil I build an other not made
59 vvith hand. † And their teſtimonie vvas not conuenient.
60 †And the high Prieſt riſing vp into the middes, aſked IESVS,
ſaying, Anſvvereſt thou nothing to theſe things that are ob-
61 iected to thee of theſe? †But he held his peace and anſvve-
red nothing. Againe the high Prieſt aſked him, and ſaid to
Dan. 7, 13. 62 him, Art thou Chriſt the ſonne of the bleſſed God? † And
IESVS ſaith to him, I am. And you ſhal ſee the * Sonne of
man ſitting on the right hand of povver, and comming vvith
63 the cloudes of heauen. † And the high Prieſt renting his gar-
64 ments, ſaith, Vvhat neede vve vvitneſſes any further? †You
haue heard blaſphemie. hovv thinke you? Vvho al :: con-
65 demned him to be guilty of death. † And certaine began to
ſpit vpon him, and to couer his face, and to beate him vvith
buffets, and to ſay vnto him, Prophecie: and the ſeruants gaue
him blovves.

66 †And vvhen Peter vvas in the court beneath, there com-
67 meth one of the :: vvoman-ſeruants of the high Prieſt. †And
vvhen ſhe had ſeen Peter vvarming him ſelf, beholding him
68 ſhe ſaith, And thou vvaſt vvith IESVS of Nazareth. †But
he denied, ſaying, Neither knovv I, neither vvot I vvhat
thou ſaieſt. And he vvent forth before the court: and the
69 cocke crevve. †And againe a vvench ſeeing him, began to ſay
70 to the ſtanders about, That this fellovv is of them. †But he
denied againe. And after a vvhile againe they that ſtoode by,
ſaid to Peter, Verily thou art of them: for thou art alſo a Ga-
71 lilæan. †But he" began to curſe and to ſvveare, That I knovv
72 not this man vvhom you ſpeake of. † And immediatly the
cocke crevv againe. And Peter remembred the vvord that
IESVS had ſaid vnto him, Before the cocke crovv tvviſe,
thou ſhalt thriſe deny me. And he began to vveepe.

:: Here we may ſee that they were worthily reprobated and forſaken, according to our Sauiours prediction by the parable (Mar. 12) *The kingdom of God ſhal be taken from you &c.*

:: He feareth not afterward Rome the Lady of the world, that in the houſe of Caiphas was afraid of the high Prieſtes wench. *Leo in Natiu. Pet. & Paul. ſer. 1.*

ANNOT.

ANNOTATIONS
CHAP. XIIII.

Cost religiously bestowed vpon Christ and his Church.

6. This waſt.] Religious offices done to Christ for signification, deuotion, or honour sake, both then in his life, and now in the Holy Sacrament, be of some (vnder pretence of better bestowing such things vpon the poore) condemned vniustly.

6. Let her alone.] Christ answereth for the deuout woman, and for defence of her fact, as we must answer against the ignorant and ill men, when they blame good men for giuing their goods to the Church.

The real presence by Consecration.

22. Bread.] *This is bread before the Sacramental Wordes, but the Conſecration once done, of bread is made the fleſh of Christ.* Ambroſ. li. 4 c. 4 de Sacramentis.

Very bloud vnder the forme of Wine.

23. Chalice.] Wine and Water is put into the Chalice, but is made bloud by Consecration of the heauenly word: though to auoid the lothsomnesse which would be in the sight of bloud, thou receiuest that which hath the likenes and resemblance thereof. *Ambr. ibidem.*

Faith necessarie in the B. Sacrament.

23. 24. My bodie, My bloud.] *Whoſoeuer beleeueth it not to be true that is ſaid, he falleth from grace and ſaluation.* Epiph. in Ancorato. *Let vs euer giue credite to God, and neuer reſiſt him, though the thing that he ſaith, ſeeme neuer ſo abſurd in our imagination, or farre paſſe al our ſenſe and vnderſtanding. For his Wordes can not beguile vs, but our ſenſe may eaſely be deceiued. Seeing therfore that he ſaid, This is my body, let vs neuer doubt of the matter.* Chryſoſt ho. 83. in Mat. ſub finem.

Peter.

71. He began to curſe.] In this one Apostle, Peter, the first and cheefe in the order of Apostles, in whom the Church was figured, both sortes were to be signified, to wit, the strong and the weake, because, without both the Church is not. *Aug. Ser. 11 de verb. Do.* Againe, Our Sauiour would shew by the example of the cheefe Apostle, that no man ought to presume of himself, when neither S. Peter could auoid the danger of mutability. *Aug. tract. 66 in Euang. Io. Leo Ser. 9. de Paſſ. Do.*

CHAP. XV.

The cheefe of the Ievves accuſe him to Pilate the Gentil. 6 And (he ſeeking to deliuer him) they perſuade the common people (vvho hitherto vvere alvvaies ready to defend him) not only to preferre the murderer Barabbas, but alſo to crie Crucifige *(to the reprobation of the vvhole nation.) 16 After many illuſions, 20 he is crucified by the Gentils. 29 Vvhich the Ievves ſeing, do triumph as if they had vvon the victorie. 33 But euen then by many vvonderful vvorkes he declareth his might, 42 and finally is buried honorably.*

GOOD FRIDAY.

AND forthvvith in the morning the cheefe Priests vvith the auncients and the Scribes and the vvhole councel, consulting together, binding IESVS led and deliuered him to Pilate. † And Pilate asked him, Art thou the King of the Ievves? but he answering, said to him, Thou saiest. † And the cheefe Priests accused him in many things. † And Pilate againe asked him, saying, Answerest thou nothing? see in hovv many things they accuse thee. †But IESVS answered nothing more: so that Pilate marueled. 1 2 3 4 5

† And vpon the festiual day he vvas vvont to release vnto them one of the prisoners vvhomsoeuer they had demaunded. † And there vvas one called Barabbas, vvhich vvas put in prison vvith seditious persons, vvho in a sedition had committed murder. †And vvhen the multitude vvas come vp, they began 6 7 8

Mt. 27, 1 Lu. 23, 1. Io. 18, 28

began to require according as alvvaies he did vnto them.
9 † And Pilate anſvvered them, and ſaid, Vvil you that I releaſe
10 to you the King of the Ievves? † For he knevv that the cheefe
11 Prieſts for enuy had deliuered him. † But the "cheefe Prieſts
moued the people, that he ſhould releaſe Barabbas rather to
12 them. † And Pilate againe anſvvering, ſaid to them, Vvhat
13 vvil you then that I doe to the King of the Ievves? † But they
14 againe cried, Crucifie him. † And Pilate ſaid to them, Vvhy,
vvhat euil hath he done? But they cried the more, Crucifie
15 him. † And Pilate vvilling "to ſatisfie the people, releaſed to
them Barabbas, and deliuered IESVS, hauing vvhipped him,
for to be crucified.
Io.19,2. 16 † And *the ſouldiars led him into the court of the Palace,
17 and they call together the vvhole band: † and they clothe
him in purple, and platting a crovvne of thornes, they put
18 it vpon him. † And they began to ſalute him, Haile King of
19 the Ievves. † And they ſmote his head vvith a reede: and
they did ſpit on him. and bovving the knees, they adored
20 him. † And after they had mocked him, they ſtripped him of
the purple, and put on him his ovvne garments, and they leade
21 him forth to crucifie him. † And they forced a certaine man
that paſſed by, Simon a Cyrenêan comming from the coun-
trie, the father of Alexander and Rufus, to take vp his croſſe.
22 † And they bring him into the place Golgotha, vvhich being
23 interpreted is, *The place of Caluarie.* † And they gaue him to drinke
vvine mingled vvith myrrhe: and he tooke it not.
24 † And crucifying him, they deuided his garments, caſting
25 lottes vpon them, vvho ſhould take vvhich. † And it vvas
26 the third houre, and they crucified him. † And the title of his
27 cauſe vvas ſuperſcribed, KING OF THE IEWES. † And
vvith him they crucifie tvvo theeues: one on the right hand,
28 and an other on his left. † And the Scripture vvas fulfilled
Eſa.53, 12. 29 that ſaith, *And vvith the vvicked he vvas reputed.* † And they that
paſſed by, blaſphemed him, vvagging their heades, and ſaying,
Vah, `he that deſtroieth' the temple, and in three daies `buil-
`thou that deſtroieſt `buildeſt 30 deth' it: † :: ſaue thy ſelf, comming dovvne from the croſſe.
:: So Heretikes ſay of the B. Sacrament. If it be Chriſt, let him ſaue him ſelf from al iniuries.
31 † In like maner alſo the cheefe Prieſts mocking, ſaid vvith
the Scribes one to an other, He ſaued others, him ſelf he can
32 not ſaue. † Let Chriſt the king of Iſrael come dovvne novv
from the croſſe: that vve may ſee and beleeue. And they that
vvere crucified vvith him, railed at him.

† And vvhen it vvas the ſixt houre, there vvas made darke- 33
nes vpon the vvhole earth vntil the ninthe houre. † And 34
at the ninthe houre IESVS cried out vvith a mightie voice,
ſaying, *Eloi, Eloi, lamma-ſabachthani?* Which is being interpreted, *Pſ.21, 1.*
My God, my God, vvhy haſt thou forſaken me? † And certaine of the 35
ſtanders about hearing, ſaid, Behold, he calleth Elias. † And 36
one running and filling a ſpunge vvith vinegre, and putting it
about a reede, gaue him drinke, ſaying, Let be: let vs ſee if Elias
come to take him dovvne. † And IESVS putting forth a 37
mightie voice, gaue vp the ghoſt. † And the vele of the temple 38
vvas rent in tvvo, from the toppe to the bottome. † And the 39
Centurion that ſtoode ouer againſt him, ſeeing that ſo crying
he had giuen vp the ghoſt, ſaid, In deede this man vvas the
ſonne of God.

† And there vvere alſo vvomen looking on a farre of: 40
among vvhom vvas Marie Magdalene, and Marie the mother
of Iames the leſſe and of Ioſeph, and Salóme: † and vvhen he 41
vvas in Galilee, they folovved him, and miniſtred to him, and
many other vvomen that came vp together vvith him to
Hieruſalem. † And vvhen euening vvas come (becauſe it 42
vvas the Paraſceue, vvhich is the Sabboth-eue) † came Io- 43
ſeph of Arimathæa a noble Senatour, vvho him ſelf alſo vvas
expecting the kingdom of God: and he vvent in boldly to
Pilate, and aſked the body of IESVS. † But Pilate marueled 44
if he vvere novv dead. And ſending for the Centurion, aſked
him if he vvere novv dead. † And vvhen he vnderſtoode by 45
the Centurion, he gaue the body to Ioſeph. † And Ioſeph 46
bying ſindon, and taking him dovvne, vvrapped him in
the ſindon, and laid him in a monument, that vvas hevved
out of a rocke. And he rolled a ſtone to the doore of the
monument. † And Marie Magdalene and Marie of Ioſeph 47
beheld vvhere he vvas laid.

:: See (Mat. c. 27, 46) the blaſphemious expoſition of Caluin and his folovvers, and take heede thereof.

ANNOTATIONS
CHAP. XV.

The Prieſts of the old Teſtament.

11. *Theſe Prieſts.*] Heretikes abuſe the ignorant people with theſe naughtie Prieſts of the old Teſtament, to make that name odious, and to diſcredite the Prieſts of Chriſt in the new Teſtament. But for theſe Prieſts, thou maiſt not maruel that they are ſo buſy againſt Chriſt, * partly becauſe they were ſuch as were intruded by the ſecular power of the Roman Emperour, and from vere to vere by bribery and frendſhip, not by ſucceſſion according to the LAW of Moyſes: partly, becauſe the time was now come when the old Prieſthod of Aaron ſhould ceaſe, and the new begin according to the order of Melchiſedech: and for theſe cauſes God ſuffered their former priueleges of wiſedom and iudgemẽt and diſcretion to decay in theſe later vſurpers, and that according to the *Euſeb. Ec. Hiſt. li. 1 c. 6. ex Ioſepho.*

Ezech. 7, 26. Ie. 18, 18. Luc. 22. and 10. the Prophet ſaying, *The Law ſhal periſh from the Prieſt and counſel from the Ancients.* But the Prieſthod of the new Teſtament is to continew vnto the end of the world, and hath (as being the principal part of the Church) the aſſiſtãce of the Holy Ghoſt for euer promiſed, to teach it al truth: and for Peter the cheefe Prieſt thereof vnder Chriſt, our Sauiour praied, That his faith ſhould not faile: and to the reſt he ſaid, *He that heareth you, heareth me.*

The Prieſthod of the new Teſtament.

15. To ſatisfie the people.] Pilate ſhould haue ſuffered death, rather then by other mens prouocation or commaundement haue executed an innocent: as a Chriſtian iudge ſhould rather ſuffer al extremitie, then giue ſentence of death againſt a Catholike man for his faith.

Executig lawes againſt innocents.

16. Dying ſundon.] This dutie done to Chriſtes body after his departure, was exceding meritorious, and is therfore by holy Write ſo often commended for an example to faithful men, to vſe al honour and deuotion towards the bodies of Sainctes and holy perſons.

Religious duty towvard the bodies of Chriſt and his Sainctes.

CHAP. XVI.

The third day, to three vvomen at his Sepulcher, an Angel teſteth that he is riſen, and vvil (as he promiſed Mar. 14, 28.) ſhevv him ſelf in Galilee. 9 The ſame day he appeareth to Marie Magdalene, aftervvard to tvvo Diſciples: yet the Eleuen vvil not beleeue it, vntil to them alſo he appeareth. 15 To vvhom hauing giuen commiſſion into al nations, vvith power alſo of Miracles, he aſcendeth, and they plant his Church euery vvhere.

Mt.28,1 Lu.24,1 Io.20,1. 1 AND vvhen the Sabboth vvas paſt, Marie Magdalene and Marie of Iames, and Salôme bought ſpices, that comming they

The Goſpel vpõ Eaſter day.

EASTER DAY.

2 might anoint IESVS. † And very early the firſt of the Sabboths, they come to the monument: the ſunne being novv riſen.

3 †And they ſaid one to an other, Vvho ſhal roll vs backe the ſtone from the doore of the mo-

4 nument? †And looking, they ſavv the ſtone rolled backe.

5 for it vvas very great. † And entring into the monument, they ſavv a yong man ſitting on the right hand, couered vvith

6 a vvhite robe: and they vvere aſtonied. † Vvho ſaith to them, Be not diſmaied: you ſeeke IESVS of Nazareth, that vvas crucified: he is riſen, he is not here, behold the place vvhere they

7 laid him. † But goe, tel his Diſciples and :: Peter that he goeth *Mr. 14, 28.* before you into Galilee: there you ſhal ſee him, * as he told

:: Peter is named in ſpecial (as often elſ vvhere) for prerogatiue.

8 you. † But they going forth, fled from the monument. for trembling and feare had inuaded them: and they ſaid nothing to any body. for they vvere afraid.

Io. 20, 16. Luc.8,2. 9 † And he riſing early the firſt of the Sabboth, * appeared firſt to Marie Magdalene, * out of vvhom he had caſt ſeuen

10 deuils. † She vvent and told them that had been vvith him,

11 that vvere mourning and vveeping. † And they hearing that he vvas aliue and had been ſeen of her, did not beleeue.

Lu. 24, 13. 12 † And * after this he appeared in an other ſhape to tvvo

of them vvalking, as they vvere going into the countrie.
† and they going told the reſt: neither them did they beleeue. 13

The Goſpel vpō the Aſcenſion day.

† Laſt * he appeared to thoſe eleuen as they ſate at the 14 *Lu. 24, 36.*
table: and he exprobrated their incredulity and hardnes of *Io. 20, 19.*
hart, becauſe they did not beleeue them that had ſeen him riſen againe. † And he ſaid to them, * Going into the vvhole 15 *Mt. 28, 19.*
vvorld preach the Goſpel to al creatures. † He that "beleeueth and is baptized, ſhal be ſaued: but he that beleeueth 16
not, ſhal be condemned. † And them that beleeue "theſe 17
ſignes ſhal folow: In my name ſhal they caſt out deuils, They
ſhal ſpeake vvith nevv tonges, † Serpents ſhal they take 18
avvay, And if they drinke any deadly thing, it ſhal not hurt
them, They ſhal impoſe hands vpon the ſicke: and they ſhal
be vvhole.

The Aſcenſion.

† And ſo our Lord IESVS after he ſpake vnto them, * vvas 19 *Lu. 25, 51.*
aſſumpted into heauen, and ſate on the right hand of God.
† But they going forth preached euery vvhere: our Lord wor- 20
king vvithal, and confirming the vvord vvith ſignes that folovved. ℟

ANNOTATIONS
CHAP. XVI.

The vvomens deuotion tovvard Chriſts body novv dead.

1. *Bought ſpices.*] As ſhe did beſtow and conſume a coſtly ointment vpon his body being yet aliue (c. 14, 3,) Chriſt him ſelf defending and highly commending the fact againſt Iudas and other who accounted it to be ſuperfluous and better to be beſtowed otherwiſe: So not without great deuotion and merite, ſhe and theſe other women ſeeke to anoint his body dead (though Heretikes or other ſimple perſons may pretend ſuch things to be better beſtowed vpon the poore) and therfore, * ſhe firſt before al other, * and they next, ſaw him after his Reſurrection. *Mr. 16, 9.* *Mt. 28, 9.*

Chriſts body vnder diuers formes.

12. *In an other ſhape.*] Chriſt though he haue but one corporal ſhape, natural to his perſon, yet by his omnipotencie he may be in whatſoeuer forme, and appeare in the likeneſſe of any other man or creature, as he liſt. Therfore let no man thinke it ſtrange, that he may be vnder the forme of bread in the B. Sacrament.

Not onely faith.

16. *He that beleeueth.*] Note wel, that whereas this Euangeliſt mentioneth only faith and baptiſme, as though to beleeue and to be baptized were ynough, S. Matthew addeth theſe wordes alſo of our Sauiour, *teaching them to obſerue al things whatſoeuer I haue commaunded you*, Which con- *Mt. 28, 20.*
teineth al good workes and the whole iuſtice of a Chriſtian man.

The gift of miracles.

17. *Theſe ſignes ſhal folow.*] It is not meant, that al Chriſtians or true beleeuers ſhould doe miracles: but that ſome for the proofe of the faith of al, ſhould haue that gift. The Which is the grace or gift of the whole Church, executed by certaine for the edification and profite of the whole.

THE

THE ARGVMENT OF S. LVKES GOSPEL.

S. *Lukes Goſpel may be diuided into fiue partes.*

The firſt part is, of the Infancie both of the precurſor, and of Chriſt himſelfe: chap. 1 and 2.

The ſecond, of the Preparation that vvas made to the manifeſtation of Chriſt: chap. 3 and a piece of the 4.

The third, of Chriſtes manifeſting himſelfe, by preaching and miracles ſpecially in Galilee: the other piece of the 4 chap. vnto the middes of the 17.

The fourth of his comming into Iurie tovvards his Paſſion: the other piece of the 17 chap. vnto the middes of the 19.

The fifth, of the Holy vveeke of his Paſſion in Hieruſalem: the other part of the 19 chap. vnto the end of the booke.

S. *Luke vvas* ſectator (*ſaith S. Hierome*) that is, a diſciple of the Apoſtle Paul, and a companion of his peregrination. *And the ſame vve ſee in the Actes of the Apoſtles: Vvhere, from the 16 chap. S. Luke putteth him ſelfe in the traine of S. Paul, vvriting thus in the ſtorie.* Forthwith we ſought to goe into Macedonia. *and in like maner, in the firſt perſon, commonly through the reſt of that booke. Of him and his Goſpel, S. Hierom vnderſtandeth thus ſaying of S. Paul:* Vve haue ſent with him the brother, vvhoſe praiſe is in the Goſpel through al Churches. *where alſo he addeth:* Some ſuppoſe, ſo often as Paul in his Epiſtles ſaith, *According to my Goſpel*, that he meaneth of Lukes booke. *And againe:* Luke learned the Goſpel not onely of the Apoſtle Paul, who had not been with our Lord in fleſh, but of the other Apoſtles: which him ſelfe alſo in the beginning of his booke declareth, ſaying, As they deliuered to vs who them ſelues from the beginning ſaw, and were miniſters of the word. *It followeth in S. Hierome:* Therfore he wrote the Goſpel, as he had heard. but the Actes of the Apoſtles he compiled as he had ſeen. *S. Paul vvriteth of him by name to the Coloſsians:* Luke the Phyſicion ſaluteth you. *and to Timothee:* Luke alone is with me. *Finally of his end thus doth S. Hierome vvrite:* He liued foureſcore and foure yeres, hauing no wife. He is buried at Conſtantinople: to vvhich citie his bones vvith the Relikes of Andrew the Apoſtle were tranſlated out of Achaia the twentith yere of `Conſtantinus. *And of the ſame Tranſlation alſo in another place againſt Vigilantius the Heretike:* It grieueth him that the Relikes of the Martyrs are couered with pretious couerings, and that they are not either tied in cloutes or throwen to the dunghil. why, are we then *ſacrilegious, when we enter the Churches of the Apoſtles? Was `Conſtantinus' the Emperour ſacrilegious, who tranſlated to Conſtantinople the holy Relikes of Andrew, Luke, and Timothee: at which the Diuels rore, and the inhabiters of Vigilantius confeſſe that they feele their preſence?

His ſacred body is novv at Padua in Italie, Vvither it vvas againe tranſlated from Conſtantinople.

Hier. in Catalogo.

2. Cor. 8, 8.

Luk. 1, 2.

Col. 4, 14. 2. Tim. 4, 11.

Hiero. in Catalogo.

`Conſtantius.

Hier. con. Vigil. 2.

`Conſtantius

The Heretike ſo counted the Catholikes for their honouring of Sainctes and Relikes.

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO LVKE.

CHAP. I.

The Annunciation and Conception, firſt of the Precurſor: 26 and ſixe moneths after, of Chriſt alſo him ſelf. 39 The Viſitation of our Ladie, vvhere both the mothers do Prophecie. 57 The Natiuitie and Circumciſion of the Precurſor, vvhere his father doth prophecie. 80 The Precurſor is from a childe an Eremite.

THE FIRST part: of the Infacie both of the Precurſor, and of CHRIST him ſelf.

BECAVSE many haue gone about 1
to compile a narration of the things
that haue been accompliſhed among
vs: † according as they haue deliuered 2
vnto vs, vvho from the beginning
them ſelues ſavv and vvere miniſters
of the vvord: † it ſeemed good alſo 3
vnto me " hauing diligently atteined
to al things from the beginning, to
vvrite to thee in order, good * Theophilus, † that thou maiſt 4 *Act. 1, 1.*
knovv the veritie of thoſe vvordes vvhereof thou haſt been
inſtructed.

The Goſpel vpō the eue of S. Iohn Baptiſt.

† There vvas in the daies of Herod the king of Ievvrie, a 5 *1 Par. 24, 10.*
certaine Prieſt named Zacharie, of the * courſe of Abia: and his
vvife of the daughters of Aaron, and her name Elizabeth.
† And they vvere both " iuſt before God, vvalking " in al the 6
commaundements " and iuſtifications of our Lord vvithout
blame, † and they had no ſonne: for that Elizabeth vvas bar- 7
ren, and both vvere vvel ſtriken in their daies. † And it came 8
to paſſe: vvhen he executed the prieſtly function in the or-
der of his courſe before God, † according to the cuſtome of 9
the Prieſtly function, he vvent forth by lot * to offer in- *Exo. 3, 17. Leu. 16, 16.*
cenſe, entring into the temple of our Lord: † and * al the 10
multitude of the people vvas :: praying vvithout at the houre
of the incenſe. † And there appeared to him an Angel of our 11
Lord,

:: We ſee here that the Prieſt did his dutie vvithin, the people in the meane time

Lord, ſtanding on the right hand of the altar of incenſe.
12 † And Zacharie vvas troubled, ſeeing him: and feare fel vpon
13 him. † But the Angel ſaid to him, Feare not Zacharie, for thy praier is heard: and thy vvife Elizabeth ſhal beare thee a
14 ſonne, and thou ſhalt cal his name Iohn: † and thou ſhalt haue " ioy and exultation, and many ſhal reioyce in his nati-
15 uitie. † for he ſhal be great before our Lord: :: and vvine and ſicer he ſhal not drinke: and he ſhal be repleniſhed vvith
16 the Holy Ghoſt euen from his mothers vvombe. † and he
Mal. 4, 6. ſhal * conuert many of the children of Iſrael to the Lord their
Mt. 11, 14. 17 God. † and he ſhal goe before him * in the ſpirit and vertue of Elias: that he may conuert the hartes of the fathers vnto the children, and the incredulous to the vviſedom of the iuſt,
18 to prepare vnto the Lord a perfect people. ¶ † And Zacharie ſaid to the Angel, Vvhereby ſhal I knovv this? for I am old:
19 and my vvife is vvel ſtriken in her daies. † And the Angel anſvvering ſaid to him, I am Gabriel that aſſiſt before God: and am ſent to ſpeake to thee, and to euangelize theſe things
20 to thee. † And behold, :: thou ſhalt be dumme, and ſhalt not be able to ſpeake vntil the day vvherein theſe things ſhal be done: for-becauſe thou haſt not beleeued my vvor-
21 des, vvhich ſhal be fulfilled in their time. † And the people vvas expecting Zacharie: and they marueled that he made
22 tariance in the temple. † And comming forth he could not ſpeake to them, and they knevv that he had ſeen a viſion in the temple. And he made ſignes to them, and remained
23 dumme. † And it came to paſſe, after the daies of his office
24 vvere expired, " he departed into his houſe. † And after theſe daies Elizabeth his vvife conceiued: and hid her ſelf fiue mo-
25 neths, ſaying, † For thus hath our Lord done to me in the daies vvherein he had reſpect to take avvay my reproche among men.
26 † [b] And in the ſixt moneth, the Angel Gabriel vvas ſent of
Mt. 1, 18 27 God into a citie of Galilee, called Nazareth, † * to a virgin deſpouſed to a man vvhoſe name vvas Ioſeph, of the houſe of
28 Dauid: and the virgins name vvas MARIE. † And the Angel being entred in, ſaid vnto her, " HAILE " *ful of grace, our Lord*
29 *is vvith thee: bleſſed art thou among vvomen.* † Vvho hauing heard, vvas troubled at his saying, and thought vvhat maner of ſalutation this ſhould be.
Eſa. 7, 14. 30 † And the Angel ſaid to her, Feare not
31 MARIE, for thou haſt found grace vvith God. † * Behold thou

praying vvithout: and that the Prieſts ſunctions did profite thé, though they neither heard nor ſaw his doings.

:: This abſtinence foretold and preſcribed by the Angel, ſhevveth that it is a worthy thing, and an acte of religion in S. Iohn, as it was in the Nazarites.

:: Zacharie puniſhed for doubting of the Angels word.

[b] The Goſpel vpō the Annunciation of our Lady, *March 25.* And on the Wenesday of Imber Weeke in Aduēt. And for a Votiue Maſſe of our Lady in Aduent.

The beginning of the AVE MARIE. See the reſt v. 42.

thou ſhalt conceiue in thy vvombe, and ſhalt beare a ſonne: and thou ſhalt call his name IESVS. † he ſhal be great, and 32
ſhal be called the ſonne of the moſt High, and our Lord God ſhal giue him the ſeate of Dauid his father: † * and he ſhal 33 *Dan. 7, 14, 27.*
reigne in the houſe of Iacob for euer, and of his kingdom
:: She doubted not of the thing as Zacharie, but enquired of the meanes. there ſhal be no end. † And MARIE ſaid to the Angel, :: 34
Hovv ſhal this be done? " becauſe I knovv not man? † And 35
the Angel anſvvering, ſaid to her, The Holy Ghoſt ſhal come vpon thee, and the povver of the moſt High ſhal ouerſhadovv thee. And therfore alſo that vvhich of thee ſhal be borne Holy, ſhal be called the ſonne of God. † And behold 36
:: At this very moment when the B. Virgin gaue conſent, ſhe conceiued him perfect God and perfect man. " Eliſabeth thy coſin, ſhe alſo hath conceiued a ſonne in her old age: and this moneth, is the ſixt to her that is called barren: † becauſe there ſhal not be impoſſible vvith God any 37
vvord. † And MARIE ſaid, :: BEHOLD *the handmaid of our Lord,* 38
be it done to me according to thy vvord. ¶ And the Angel departed from her.

The Goſpel vpō the Viſitatiō of our Lady, Iul. 2. And vpon the Imber friday in Aduent. †And MARIE riſing vp in thoſe daies, vvent vnto the hil 39
countrie vvith ſpeede, into a citie of Iuda. † and ſhe entred 40
into the houſe of Zacharie, and ſaluted Eliſabeth. † And it 41
::Iohn the Baptiſt being yet in his mothers Vvombe, reioyced and acknowledged the preſence of Chriſt and his mother. came to paſſe: as Eliſabeth heard the ſalutation of MARIE, the :: infant did leape in her vvombe. and Eliſabeth vvas repleniſhed vvith the Holy Ghoſt: † and ſhe cried out vvith a 42
loude voice, and ſaid, " BLESSED *art thou among vvomen, and bleſſed is the fruite of thy vvombe.* † And vvhence is this to me, that the " mo- 43
ther of my Lord doth come to me? † For behold as the voice 44
of thy ſalutation ſounded in mine eares, the infant in my vvombe did leape for ioy. † And bleſſed is ſhe that beleeued, 45
becauſe thoſe things ſhal be accompliſhed that vvere ſpokē to her by our Lord. † And MARIE ſaid, 46

MAGNIFICAT at Euenſong.

MY SOVLE doth magnifie our Lord.
† *And my ſpirit hath reioyced in God my Sauiour.* ¶ 47
† *Becauſe he hath regarded the humilitie of his handmaid: for behold from* 48
:: Haue the Proteſtants had alwaies generations to fulfil this prophecie? or do they call her bleſſed, that derogate what they can from her graces, bleſſings, and al her honour? *hence forth* :: *al generations* " *ſhal call me bleſſed.*
† *Becauſe he that is mightie hath done great things to me, and holy is his name.* 49
† *And his mercie from generation vnto generations, to them that feare him.* 50
† *He hath ſhevved might in his arme: he hath diſperſed the proude in the con-* 51
ceit of their hart.
† *He hath depoſed the mightie from their ſeate, and hath exalted the humble.* 52
† *The hungrie he hath filled vvith good things: and the riche he hath ſent* 53
avvay emptie.
† *He hath receiued Iſrael his childe, being mindeful of his mercie,* 54
† *As he ſpake to our fathers, to Abraham and his ſeede for euer.* 55

† And

56 †And MARIE taried vvith her about three moneths:
and ſhe returned into her houſe.
57 † And Eliſabeths ful time vvas come to be deliuered: and
58 ſhe bare a ſonne. † And her neighbours and kinſfolke heard
that our Lord did magnifie his mercie vvith her, and they did
59 congratulate her. † And it came to paſſe: on the eight day
they came to circunciſe the childe, and they called him by
60 his fathers name, Zacharie. † And his mother anſvvering,
61 ſaid, Not ſo, but he ſhal be called Iohn. † And they ſaid to
her, That there is none in thy kinred that is called by this
62 name. † And they made ſignes to his father, vvhat he vvould
63 haue him called. † And demaunding a vvriting table, he
Lu.1,13. vvrote, ſaying, "* Iohn is his name. And they al marueled.
64 † And forthvvith his mouth vvas opened, and his tonge, and
65 he ſpake bleſſing God. † And feare came vpon al their neigh-
bours: and al theſe things vvere bruited ouer al the hil-coun-
66 trie of Ievvrie: † and all that had heard, laid them vp in their
hart, ſaying, What an one, trovv ye, ſhal this childe be? For the
67 hand of our Lord vvas vvith him. † And Zacharie his father
vvas repleniſhed vvith the Holy Ghoſt: and he prophecied,
ſaying,

The Goſpel vpō the Natiuitie of S. Iohn Baptiſt Iun. 24. called Midſōmer day.

BENEDICTVS at Lavdes.

68 †BLESSED BE OVR LORD *God of Iſrael: becauſe he hath viſited and vvrought the redemption of his people:* ⊣
69 † *And hath erected the horne of ſaluation to vs, in the houſe of Dauid his ſeruant.*
70 † *As he ſpake by the mouth of his holy Prophets, that are from the beginning.*
71 † *Saluation from our enemies, and from the hand of al that hate vs:*
72 † *To vvorke mercie vvith our fathers: and to remember his holy teſtament,*
Gen. 22, 6. 73 † * *The othe vvhich he ſvvare to Abraham our father,* † *that he vvould giue*
74 *to vs,*
That vvithout feare being deliuered from the hand of our enemies, vve may ſerue him.
75 † *In holines and* " *iuſtice before him, al our daies.*
76 † *And thou childe, ſhalt be called the Prophet of the Higheſt: for* * *thou ſhalt*
Mal. 3,1. *goe before the face of our Lord to prepare his vvaies.*
77 † *To giue knovvledge of ſaluation to his people, vnto remiſſion of their ſinnes,*
78 † *Through the bovvels of the mercie of our God, in vvhich* " *the* *Orient, from*
Zac. 3,9. 6, 12. *on high, hath viſited vs,*
79 † *To illuminate them that ſit in darknes, and in the ſhadovv of death: to di-*
Mal. 4, 2. *rect our feete into the vvay of peace.*
80 † And the childe grevv, and vvas ſtrengthened in ſpirit, and
vvas :: in the deſerts vntil the day of his manifeſtatiō to Iſrael.

::Marke that he was a voluntarie Eremite, and choſe to be ſolitarie from a childe, til he was to preach to the people. in ſo much that antiquitie counted him the firſt Eremite. *Hiero. in vit. Pauli.*

ANNOTATIONS
CHAP. I.

Sacred Writers and holy Coūcels.

1. Hauing diligently attained.] Hereby vve see that, though the Holy Ghost ruled the penne of holy vvriters that they might not erre, yet did they vse humane meanes to search out and find the truth of the things they wrote of. Euen so doe Councels, and the President of them, Gods vicar, discusse and examine al causes by humane meanes, the assistance of the Holy Ghost concurring and directing them into al truth, according to Christes promise *Io. 16, 13:* as in the very first Councel of the Apostles them selues at Hierusalem is manifest *Act. 15, 7* and *28.* Againe here vve haue a familiar preface of the Author as to his frende, or to euery godly Reader (signified by Theophilus) cōcerning the cause and purpose and maner of his vvriting, and yet the very same is confessed Scripture, vvith the vvhole booke folovving. Maruel not then if the Author of the second booke of the Machabees * vse the like humane speaches both at the beginning and in the later end, neither do thou therfore reiect the booke for no Scripture, as our Heretikes doe: or not thinke him a sacred vvriter.

The second booke of the Machabees.

2 *Mach. 2, & 15.*

True iustification by obseruing the commaundements.

6. Iust before God.] Against the Heretikes of this time, here it is euident that holy men be iust, not only by the estimation of men, but in deede and before God.

6. In al the commaundements.] Three things to be noted directly against the Heretikes of our time. first, that good men doe keepe al Gods commaundements: which (they say) are impossible to be kept. Againe, that men be iustified not by only imputation of Christes iustice, nor by faith alone, but by walking in the commaundements. Againe, that the keeping and doing of the commaundements is properly our iustification.

Corrupt translation of Heretikes.

δικαιώματα.

6. Iustifications.] This word is so vsual in the Scriptures (namely in the *Psal. 118*) to signifie the commaundements of God, because the keeping of them is iustification, and the Greeke is alwaies so fully correspōdent to the same, that the Heretikes in this place (otherwise pretending to esteeme much of the Greeke) blush not to say, that they auoid this word of purpose against the iustification of the Papists. And therfore one vseth Tullies word forsooth, in Latin *constituta*: and his schollers in their English Bibles say, *Ordinances.*

Beza *in Annot. no. Test. 1556.*

10. Ioy and exultation.) This was fulfilled, not only when he was borne, but now also through the whole Church for euer, in ioyful celebrating of his Natiuitie.

21. He departed.) In the old Law (saith S. Hierom) they that offered hostes for the people, were not only not in their houses, but were purified for the time, being separated from their wiues, and they dranke neither wine nor any strong drinke, which are wont to prouoke concupiscence. Much more the Priests of the new Law that must alwaies offer sacrifices, must alwaies be free from matrimonie. *Li. 1 c. 19. adu. Iouin.* and *ep. 50 c. 3.* See S. Ambrose *in 1 Tim. 3.* And therfore if there were any religion in Caluins Communion, they would at the least giue as much reuerence in this point, as they in the old Law did to their sacrifices, and to the loaues of proposition. *1 Reg. 21.*

The continēcie of priests.

Often saying of the AVE MARIE.

28. Haile ful of grace.) Holy Church and al true Christian men doe much and often vse these wordes brought from heauen by the Archangel, as wel to the honour of Christ and our B. Ladie, as also for that they were the wordes of the first glad tidings of Chtists Incarnation and our Saluation by the same, and be the very abridgement and summe of the whole Gospel. In so much that the Greeke Church vsed it daily in the Masse.

Liturg. S. Iacobi & Chrys.

Corrupt translation of Heretikes.

κεχαριτωμένη.

ἐχαρίτωσι.

28. Ful of grace.) Note the excellent prerogatiues of our B. Lady, and abhorre those Heretikes which make her no better then other vulgar women, and therfore to take from her fulnes of grace, they say here, *Haile freely beloued*, contrarie to al significations of the Greeke word, which is at the lest, *endued with grace*, as S. Paul vseth it Ephes. 1. by S. Chrysostoms interpretation: or rather, *ful of grace*, as both * Greeke and Latin fathers haue alwaies here vnderstood it, and the Latines also read it, namely S. Ambrose thus, *Wel is she only called ful of grace, who only obteined the grace, which no other vvoman deserued, to be replenished with the author of grace.* And if they did as wel know the nature of these kind of Greeke wordes, as they would seeme very skilful, they might easily obserue that they signifie fulnes, as when them selues translate the like Word (*Luc. 10, 20*) ful of sores. Beza, *vlcerosus.*

S. Athan. de S. Deip. S. Ephrem in orat. de laud. B. virg. Ambro. in 1 Luc. li. 2. Herr. ep. 140 in exp. Psal. 44.

ἠλκωμένος.

Our B. Lady vowed virginitie.

34. I know not man.) These wordes declare (saith S. Augustine) that she had now vowed virginitie to God. For otherwise neither would she say, *How shal this be done?* nor haue added, *because I know not man.* Yea if she had said only the first wordes, *How shal this be done?* it is euident that she would not haue asked such a question, hovv a vvoman should beare a sonne promised her, if she had married meaning to haue carnal copulation. *c. 6 de virgin.* As if he should say, If she might haue knovven a man and so haue had a childe, she vvould neuer haue asked, How shal this be done? but because that ordinarie way vvas excluded by her vow of virginitie, therfore she asketh, How? And in asking, How? she plainly declareth that she might not haue a childe by knowing man, because of her vow. See S. Grego. Nyssene *de sancta Christi Natiuitate.*

36. Elisabeth

36. *Elisabeth thy Cosin.*) By this that Elisabeth and our Lady were cosins, the one of the tribe of Leui, the other of Iuda, is gathered that Christ came of both tribes, Iuda and Leui, of the kings and the priests: him self both a king and a priest, and the Anointed (to wit) by grace spiritually, as they were with oile materially and corporally. *August. 2 de Consens. Euang. c. 1.*

Christ came of both tribes, Iuda and Leui.

42. *Blessed art thou.*) At the very hearing of our Ladies voice, the infant and she were replenished with the Holy Ghost, and she sang praises not only to Christ, but for his sake to our B. Lady, calling her blessed and her fruite blessed, as the Church doeth also by her wordes and example in the AVE MARIE.

The blessed virgin MARIE.

43. *Mother of my Lord.*) Elizabeth being an exceeding iust and blessed woman, yet the worthines of Gods mother doth so far excel her and al other women, as the great light the litle starres. *Hiero. Praef. in Sophon.*

Her excellécie.

48. *Shal call me blessed.*) This Prophecie is fulfilled, when the Church keepeth her Festival daies, and when the faithful in al generations say the AVE MARIE, and other holy Antems of our Lady. And therfore the Caluinistes are not among those generations which call our Lady blessed.

Her honour in al the world.

63. *Iohn is his name.*) Wee see that names are of signification and importance, God him self changing or giuing names in both Testaments: as, Abraham, Israel, Peter, and the principal of al others, IESVS: and here IOHN, which signifieth, Gods grace or mercie, or, God will haue mercie. For he was the Precursor and Prophet of the mercie and grace that ensued by CHRIST IESVS. Note also that as then in Circuncision, so now in Baptisme (which answereth therevnto) names are giuen. And as we see here and in al the old Testament, great respect was had of names: so we must beware of strange, profane, and secular names (now a daies to common) and rather according to the * Catechisme of the holy Councel of Trent, take names of Saincts and holy men, that may put vs in minde of their vertues.

Mysterie and signification in names.

What names to be giué in Baptisme.

* *c. de bapt. in fine.*

75. *Iustice before him.*) Here also we see that we may haue true iustice, not only in the sight of men, or by the imputation of God, but in dede before him and in his sight: and that the comming of Christ was to giue men such iustice.

True iustice, not imputatiue.

78. *The orient.*) Maruel not if Heretikes controule the old authentical translation, as though it differed frō the greeke: whereas here they make much a doe to cōtroule not only al the greeke interpreters of the old testament, but also S. Luke him self, for the word ἀνατολὴ, as differing from the Hebrew.

The Heretikes controule both Greeke and Latin text.

Beza.

CHAP. II.

The Natiuitie of Christ, 1 and manifestation thereof to the Shepheards by an Angel, and by them to others. 21 His Circumcision. 22 His Presentation, together with Simeons (as also Annes) attestation and prophesying of his Passion, of the Iewes reprobation, and of the Gentils illumination. 41 His annual ascending to Hierusalem with his parents, to whom he was subiect, and his fulnes of wisedom shewed among the Doctors at twelue yeres of his age.

1 AND it came to passe, in those daies there came forth an edict from Cæsar Augustus, that the whole world should be enrolled.

The Gospel at the first Masse vpon christmas day.

2 † This first enrolling was made by the Pre-

3 sident of Syria Cyrinus. † And al went to be enrolled, euery one into his owne citie.

In the yere, frō the creation of the world 5199: frō Noës floud, 2957: from the Natiuitie of Abraham, 2015: from Moyses and the cōming forth of the people of Israel out of Ægypt, 1510: frō Dauid

4 † And Ioseph also went vp from Galilee out of the citie of Nazareth into Iewrie, to the citie of Dauid that is called Beth-lehem: for-because he was of the house and familie of

5 Dauid, † to be enrolled with MARIE his espoused wife

6 that was with childe. † And it came to passe, when they were there, her daies were fully come that she should be

7 deliuered. † And she brought forth her first begotten sonne,

and ſwadled him in clothes, and laid him downe in a manger: becauſe there was not place for them in the inne.

† And there were in the ſame countrie ſhepheards watching, and keeping the night watches ouer their flocke. † And behold, an Angel of our Lord ſtood beſide them, and the brightnes of God did ſhine round about them, and they feared with a great feare. † And the Angel ſaid to them, Feare not: for behold I euangelize to you great ioy, that ſhal be to al the people: † becauſe this day is borne to you a SAVIOVR which is Chriſt our Lord, in the citie of Dauid. † And this ſhal be a ſigne to you, You ſhal finde the infant ſwadled in clothes: and laid in a manger. † And ſodenly there was with the Angel a multitude of the heauenly armie, praiſing God, and ſaying, † *Glorie in the higheſt to God: and in earth peace to men of good will.* ℣ † [b] And it came to paſſe: after the Angels departed from them into heauen, the ſhepheards ſpake one to an other: Let vs goe ouer to Bethlehem, and let vs ſee this word that is done, which our Lord hath ſhewed to vs. † And they came with ſpeede: and they found MARIE and Ioſeph, and the infant laid in the manger. † And ſeeing it, they vnderſtood of the word that had been ſpoken to them concerning this childe. † And al that heard, did maruel: and concerning thoſe things that were reported to them by the ſhepheards. † But MARIE [a] kept al theſe wordes, conferring them in her hart. † And the ſhepheards returned, glorifying and praiſing God in al things that they had heard, and ſeen, as it was ſaid to them. ℣

† [c] And * after eight daies were expired, that the childe ſhould be circunciſed: his name was called IESVS, which was * called by the Angel, before that he was conceiued in the wombe. ℣

† [d] And after the daies were fully ended of her purification * according to the law of Moyſes, they caried him into Hieruſalem, to preſent him to our Lord († as it is written in the lavv of our Lord, *That euery male opening the matrice, ſhal be called holy to the Lord.*) † and to giue a ſacrifice * according as it is written in the lavv of our Lord, a paire of turtles, or two yong pigeons. † And behold, there was a man in Hieruſalem, named Simeon, and this man was iuſt and religious, expecting the conſolation of Iſrael: and the Holy Ghoſt was in him. † And he had receiued an anſwer of the Holy Ghoſt, that he ſhould

8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26

GLORIA IN EXCELSIS at Maſſe.

Gen. 17, 11. *Lu.* 1 31.

Leu. 12, 6. *Exo.* 13, 2

Nu. 8, 16 *Leu.* 12, 8.

anointed king, 1032: from the firſt Olympias, 800: from the building of Rome, 752: hebdomada 63, according to the prophecie of Daniel (c. 9), that is, in the yere 440 or thereabout: in the ſixt age of the world, when there was vniuerſal peace in al the world: the eternal God and ſonne of the eternal Father, meaning to conſecrate and ſactifie the world with his moſt bleſſed cõming, being cõceiued of the Holy Ghoſt, nine moneths after his conception, IESVS CHRIST the ſonne of God is borne in Bethlehem of Iuda, in the yere of Cæſar Auguſtus 42. *Vſuard. in martyrol. Decẽb. 25. according to the cõmon ancient ſupputation.*

b The Goſpel at the ſecõd maſſe vpõ Chriſtmas day. And for a Votiue of our Lady ſtõ chriſtmas to Candlemas.

c The Goſpel vpon the Circunciſiõ of our Lord Ian. 1.

d The Goſpel vpon the Purification of our Lady or Candlemas day.

ſhould not ſee death vnles he ſavv firſt the ::CHRIST of our :: See Ioh. 1, 29 and 41.
27 Lord. † And he came in ſpirit into the temple. And vvhen
his parents brought in the childe IESVS, to doe according to
28 the cuſtome of the Lavv for him: † he alſo tooke him into
his armes, and bleſſed God, and ſaid,

29 †NOW THOV *doeſt dimiſſe thy ſeruant O Lord, according to thy vvord* NVNC DIMITTIS
in peace. at Complin.

30 †*Becauſe mine eies haue ſeen, thy* SALVATION,

31 †*Vvhich thou haſt prepared before the face of al peoples:*

32 †*A light to the reuelation of the Gentils, and the glorie of thy people*
Iſrael. ¶

33 † And his father and mother vvere marueling vpon thoſe
34 things vvhich vvere ſpoken concerning him. † And Simeon
bleſſed them, and ſaid to MARIE his mother, Behold this is
ſet "vnto the ruine, and vnto the reſurrection of many in
35 Iſrael, and for a ſigne vvhich ſhal be contradicted, † and
:: thine ovvne ſoule ſhal a ſvvord pearce, that out of many :: Simeon prophecied not only of Chriſt but of our B. Lady, of al her ſorowes: wherein ſhe was alwaies partaker with our Sauiour, from his flight into Ægypt euen to his death.
36 hartes cogitations may be reuealed. † And there vvas Anne
a prophetiſſe, the daughter of Phanuel, of the tribe of Aſer:
ſhe vvas farre ſtriken in daies, and had liued vvith her huſ-
37 band ſeuen yeres from her virginitie. † And ſhe vvas "a
vvidovv vntil eightie and foure yeres: vvho departed not
from the temple, "by faſtings and praiers :: ſeruing night and
:: λατρευουσα
38 day. † And ſhe at the ſame houre ſodenly comming in, con-
feſſed to our Lord: and ſpake of him to al that expected the
39 redemption of Iſrael. † And after they had vvholy done al
things according to the lavv of our Lord, they returned into
Galilee, into their citie Nazareth.

`ſtrong in ſpirit:
40 † And the childe grevv, and vvaxed `ſtrong': ful of vviſe-
41 dom, and the grace of God vvas in him. † And his parents
vvent euery yere vnto Hieruſalem, * at the ſolemne day of
Exo. 23, 15. 34, 17. Deu. 16, 1.
42 Paſche. † And vvhen he vvas tvvelue yeres old, they going The goſpel vpō the firſt Sunday after the Epiphanie.
vp into Hieruſalem according to the cuſtome of the feſtiual
43 day, † and hauing ended the daies, vvhen they returned, the
childe IESVS remained in Hieruſalem: and his parents knew
44 it not. † And thinking that he vvas in the companie, they
came a daies iourney, and ſought him among their kinſfolke
45 and acquaintance. † And not finding him, they returned into
46 Hieruſalem, ſeeking him. † And it came to paſſe, after three
daies they found him in the temple ſitting in the middes of
47 the Doctors, hearing them, and aſking them. † And al vvere
aſtonied that heard him, vpon his vviſedom and anſvvers.

† And ſeeing him, they vvondered. And his mother ſaid to him, Sonne, vvhy haſt thou ſo done to vs? behold thy father and I ſorovving did ſeeke thee. † And he ſaid to them, Vvhat is it that you ſought me? did you not knovv, that I muſt be about thoſe things, vvhich are my fathers? † And they vnderſtood not the vvord that he ſpake vnto them. † And he vvent dovvne vvith them, and came to Nazareth: and vvas "ſubiect to them. And his mother kept al theſe vvordes in her hart. † And IESVS proceeded in vviſedom and age, and grace vvith God and men. ℣

48 49 50 51 52

ANNOTATIONS
CHAP. II.

Free vvil.

10. Men of good Wil.] The birth of Chriſt giueth not peace of minde or ſaluation but to ſuch as be of good will, becauſe he worketh not our good againſt our willes, but our willes concurring. *Aug. quaſt. ad Simplic. li. 1. q. 2. to. 4.*

Our B. Lady ful of deepe contemplations.

19. Kept al.] Our Lady though litle be ſpoken of her concerning ſuch matters in the Scriptures, becauſe ſhe was a woman, and not admitted to teach or diſpute in publike of high myſteries: yet ſhe knew al theſe myſteries, and wiſely noted and contemplated of al thoſe things that were done and ſaid about Chriſt, from the firſt houre of his Conception til the end of his life and his Aſcenſion.

Mens ruine and damnation is of them ſelues.

34. To the ruine.) Therfore to the ruine of ſome, becauſe they would not beleeue in him, and ſo vvere the cauſe of their owne ruine, as he is els where called, *A ſtumbling ſtone*, becauſe many would ſtumble at him and ſo fall by their owne fault. other ſome he raiſed by his grace from ſinne to iuſtice, and ſo he was the reſurrection of many. The Apoſtle vſeth the like ſpeache, ſaying: *We are to ſome the odour of life, vnto life: to others, the odour of death, vnto death.* Not that their preaching was to cauſe death, but becauſe they that would not beleeue their preaching, wilfully incurred deadly ſinne and damnation. 1 Pet. 2, 8. 2 Cor. 2, 16

Holy vvidowhod.

38. A vvidow.) Marke that Widowhod is here mentioned to the commendation thereof euen in the old Teſtament alſo, and the fruite and as it were the profeſſion thereof is here commended, to vvitte, faſting, praying, being continually in the Temple. euen as S. Paul more at large for the ſtate of the new Teſtament ſpeaketh of widowhod and virginitie, as being profeſſions more apt and commodious for the ſeruice of God. 1 Cor. 7.

Faſting an act of religion.

37. By faſtings and praiers ſeruing.) Seruing, in the Greeke is λατρεύουσα, that is, doing diuine worſhip vnto God, as by praier, ſo alſo by faſting. ſo that faſting is λατρεία, that is, an act of religion whereby we doe worſhip God, as we doe by praier, and not vſed only to ſubdew our fleſh, much leſſe (as Heretikes would haue it) as a matter of policie.

Dutiful obedience to parents.

51. Subiect to them.) Al children may learne hereby, that great ought to be their ſubiection and obedience to their Parents, when Chriſt him ſelf, being God, would be ſubiect to his parents being but his creatures.

CHAP. III.

THE SECOND part: The preparation that vvas made to the manifeſtation of CHRIST.

Iohn, to prepare al to Chriſt (as Eſay had prophecied of him) baptizeth them to penaunce, 7 inſinuating their reprobation, and the Gentils vocation, 10 teaching alſo and exhorting ech ſort to doe their dutie. 15 That him ſelf is not Chriſt, he ſheweth by the difference of their two baptiſmes: 17 and ſaith that Chriſt vvil alſo iudge his baptized. 19 Iohns impriſonment. 21 Chriſt being him ſelf alſo baptized of Iohn, hath teſtimonie from heauen, 23 as he vvhoſe generation reacheth vp againe to God.

And

The Goſpel vpō Imber Saturday in Aduent. And on the 4 Sunday in Aduent.

1 AND in the fiftenth yere of the empire of Tiberius Cæſar, Pontius Pilate being Gouernour of Ievvrie, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Iturea and the countrie Trachonitis, and Lyſanias Te-
2 trarch of Abilina, † vnder the high Prieſts Annas and Caiphas: the vvord of our Lord vvas made vpon Iohn the ſonne
3 of Zacharie, in the deſert. †And * he came into al the countrie of Iordan, preaching the baptiſme of :: penance vnto remiſſion of ſinnes: as it is vvritten in the booke of the ſayings of
4 Eſay the Prophet: † *A voice of one crying in the deſert: prepare the vvay*
5 *of our Lord, make ſtraight his pathes. †Euery valley ſhal be filled: and euery mountaine and hil ſhal be made lovv, and crooked things ſhal become ſtraight: and*
6 *rough vvaies, plaine:* † *and al fleſh ſhal ſee the* SALVATION *of God.*
7 † He ſaid therfore to the multitudes that vvent forth to be baptized of him, * Ye vipers broodes, vvho hath ſhevved
8 you to flee from the vvrath to come? † Yeld therfore :: fruites vvorthie of penance. and doe ye not begin to ſay, Vve haue Abraham to our father. For I tel you, that God is able
9 of theſe ſtones to raiſe vp children to Abraham. † And novv the axe is put to the roote of the trees. :: Euery tree therfore that yeldeth not good fruite, `ſhal be' cut dovvne, and caſt
10 into fire. † And the multitudes aſked him, ſaying, Vvhat ſhal
11 vve doe then? † And he anſvvering, ſaid vnto them: :: He that hath tvvo coates, let him giue to him that hath not: and
12 he that hath meate, let him doe likevviſe. † And the Publicans alſo came to be baptized, and ſaid to him, Maiſter, vvhat
13 ſhal vve doe? † But he ſaid to them, Doe nothing more then
14 that vvhich is appointed you. † And the ſouldiars alſo aſked him, ſaying, Vvhat ſhal vve alſo doe? And he ſaid to them, Vexe not neither calumniate any man: and be content vvith your ſtipends.

:: Penance prepareth the way to Chriſt.

:: Fruites of penance be vvorkes ſatisfactorie.

:: A man vvithout good vvorkes is vnfruitful, and ſhal be caſt into euerlaſting fire.

:: Almes counſeled or enioyned for ſinnes and to auoid damnation.

15 † And :: the people imagining, and al men thinking in
16 their harts of Iohn, leſt perhaps he vvere Chriſt: † Iohn anſvvered, ſaying vnto al, * I in deede baptize you vvith vvater: :: but there `ſhal come' a mightier then I, vvhoſe latchet of his ſhoes I am not vvorthie to vnlooſe, he ſhal baptize you
17 in the Holy Ghoſt and fire. † vvhoſe fanne is in his hand, and he vvil purge his floore: and vvil gather the vvheate into his barne, but the chaffe he vvil burne vvith vnquencheable fire.
18 † Many other things alſo exhorting did he euangelize to the people.

:: Iohn vvas ſo holy that many might by errour eaſily thinke he vvas Chriſt.

:: How ſay then the Heretikes that the Baptiſme of Chriſt is of no greater vertue then Iohns?

Mt. 3,1. *Mr.* 1,1.

*Eſa.*40, 3.

Mt. 3,7.

*Mt.*3,11. *Mr.* 1,8, *`cōmeth Io.*1,26. *Act.*1,5. 11,16.19 4.

people.

†* And Herod the Tetrarch, vvhen he vvas rebuked of him for Herodias his `brothers' vvife, and for al the euils vvhich Herod did: †ᵃ he added this alſo aboue al, and ſhut vp Iohn into priſon.

†* And it came to paſſe vvhen al the people vvas baptized, Iesvs alſo being baptized and praying, heauen vvas opened: † and the Holy Ghoſt deſcended in corporal ſhape as a doue vpon him: and a voice from heauen vvas made: Thou art my beloued ſonne, in thee I am vvel pleaſed. †And Iesvs him ſelf was beginning to be about thirtie yeres old: as it was thought, the ſonne of Ioſeph, vvho vvas ᵉ of Heli, † vvho vvas of Matthat, vvho vvas of Leui, vvho vvas of Melchi, vvho vvas of Ianné, vvho vvas of Ioſeph, † vvho vvas of Matthathias, vvho vvas of Amos, vvho vvas of Naum, vvho vvas of Heſli, vvho vvas of Naggé, † vvho vvas of Mahath, vvho vvas of Matthathias, vvho vvas of Semei, vvho vvas of Ioſeph, vvho vvas of Iuda, † vvho vvas of Iohanna, vvho vvas of Reſa, vvho vvas of Zorobabel, vvho vvas of Salathiel, vvho vvas of Neri, † vvho vvas of Melchi, vvho vvas of Addi, vvho vvas of Coſam, vvho vvas of Elmadan, vvho vvas of Her, † vvho vvas of Ieſus, vvho vvas of Eliézer, vvho vvas of Iorim, vvho vvas of Matthat, vvho vvas of Leui, † vvho vvas of Simeon, vvho vvas of Iudas, vvho vvas of Ioſeph, vvho vvas of Iona, vvho vvas of Eliacim, † vvho vvas of Melcha, vvho vvas of Menna, vvho vvas of Matthatha, vvho vvas of Nathan, vvho vvas of Dauid, †* vvho vvas of Ieſſé, vvho vvas of Obed, vvho vvas of Booz, vvho vvas of Salmon, vvho vvas of Naaſſon, † vvho vvas of Aminadab, vvho vvas of Aram, vvho vvas of Eſtron, vvho vvas of Phares, vvho vvas of Iudas, † vvho vvas of Iacob, vvho vvas of Iſaac, vvho vvas of Abraham, vvho vvas of Tharé, vvho vvas of Nachor, † vvho vvas of Sarug, vvho vvas of Ragau, vvho vvas of Phaleg, vvho vvas of Heber, vvho vvas of Salé, †:: vvho vvas of Cainan, vvho vvas of Arphaxad, vvho vvas of Sem, vvho vvas of Noë, vvho vvas of Lamech, † vvho vvas of Mathuſalé, vvho vvas of Henoch, vvho vvas of Iared, vvho vvas of Malaleel, vvho vvas of Cainan, † vvho vvas of Henos, vvho vvas of Seth, vvho vvas of Adam, vvho vvas of God.

Mt. 14, 3 *Mar.* 6, 17.

`*brother Philips*

Mt. 3, 13. *Mr.* 1, 9. *Io.* 1, 32.

:: Beza boldly wipeth out of this Goſpel, theſe wordes, *vvho vvas of Cainan*: though al the Greeke copies both of the old Teſtament & of the new, haue the wordes with ful cõſent. Whereby vve learne the intolerable faucines of the Caluinists, and their cõtempt of holy Scripture, that dare ſo deale with the very Goſpel it ſelf.

ANNOT.

ANNOTATIONS
CHAP. III.

20. *He added this aboue al.*] The fault of Princes and other great men, that can not only not abide to beare their faults, but also punish by death or emprisonment such as reprehend them for the same (specially if they warne them, as Prophets and Priests doe, from God) is exceeding great.

21. *Of Heli.*] Whereas in S. Matthew, Iacob is father to Ioseph, and here Heli, the case was thus. Mathan (named in S. Matthew) of his wife called Escha begat Iacob: and after his death, Melchi (named here in S. Luke) of the same woman begat Heli: so that Iacob and Heli were brethren of one mother. This Heli therfore marrying and dying without issue: Iacob his brother, according to the Law married his wife, and begat Ioseph, and so raised vp seede to his brother Heli. Whereby it came to passe, that Iacob was the natural father of Ioseph, which as (S. Matthew saith) begat him: and Heli was his legal father according to the Law, as S. Luke signifieth. *Euseb. li. 1 Ec. Hist. c. 7 Hiero. in c. 1 Mat. Aug. li. 2 c. 2. 3 de cons. Euang.*

The reconciliation of Matthew and Luke in our Sauiours petigree.

CHAP. IIII.

Christ going into the Desert to prepare him self before his manifestation, ouercommeth the tentations of the Diuel. 14 then beginning gloriously in Galilee, 16 he sheweth to them of NAZARETH his commission out of Esay the Prophet, 21 insinuating by occasion the Iewes his countriemens reprobation. 31 In Capharnaum his doctrine is admired, 33 specially for his miracle in the Synagogue. 38. from which, going to Peters house, he sheweth there much more power. 42 Then retiring into the wildernesse, he preacheth afterward to the other cities of Galilee.

1 AND IESVS ful of the Holy Ghost, returned from Iordan, and was driuen in the
2 spirit into the desert, † :: fourtie daies, and was tempted of the deuil. And he did eate nothing in those daies: and when they were ended, he was an hungred.
3 † And the Deuil said to him, If thou be the
4 sonne of God, say to this stone that it be made bread. † And IESVS made answer vnto him, It is written, *That not in bread*
5 *alone shal man liue, but in euery word of God.* † And the Deuil brought him into an high mountaine, and shewed him al the king-
6 doms of the whole world in a moment of time: † and he said to him, To thee will I giue this whole power, and the glorie of them: for to me they are deliuered, and to whom I
7 will, I doe giue them. † Thou therfore if thou wilt adore
8 before me, they shal al be thine. † And IESVS answering said to him, It is written, :: *Thou shalt adore the Lord thy God, and him*
9 *only shalt thou ℣ serue.* † And he brought him into Hierusalem, and set him vpon the pinnacle of the temple: and he said to him, If thou be the sonne of God, cast thy self from hence
10 downeward. † For :: it is written, that *He hath giuen his Angels*

Mt. 4, 1. *Mr.* 1, 12

Deuter. 8, 3.

Deu. 6, 13 10, 20. ℣ *Alleg.* Pſal. 90, 11.

:: The Churches fast of 40 daies (called Lēt) cōmeth of this, & is an Apostolical Tradition. *Clem. Constit. Apost. li. 5 c. 13. Hier. ep. ad Marcel. adu. erro. Montani. Leo ser. 6 et 9 de Quadrages.*

:: See the Annot. in S. Matthew c. 4, 11.

:: If the Diuel him self alleage Scripture against Christ, no maruel that Heretikes do so against Christs Church.

charge of thee, that they preserue thee: †*and that in their hands they shal* 11
beare thee vp, lest perhaps thou knocke thy foote against a stone. † And 12
IESVS answering said to him, It is said, *Thou shalt not tempt the Lord* Deut. 6, 16.
thy God. † And al the tentation being ended, the Deuil [n] depar- 13
ted from him vntil a time.

THE third part: of Christes manifesting him self by preachig and miracles, specially in Galilee

†* And IESVS returned in the force of the spirit into Ga- 14
lilee, and the fame vvent forth through the vvhole countrie Mt. 4, 12. Mr. 1, 14
of him. † And he taught in their synagogues, and vvas ma- 15
gnified of al.

†* And he came to Nazareth vvhere he vvas brought vp: 16
and he entred :: according to his custom on the Sabboth day Mt. 13, 54.
into the synagogue: and he rose vp to reade. † And the 17 Mr. 6, 1. Io. 4, 43
booke of Esay the Prophet vvas deliuered vnto him. And as
he vnfolded the booke, he found the place vvhere it vvas
vvritten, † *The Spirit of the Lord vpon me, for vvhich he anointed me, to euan-* 18 Esa. 61, 1
gelize vnto the poore he sent me, to heale the contrite of hart, † *to preach to the cap-* 19
tiues remission, and sight to the blinde, to dimisse the bruised vnto remissiõ, to preach
the acceptable yere of the Lord, and the day of retribution. † And vvhen 20
he had folded the booke, he rendred it to the minister, and
sate dovvne. And the eies of al in the synagogue vvere bent
vpon him. † And he began to say vnto them: That this day 21
is fulfilled this scripture in your eares. † And al gaue testimo- 22
monie to him: and they :: marueled in the vvordes of grace
that proceded from his mouth, and they said, Is not this Io-
sephs sonne? † And he said to them, Certes you vvil say to 23
me this similitude, *Physcion, cure they self*: as great things as vve
haue heard [n] done in Capharnaum, doe also here in thy coun-
trie. † And he said, Amen I say to you, that no Prophet is ac- 24
cepted in his ovvne countrie. † In truth I say to you, *there 25 3 reg. 17, 9.
vvere many vvidovves in the daies of Elias in Israel, vvhen
the heauen vvas shut three yeres and six moneths, vvhen
there vvas a great famine made in the vvhole earth: † and to 26
none of them vvas Elias sent, but into Sarepta of Sidon, to a
vvidovv vvoman. †* And there vvere many lepers in Israel 27 4 reg. 5, 14.
vnder Elisæus the Prophet: and none of them vvas made
cleane but Naamã the Syrian. † And al in the synagogue vvere 28
filled vvith anger, hearing these things. † And they rose, and 29
cast him out of the citie: and they brought him to the edge
of the hil, vvherevpon their citie vvas built, that they might
throvv him dovvne headlong. † But he [n] passing through the 30
middes of them, vvent his vvay.

†* And

:: Our Sauiour vsed to preach in their Synagogues.

:: He had a maruelous grace, and an extraordinarie force in moüing the harts of his hearers.

The Gospel vpon Munday in the 3 vveeke of Lent.

Mat. 4. 13. 7, 18. Mr. 1, 21

31 †*And he vvent dovvne into Capharnaum a citie of Ga-
32 lilee: and there he taught them on the Sabboths. † And they
vvere aſtonied at his doctrine: becauſe his talke vvas in
33 povver. † And in the ſynagogue there vvas a man hauing an
34 vncleane Diuel, and he cried out vvith a loud voice, † ſaying,
Let be, vvhat to vs and thee IESVS of Nazareth? art thou
come to deſtroy vs? I know thee vvho thou art, *the* SAINCT *of*
35 *God*. † And IESVS rebuked him, ſaying, Hold thy peace, & goe
out of him. And vvhen the Deuil had throvven him into the
36 middes, he vvent out of him, and hurted him nothing. † And
there came feare vpon al, and they talked together one vvith
an other, ſaying, Vvhat vvord is this, that in povver and ver-
tue he commaundeth the vncleane ſpirits, and they goe out?
37 † And the fame of him vvas publiſhed into euery place of
the countrie.

Mat. 8, 14. Mr. 1, 30

38 † And IESVS riſing vp out of the ſynagogue, entred into
Simons houſe. *And Simons vviues mother vvas holden
39 vvith a great feuer: and they beſought him for her. † And
ſtanding ouer her, he commaunded the feuer, and it left her.
40 And incontinent riſing, ſhe miniſtred to them. † And vvhen
the ſunne vvas dovvne, al that had diſeaſed of ſundrie mala-
dies, brought them to him. But he impoſing hands vpon
41 euery one, cured them. † And Deuils vvent out from many,
crying and ſaying, That thou art the ſonne of God. And re-
buking them he ſuffred them not to ſpeake, that they knevv
42 he vvas Chriſt.

† And vvhen it vvas day, going forth he vvent into a deſert
place: and the multitudes ſought him, and came euen vnto
43 him: and they held him that he ſhould not depart from them.
† To vvhom he ſaid, That to other cities alſo muſt I euange-
44 lize the kingdom of God: becauſe therfore I vvas ſent. † And
he vvas preaching in the ſynagogs of Galilee. ¶

The Goſpel vpon Thurſday in the 3 vveeke of Lent. And vpon Saturday in Vvhitſon-vveeke.

ANNOTATIONS
CHAP. IIII.

31. Departed vntil a time.) No maruel if the diuel be often or alvvaies buſie vvith Chriſtian men, ſeeing after he vvas plainely ouercome by Chriſt, yet did he not giue him ouer altogether, but for a time. The diuels tentations.

31. Done in Capharnaum.) God maketh choiſe of perſons and places where he vvorketh miracles or doeth benefites, though he might doe the ſame els vvhere if it liked his vviſedom. So doth he in doing miracles by Saincts, not in al places, nor towards al perſons, but as it pleaſeth him. *Aug. ep. 137.* Miracles at one place and not at an other.

Christs body conteined in place aboue nature.

30. Passing through the middes of them.) Either by making him self inuisible, or also more wonderfully, penetrating the multitude and passing through them, as he did through the doore, his body either being without space of place, or with other bodies in one place. By al which and the like his doings mentioned in the Gospel, it is euident that he can alter and order his body as he list, aboue the natural conditions of a body.

The Apostles left their vviues.

38. Simons Wiues mother.) It is euident that Peter had a Wife, but after his calling to be an Apostle, he leaft her, as S. Hierom writeth in many places *ep. 100. 2 ad Iulianum. Li. 1 adu. Iouin.* See the Annot. *Matth. 9, 19.*

CHAP. V.

Hauing taught the people out of Peters ship, 4 he sheweth in a miraculous taking of fishes, how he will make him the fisher of men. 12 He cureth a leper by touching him, and sendeth him to the Priest in witnesse that he is not against Moyses. 15 The people flocking vnto him, he retireth into the Wildernesse. 17 To the Pharisees in a solemne assembly he proueth by a miracle his power to remit sinnes in earth. 27 He defendeth his eating with sinners, as being the Physicion of soules, 33 and his not prescribing as yet of any fastes to his Disciples.

The Gospel vpō the 4 Sunday after Pentecost.

AND it came to passe, vvhen the multitudes pressed vpon him to heare the vvord of God, and him self stoode beside the lake of Genesareth. 1

†* And he savv tvvo shippes standing by the lake: and the fishers vvere gone dovvne, and vvashed their nettes. † And he going vp into "one ship that vvas Simons, desired him to bring it backe a litle from the land. And sitting, he taught the multitudes out of the ship. 2 3

Mt. 4, 18. Mar. 1, 16.

† And as he ceased to speake, he said to Simon, Launche forth into the deepe, and let loose your nettes to make a draught. † And Simon answvering, said to him, Maister, labouring al the night, vve haue taken nothing: but in thy vvord I vvil let loose the nette. † And vvhen they had done this, they inclosed "a very great multitude of fishes, and their nette vvas broken. † And they "beckened to their fellovves that vvere in the other ship, that they should come and help them. And they came and filled both shippes, so that they did sinke. † Vvhich vvhen Simon Peter did see, he fel dovvne at IESVS knees, saying, Goe forth from me, because I am a sinful man, O Lord. † For he vvas vvholy astonished and al that vvere vvith him, at the draught of fishes vvhich they had taken. † In like maner also Iames and Iohn the sonnes of Zebedee, vvho vvere Simons fellovves. And IESVS said to Simon, Feare not: from this time novv, "thou shalt be taking men. † And hauing brought their shippes to land, leauing al things they folovved him. ¶ 4 5 6 7 8 9 10 11

Mt. 8, 2. Mar. 1, 40.

†* And it came to passe, vvhen he vvas in one of the ci- 12

ties

ties, and behold a man ful of leproſie, and ſeeing IESVS, and falling on his face, beſought him ſaying, Lord, if thou vvilt,
13 thou canſt make me cleane. † And ſtretching forth the hand, he touched him, ſaying, I vvil. be thou made cleane. And im-
14 mediatly the leproſie departed from him. † And he commaunded him that he ſhould tel no body, but, Goe, :: ſhevv thy ſelf to the Prieſt, and offer for thy cleanſing * as Moyſes commaunded, for a teſtimonie to them.

:: See S. Mat. Annot. c. 8.4.

Leu. 14, 2.

15 † But the bruite of him vvent abrode the more. and great multitudes came together to heare, and to be cured of their
16 infirmities. † And he retired into the deſert, and praied.

Mt. 9, 2. Mr. 2, 3.

17 †* And it came to paſſe one day, and he ſate teaching. And there vvere Phariſees ſitting and Doctors of Lavv that vvere come out of euery tovvne of Galilee and Ievvrie and Hieruſalem: and the vertue of our Lord vvas to heale them.

The Goſpel vpō Friday in Whitſonvvecke.

18 † And behold men carying in a bed a man that had the palſey: and they ſought to bring him in, and to lay him before him.
19 † And not finding on vvhich ſide they might bring him in for the multitude, they " vvent vp vpon the roofe, and through the tiles let him dovvne vvith the bed into the middes, be-
20 fore IESVS. †" Vvhoſe faith vvhen he ſavv, he ſaid, Man, thy
21 ſinnes are forgiuen thee. † And the Scribes and Phariſees began to thinke, ſaying, Who is this that ſpeaketh blaſphemies?
22 Who can forgiue ſinnes, but only God? † And vvhen IESVS knevve their cogitations, anſvvering he ſaid to them, Vvhat
23 doe you thinke in your hartes? † Vvhich is eaſier to ſay, Thy
24 ſinnes are forgiuen thee: or to ſay, Ariſe, and vvalke? † but that you may knovv that " the ſonne of man hath povver in earth to forgiue ſinnes (he ſaid to the ſicke of the palſey) I ſay to thee, Ariſe, take vp thy bed, and goe into thy houſe.
25 † And forthvvith riſing vp before them, he tooke that vvhere-
26 in he lay: and he vvent into his houſe, magnifying God. † And al vvere aſtonied: and they magnified God. And they vvere repleniſhed vvith feare, ſaying, That vve haue ſeen maruelous things to day. ¶

Mt. 9, 9. Mr. 2, 14

27 †* And after theſe things he vvent forth, and ſavv a Publican called Leui, ſitting at the Cuſtome-houſe, and he ſaid to him,
28 Folovv me. † And " leauing al things, he roſe and folovved
29 him. † and Leui made him a great feaſt in his houſe: and there vvas a great multitude of Publicans, and of others that vvere
30 ſitting at the table vvith them. † And their Phariſees and Scri-

The Goſpel vpō S. Matthevves eue Septēb. 21.

bes mutmured, ſaying to his diſciples, Why doe you eate and drinke vvith Publicans and ſinners? † And IESVS anſvve- 31
ring ſaid to them, They that are vvhole, neede not the Phyſi-
cion: but they that are il at eaſe. † :: I came not to call the 32
juſt, but ſinners to penance. ‡

† But they ſaid to him,* Vvhy doe the diſciples of Iohn :: faſt 33
often, and make obſecrations, and of the Phariſees in like ma-
ner: but thine doe eate and drinke? † To vvhom he ſaid, Why, 34
can you make the children of the bridegrome faſt vvhiles the
bridegrome is vvith them? † But the daies vvil come: and 35
vvhen the bridegrome ſhal be taken avvay from them, then
they ſhal faſt in thoſe daies. † And he ſaid a ſimilitude alſo 36
vnto them, That no man putteth a peece from a nevv gar-
ment into an old garment: othervviſe both he breaketh the
nevv, and the peece from the nevv agreeth not vvith the old.
† And no bodie putteth nevv vvine into old bottels: other- 37
vviſe the nevv vvine vvil breake the bottels, and it ſelf vvil
be ſhed, and the bottels vvil be loſt. † But nevv vvine is to 38
be put into nevv bottels: and both are preſerued together.
† And no man drinking old, vvil nevv by and by: for he ſaith, 39
The old is better.

‡ Chriſt came not to call thoſe, who preſume of their owne iuſtice, and that coūpt them ſelues to haue no neede of Chriſt.

:: See S. Mat. Annot. 2, 9, 10.

Mat. 9, 14. Mar. 2, 18. Lu. 5, 33.

ANNOTATIONS
CHAP. V.

Peters ſhip.

1. *One ſhip Simons.*) It is purpoſely expreſſed that there were two ſhippes, and that one of them was Peters, and that Chriſt went into that one, and ſate downe in it, and that ſitting he taught out of that ſhip: no doubt to ſignifie the Church reſembled by Peters ſhip, and that in it is the chaire of Chriſt, and only true preaching.

Peters fiſhing.

6. *A great multitude of fiſhes.*) Likewiſe by this ſignificatiue miracle wrought about Peters fiſhing, is euidently ſorſhewed vvhat vvonderful ſucceſſe Peter ſhould haue in conuerting men to Chriſt, both Iewes and Gentiles, as vvhen at one draught, that is to ſay,* at one Sermon he drewe into his ſhip, which is Chriſtes Church, a great number of men, as he did now fiſhes: and ſo continually by him ſelf and his Succeſſors vnto the vvorlds end. *Act. 2, 41. 4, 4.*

Peters coadiutors.

7. *Beckoned to their fellowes.*) Peter had ſo much vvorke that he called for helpe and ioyned vnto him the other ſhip, repreſenting to vs his Copartiners in the preaching of the Goſpel, and the conjunction of the Synagogue and the people of Gentilitie vnto Peters ſhip, that is, to the Church of Chriſt. *Ambro. li. 6. in Luc. c. vlt.*

Peters preeminence in fiſhing for mēs ſoules.

10. *Thou ſhalt be taking men.*) That al this aforeſaid did properly meane Peters trauailes to come, in the cōuerſion of the vvorld to Chriſt, and his prerogatiue before al men therein, it is euident by Chriſts ſpecial promis made to him ſeuerally and apart in this place, that he ſhould be made the taker of men. though to other he giueth alſo, as to Peters cooperators and coadiutors, the like office. *Mat. 4, 19.*

Zeale of ſoules.

19. *Went vp vpon the roofe.*) A ſtrange diligence in procuring corporal health of and by Chriſt: and an example for vs of the like or greater, to obteine ſaluation of him either for our ſelues or our frendes, and to ſeeke to his Church and Sacraments with what extraordinarie paine ſoeuer.

The interceſſiō of others.

20. *Whoſe faith.*) Great is God (ſaith S. Ambroſe) and pardoneth one ſort through the merites of others. therfore if thou doubt to obtaine forgiueneſſe of thy great offenſes, ioyne vnto thy ſelf interceſſors, vſe the Churches helpe, which may pray for thee and obtaine for thee that which our Lord might denie to thy ſelf. *Amb. li. 5 in Luc.*

In catena S. Thomæ. Ip. 20, 21.

24. *The sonne of man in earth.*) By which act (* saith S. Cyril) it is cleere that the Sonne of man hath power in earth to remit sinnes: which he said both for him self and vs. For he, as God being made man and Lord of the Law, forgiueth sinnes. And we also haue obtained by him that wonderful grace, for it is said to his Disciples, *Whose sinnes you shal remit, they are remitted to them.* And how should not he be able to remit sinnes, who gaue others power to doe the same?

Priests do remit sinnes.

Hiero. in Mat. 9. Athan. in vit. S. Antonij. August. cõfes. li. 8 c. 12. Bonau. in vit. S. Francisci.

28. *Leauing al followed him.*) The * profane Iulian charged Matthew of to much lightnes, to leaue al and follow a stranger, at one word. but in deede hereby is seen the marueilous efficacie of Christes word and internal working, that in a moment can alter the hart of a man, and cause him nothing to esteeme the things most deere vnto him. Which he did not onely then in presence, but also daily doth in the Church. For so S. Antonie, S. Francis, and others, by hearing only the word of our Sauiour read in the Church, forsooke al and followed him.

Forsaking al, and folowing Christ.

CHAP. VI.

For reproving by Scripture and miracle (as also by reason) the Pharisies blindnes about the obseruation of the Sabboth. 11 they seeke his death. 12 Hauing in the mountaine prayed al night, he chooseth twelue Apostles. 17 and after many miracles vpon the diseased. 20 he maketh a sermon to his Disciples before the people: proposing heauen to such as wil suffer for him. 24 and woe to such as wil not. 27 Yet withal exhorting to doe good euen to our enemies also. 39 and that the Maisters must first mend them selues. 46 finally, to doe good workes, because only faith will not suffice.

Mt. 12, 1 Mr. 2, 23

1 AND it came to passe on the :: Sabboth second-first, when he passed through the corne, his Disciples did plucke the eares, and did eate rubbing them with their hands.

:: S. Hierom (ep. 2 ad Nepotia.) writeth of him self, that being at Cõstantinople, he asked his maister Gregorie nazianzene, the famous doctor, then Bishop there what Sabboth this was, who by his answer declared that it was very hard to tel, neither is it yet knowen to the best learned. Yet the Protestants are wont to say, Al is very easie.

2 † And certaine of the Pharisees said to them, Why doe you that which is not lawful
3 on the Sabboths? † And IESVS answering them, said, "Neither this haue you read which Dauid did, when him self
1. Reg. 21, 4. 4 was an hungred and they that were with him: †* how he entred into the house of God, and tooke the loaues of Proposition, and did eate, and gaue to them that were with him,
Leu. 24, 9. 5 which it is not lawful to eate * but only for Priests? † And he said to them, That the sonne of man is Lord of the Sabboth also.

Mt. 12. 10. Mr. 3, 1.

6 † And it came to passe on an other Sabboth also, that he entred into the synagogue, and taught. * And there was a
7 man, and his right hand was withered. † And the Scribes and Pharisees watched if he would cure on the Sabboth:
8 that they might finde how to accuse him. † But he knew their cogitations: and he said to the man that had the withered hand, Arise, and stand forth into the middes. And rising
9 he stoode. † And IESVS said to them, I aske you, if it be lawful on the Sabboths to doe wel or il: to "saue a soule or
10 to destroy? † And looking about vpon them al, he said to the man

man, Stretch forth thy hand. And he ſtretched it forth: and his hand vvas reſtored. † And they vvere repleniſhed vvith madnes: and they communed one vvith an other vvhat they might doe to Iesvs.

The Goſpel vpō S. Bartlemewes day.

† And it came to paſſe in thoſe daies, he vvent forth into the mountaine to pray, and he paſſed ‖ the vvhole night in the prayer of God. † * And vvhen day vvas come, he called his Diſciples: and he choſe tvvelue of them (‖ vvhom alſo he named *Apoſtles*) † ‖ Simon vvhom he ſurnamed Peter, and Andrevv his brother, Iames and Iohn, Philippe and Bartholomevv, † Matthevv and Thomas, Iames of Alphæus and Simon that is called Zelótes, † and Iude of Iames, and Iudas Iſcariote vvhich vvas the traitour. † And deſcending vvith them he ſtoode in a plaine place, and the multitude of his Diſciples, and a very great companie of people from al Ievvrie and Hieruſalem: and the ſea coaſt both of Tyre and Sidon, † vvhich vvere come to heare him, and to be healed of their maladies. And they that vvere vexed of vncleane ſpirits, vvere cured. † And al the multitude ſought to touch him, becauſe vertue vvent forth from him, and healed al. † And he lifting vp his eies vpon his Diſciples, ſaid,

The Goſpel vpō Alholowes eue. And for many Martyrs.

* Bleſſed are ye poore: for yours is the kingdom of God. † Bleſſed are you that novv are an hungred: becauſe you ſhal be filled. Bleſſed are you that novv doe vveepe: becauſe you ſhal laugh. † Bleſſed ſhal you be vvhen men ſhal hate you, and vvhen they ſhal ſeparare you, and vpbraide you, and abandon your name as euil, for the ſonne of mans ſake. † ‖ Be glad in that day and reioyce: for behold, your revvard is much in heauen. † for according to theſe things did their fathers to the Prophets. † But vvo to you that are riche, becauſe you haue your conſolation. † Vvo to you that are filled: becauſe you ſhal be hungrie. Vvo to you that novv doe laugh: becauſe you ſhal mourne and vveepe. † Vvo, vvhen al men ‖ ſhal bleſſe you. for according to theſe things did their fathers to the falſe-Prophets.

Mt. 5, 2. 6, 7.

† But to you I ſay that doe heare, Loue your enemies, doe good to them that hate you. † Bleſſe them that curſe you, and pray for them that calumniate you. † And he that ſtriketh thee on the cheeke, offer alſo the other. And from him that taketh avvay from thee thy robe, prohibit not thy coate alſo. † And :: to euery one that aſketh thee, giue: and of him that

:: That is, to euery one iuſtly aſking. For that vvhich is vniuſtly aſked, may be iuſtly denied. *Aug. li. 1. de Serm. Do. in monte.*

that taketh avvay the things that are thine, aſke not againe.
31 † And according as you vvil that men doe to you, doe you
32 alſo to them in like maner. † And if you loue them that loue
you, vvhat thanke is to you? for ſinners alſo loue thoſe that
33 loue them. † And if ye doe good to them that doe you good:
34 vvhat thanke is to you? for ſinners alſo doe this. † And if ye
lend to them of vvhom ye hope to receiue: vvhat thanke is to
you? for ſinners alſo lend vnto ſinners, for to receiue as much.
35 † But loue ye your enemies: doe good and lend, hoping for
nothing thereby, and your revvard ſhal be much, and you
ſhal be the ſonnes of the higheſt, becauſe him ſelf is beneficial
36 vpō the vnkinde and the euil. † Be ye therfore merciful as alſo
37 your father is merciful. † Iudge not, & you ſhal not be iudged. condemne nor, & you ſhal not be cōdemned. forgiue, and you
38 ſhal be forgiuen. † Giue, and there ſhal be giuen to you. good meaſure & preſſed dovvne and ſhaken together and running ouer ſhal they giue into your boſome. For vvith the ſame meaſure that you do meate, it ſhal be meaſured to you againe.
39 † And he ſaid to them a ſimilitude alſo: Can the blinde
40 leade the blinde? doe not both fal into the ditch? † The diſciple is not aboue his maiſter: but euery one ſhal be perfect, if
41 he be as his maiſter. † And vvhy ſeeſt thou the mote in thy brothers eie: but the beame that is in thine ovvne eie thou
42 conſidereſt not? † Or hovv canſt thou ſay to thy brother, Brother, let me caſt out the mote out of thine eie: thy ſelf not ſeeing the beame in thine ovvne eie? Hypocrite, caſt firſt the beame out of thine ovvne eie: and then ſhalt thou ſee clerely to take forth the mote out of thy brothers eie. ¶

43 † For there is no good tree that yeldeth euil fruites: nor
44 euil tree, that yeldeth good fruite. † For euery tree is knovvn by his fruite. For neither doe they gather figges of thornes:
45 neither of a buſh doe they gather the grape. † The good man of the good treaſure of his hart bringeth forth good: and the euil man of the il treaſure bringeth forth euil: for of the aboū dance of the hart the mouth ſpeaketh.

46 † And vvhy cal you me, Lord, Lord: and doe not the
47 things vvhich I ſay? † Euery one that commeth to me, and heareth my vvords, and doeth them: I vvil ſhevv you to
48 vvhom he is like. † He is like to a man :: building a houſe, that digged deepe, and laid the foundation vpon a rocke. And vvhen an inundation roſe, the riuer bette againſt that

The Goſpel vpon the firſt Sunday after Pentecoſt.

:: He buildeth right & ſurely, that hath both faith and good vvorkes: he buildeth on ſand, that truſteth to his faith or reading or knovvledge of the ſcripture, and doth not vvorke or liue accordingly.

house, and it could not moue it: for it vvas founded vpon a rocke. † But he that heareth, and doeth not: is like to a man 49
building his house vpon the earth vvithout a foundation: against the vvhich the riuer did beate: and incontinent it fell, and the ruine of that house vvas great.

ANNOTATIONS
CHAP. VI.

Heretikes vnderstād not the Scriptures.

1. *Neither thē haue you read?*] The Scribes and pharisees boasted most of their knowledge of the Scriptures: but our Sauiour often shevveth their great ignorance. Euen so the Heretikes that novv a daies vaunt most of the Scriptures and of their vnderstanding of them, may soone be proued to vnderstand litle or nothing.

9. *Saue a soule.*] Hereby it seemeth that Christ (as at other times lightly alvvaies) did not only heale this man in body, but of some correspondent disease in his soule.

The Churches praiers at the times of giuing holy Orders.

12. *The vvholenight.*) Our Sauiour instantly prayed, alone in the mount vvithout doore, al night long, as a preparation to the designement of his Apostles the day after: to giue example to the Church of praying instantly vvhen priests are to be ordered, and a lesson to vs al vvhat vve should doe for our ovvne necessities, vvhen Christ did so for other mens.

The name and dignitie of Apostles.

13. *Vvhom he named Apostles.*] Here it is to be noted against our Aduersaries that deceitfully measure to the simple the vvhole nature and qualitie of certaine sacred functions, by the primitiue signification and compasse of the names or vvordes vvhereby they be called. vvith vvhom as a Priest is but an elder, and a Bishop, a vvatchman or Superintendent, so an Apostle is nothing but a Legate or Messenger, and therfore (as they argue) * can make no Lawes nor prescribe or teach any thing not expressed in his *mandatum*. Know therfore against such deceiuers, that such things are not to be ruled by the vulgar signification of the word or calling, but by vse and application of the holy Writers, and in this point by Christs ovvne expresse imposition. And so this vvord, *Apostle*, is a calling of Office, gouernement, authoritie, and most nigh dignitie giuen by our Maister, specially to the College of the Tvvelue: vvhom he endued about that vvhich the vulgar etymologie of their name requiseth, vvith povver to bind and loose, to punish and pardō, to teach and rule his Church. Out of vvhich roome and dignitie, vvhich is called in the Psalme and in the actes, a Bishoprike, vvhen Iudas fel, Mathias vvas chosen to supply it, and vvas numbered among the rest, vvho vvere as founders or foundations of our religion, as the Apostle termeth them. Therfore to that college this name agreeth by special imposition and prerogatiue, though aftervvard it vvas by vse of the Scriptures extended to S. Paul and S. Barnabas, and sometimes to the Apostles successors: as also (by the like vse of Scriptures) to the first conuerters of countreis to the faith, or their coadiutors in that function. In vvhich sense S. Paul chalengeth to be the Corinthians Apostle, and nameth Epaphroditus the Philippians Apostle: as vve call S. Gregorie & his Disciple S. Augustin, our Apostles of England. In al vvhich taking, it euer signifieth dignitie, regiment, Paternitie, Principalitie, and Primacie in the Church of God: according to S. Paul 1. Cor. 12. *He hath placed in his Church, first in deede Apostles &c.* Whereby vve may see that S. Peters dignitie vvas a vvonderful eminent Prerogatiue and Soueraintie. When he vvas the head not only of other Christian men, but the head of al Apostles, yea euen of the College of the Tvvelue. And if our Aduersaries list to haue learned any profitable lesson by the vvord Apostle, more profitably and truely they might haue gathered, that Christ called these his principal officers, *Apostles*, or *Sent* (him self also specially and aboue al other being *Missus*, that is, *Sent*, and called also Apostle in the Scriptures) to vvarne vs by the nature of the vvord, that none are true Apostles, Pastors, or Preachers, that are not specially sent and called, or that can not shevv by vvhom they be sent. and that al Heretikes therfore be rather Apostates then Apostles, for that they be not sent, nor duely called, nor chosen to preach.

* Calu. Inst. li. 4. c. 8.
Pf. 108, 8. Act. 1, 20. Eph. 2, 20.
Act. 9. 1 Cor. 15. Eph. 4, 11. 1 Cor. 9. 2. Phil. 2, 25.
Luc. 6, 13. Hebr. 3, 1.

Peters preeminence.

14. *Simon.*) Peter in the numbering of the Apostles, alvvaies first named and preferred before Andrevv his elder brother and senior by calling. See *Annotat. Mt. 10, 2.*

Al persecution for Christ, is a blessing.

21. *Be glad.*) The common miseries that fall to the true preachers and other Catholike men for Christs sake, as pouertie, famin, mourning, and persecutions, be in deede the greatest blessings that can be, and are meritorious of the revvard of heauen. Contrarievvise, al the felicities of this vvorld vvithout Christ, are in deede nothing but vvo, and the enterance to euerlasting miserie.

The vanitie of Heretical preachers.

26. *Shal blesse you.*) This vvo pertaineth to the Heretikes of our daies, that delight to haue the peoples praises and blessings and shoutes, preaching pleasant things of purpose to their itching

eares

euery: as did the False-Prophets, vvhen they vvere magnified and commended therfore of the carnal Iewes.

35 *Lend, hoping nothing.*] In that vve may here seeme to be moued to lend to those vvhom vve thinke not able nor like euer to repay againe, it must be holden for a counsel rather then a commaundement, except the case of necessitie. but it may be taken rather for a precept, vvherein vsurie, that is to say, the expectation not of the money lent, but of vantage for lone, is forbidden: as by other places of Scripture it is condemned, and is a thing against the Lavv of nature and nations. And greate shame and pitie it is, that it should be so much vsed or suffered among Christians, or so couered and cloked vnder the habite of other contractes, as it is. Against vsurie.

CHAP. VII.

He testifieth the faith of the Centurion who was a Gentil, to be greater then be found among al the Iewes, and cureth his seruant absent. 11 He raiseth vp the vvidovves sonne be reuiueth and restoreth to her, and is renowmed thereupon. 18 To Iohns messengers he answereth vvith miracles, leauing to Iohn to preach thereby vnto them that he is Christ. 24 And afterward he declareth how vvorthy vvitnes was Iohns testimonie, 29 inueighing against the Pharisees. 31 Who vvith neither of their maners of liuing could be vvonne. 36 Shevving also vnto them by occasion of Marie Magdalen, how he is a friende to sinners, not to maintaine them in sinne, but to forgiue them their sinnes vpon their faith and penance.

1 AND vvhen he had fully said al his
Mt. 8,5. vvords into the eares of the people, he en-
2 tred into Capharnaum. † And the ser-
uant of a certaine Centurion being sicke,
3 vvas readie to die: vvho vvas deere vnto
him. † And vvhen he had heard of IESVS,
he sent vnto him the Auncients of the
4 Iewes, desiring him to come and heale his seruant. † But they
being come to IESVS, besought him earnestly, saying to
him, That he is vvorthie that thou shouldest doe this for
5 him. † for he loueth our nation: and he hath* built a synagogue
6 for vs. † And IESVS vvent vvith them. And vvhen he vvas
novv not farre from the house, the Centurion sent his frends
vnto him, saying, Lord, trouble not thy self. for :: *I am not vvor-* :: See the Annotations vpon S. Matth. c. 8, 8.
7 *thie that thou shouldest enter vnder my roofe.* † for the vvhich cause
neither did I thinke my self vvorthie to come to thee: but
8 say the vvord, and my seruant shal be made whole. † for I also
am a man subiect to authoritie, hauing vnder me souldiars:
and I say to this, goe, and he goeth: and to an other, come,
and he commeth: and to my seruant, doe this, and he doeth it.
9 † Vvhich IESVS hearing, marueiled: and turning to the mul-
titudes that folovved him he said, Amen I say to you, neither
10 in Israel haue I found so great faith. † And they that vvere
sent, being returned home, found the seruant that had been
sicke, vvhole.

The Gospel vpō the 15 Sunday after Pentecost. And vpō Thursday in the 4 weeke of Lent. And for S. Monica S. Augustins mother May. 4.

† And it came to passe, afterward he went into a citie 11
that is called Naim: and there went with him his Disciples
and a very great multitude. † And when he came nigh to 12
the gate of the citie, behold a dead man was caried forth, the
only sonne of his mother: and she, was a widow: and a
great multitude of the citie with her. † Whom when our 13
Lord had seen, being moued with mercie vpon her, he said
to her, Weepe not. † And he came neere and touched the 14
coffin. And they that caried it, stood stil: and he said, Yong
man, I say to thee, Arise. † And he that was dead, sate vp, and 15
beganne to speake. And he gaue him to his mother. † And 16
feare tooke them al: and they magnified God, saying, That
a great Prophet is risen among vs: and, That God hath visited
his people. † And this saying went forth into al Iewrie of 17
him, and into al the countrie about.

† And Iohns disciples shewed him of al these things. 18
†* And Iohn called two of his disciples, and sent them to 19 *Mt. 11,2*
IESVS, saying, Art thou he that art to come: or expect we
an other? † And when the men were come vnto him, they 20
said, Iohn the Baptist hath sent vs to thee, saying, Art thou he
that art to come: or expect we an other? † (And the self same 21
houre, he cured many of maladies, and hurtes, and euil spirits:
and to many blinde he [c] gaue sight.) † And answering, he said 22 [c] χαρίσατο
to them, Goe and report to Iohn what you haue heard and
seen: * That the blinde see, the lame walke, the lepers are *Esa. 35, 5. 61, 1.*
made cleane, the deafe heare, the dead rise againe, †‡ the poore 23
are euangelized: and blessed is he whosoeuer shal not be
scandalized in me.

†‡ *Pauperes euangelizantur*, that is, to the poore the Gospel is preached, and they receiue it.

†* And when Iohns messengers were departed, he be- 24 *Mt. 11, 7*
gan to say of Iohn to the multitudes, What went you out in-
to the desert to see? a reede moued with the winde? † But 25
what went you forth to see? a man clothed in ‡‡ soft gar-
ments? behold they that are in costly apparel and delicacies,
are in the house of kings. † But what went you out for to 26
see? a Prophet? Certes I say to you, and more then a Prophet.
† this is he of whom it is written, *Behold I send mine Angel before* 27 *Mal. 3, 1*
thy face, which shal prepare thy way before thee. † For I say to you, 28
A greater Prophet among the children of women then Iohn
the Baptist, there is no man. but he that is the lesser in the
kingdom of God, is greater then he. † And al the people 29
hearing and the Publicans, iustified God, being baptized with
Iohns

‡‡ Marke this well concerning Iohns apparel and diet. See the Annotations vpon S. Matth. c. 3, 4.

30 Iohns baptisme. † But the Pharisees and the lavvyers ‡‡ dis-
pised the counsel of God against them selues, being not bap-
31 tized of him. † And our Lord said, Vvherevnto then shal
I liken the men of this generation, and vvhereunto are they
32 like? † They are like to children sitting in the market-place,
and speaking one to an other, and saying, Vve haue piped to
you, and you haue not daunced: vve haue lamented, and you
Mt.3.4. 33 haue not vvept. † For Iohn the Baptist came * neither eating
34 bread nor drinking vvine: and you say, He hath a deuil. † The
sonne of man came eating and drinking: and you say, Behold
a man that is a gurmander and a drinker of vvine, a frende of
35 Publicans and sinners. † And vvisedom is iustified of al her
children.

36 † And one of the Pharisees desired him to eate vvith him.
And being entred into the house of the Phatisee, he sate
37 downe to meate. † And behold a vvoman that was in the citie,
a sinner, as she knevv that he vvas set downe in the Pharisees
38 house, she brought an alabaster boxe of ointment: † and stan-
ding behind beside his feete, she began to ‡‡ vvater his feete
vvith teares, & vviped them vvith the heares of her head, and
39 kissed his feete, & anointed them with the ointmet. † And the
Pharisee that had bid him, seeing it, spake vvithin him self,
saying, This man if he vvere a Prophet, vvould knovv certes
vvho and vvhat maner of vvoma she is vvhich toucheth him,
40 that she is a sinner. † And Iesvs answering said to him, Simon,
41 I haue somevvhat to say vnto thee. but he said, Maister, say. † A
certaine creditour had tvvo debters: one did ovve fiue hundred
42 pence, and the other fiftie. † They hauing not vvherevvith to
pay, he forgaue both. Vvhether therfore doth loue him
43 more? † Simon answering said, I suppose that he to vvhom he
forgaue more. But he said to him, Thou hast iudged rightly.
44 † And turning to the vvoman, he said vnto Simon, Doest
thou see this vvoman? I entred * into thy house, vvater to my
feete thou didst not giue: but she vvith teares hath vvatered
45 my feete, and vvith her heares hath vviped them. † Kisse
thou gauest me not: but she since I came in, hath not ceased
46 to kisse my feete. † Vvith oile thou didst not anoint my
47 head: but she vvith ointment hath anointed my feete. † For
the vvhich I say to thee, Many sinnes are forginen her, be-
cause she hath ‡‡ loued much. But to vvhom lesse is forginen,
48 he loueth lesse. † And he said to her, Thy sinnes are forgi-

‡‡ As they that confound with baptisme, despised Gods counsel and wilfully so much more they that make no accompt of the Sacrameets of the Church, despite Gods counsel and ordinance touching their salvation, or their owne damnation.

The Gospel vpō S. Marie Magdalens day Iul. 22. And vpon Thursday in Passion weeke. And vpō Imber Friday in Sept.

‡‡ A perfect patterne of true repentance in this vvoman, vvho fought of Christ vvith ope teares & other strange vvorkes of satisfaction and deuotion, remission of her sinnes.

* Not only faith (as you may perceiue) but loue or charitie obtaineth remission of sinnes.

uen thee. † And they that sate together at the table, began to 49
say within themselues, ‡‡ Who is this that also forgiueth
sinnes? † And he said to the woman, * Thy faith hath made 50
the safe, goe in peace. ‖

‡‡ As the Phariſees did alwaies carpe Chriſt for remiſſiō of ſinnes in earth, ſo the Heretikes reprehend his Church that remitteth ſinnes by his authoritie.

ANNOTATIONS
CHAP. VII.

1. Built a Synagogue.] As at that time to found a Synagogue, was acceptable to God, and procured the praiers of the faithful people for whoſe vſe it was made: ſo now much more in the new Teſtament, to build a Church, Monaſterie, College, or any like worke for the honour and ſeruice of God, is grateful to him and procureth the praiers of the good people for whoſe vſe ſuch things be founded.

Building of Churches, Monaſteries, &c.

40 Into thy houſe.] An exceding approbation of the extraordinary workes and ſignes of external deuotion, which ſeeme to carnal men (though otherwiſe faithful) to be often ſuperfluous or not acceptable. This Simon was perhaps of a good will, and therfore (as diuers others did elſwhere) inuited Chriſt to his houſe, not of curioſitie or captiouſnes, as ſome other did: but of affectiō, as it may ſeeme by Chriſts familiar talke with him. Not withſtanding his duties towardes him were but ordinary, but the anointing, waſhing, kiſſing, wiping of his feete in ſuch ſort as the woman did, were further ſignes of more then vulgar loue: ſuch as is in deuout men or women that goe on pilgrimage and kiſſe deuoutly the holy memories of Chriſt and his Saincts. Which is no more but an exteriour expreſſing of their affection, and that they loue much, as euery vulgar chriſtian man doth not.

Exteriour ſignes of more then common deuotion.

50 Thy faith.] The remiſſion of her ſinnes being attributed before to charitie, is now alſo ſaid to come of her faith. Whereby you may know that it commonly proceedeth of both, and of hope alſo, though but one named. Becauſe when there be diuers cauſes concurring to one effect, the ſcriptures commonly name but one, and that eſpecially which is moſt proper to the purpoſe and time; not excluding the other. And therfore his working miracles vpon any perſon, is attributed to the faith of them on whom or at whoſe deſire they be done. Becauſe he wrought his miracles to induce all men to beleeue in him, and therfore ſpecially required faith at their hands, and namely before other things, whether they did beleeue that he was able to doe that which they aſked at his hands: without which it had ben rather a mockrie and tentation of him, then a true deſire of benefite at his hands.

Iuſtification attributed not to faith onely.

CHAP. VIII.

Going ouer al Galilee with his traine, 4 he preacheth to the Iewes in parables, becauſe of their reprobation: 9 but to his Diſciples manifeſtly: becauſe he will not for the Iewes incredulitie haue his cunning fruſtrate: 19 ſignifying alſo that we are his kinne (though we be Gentils) and not his carnal brethren the Iewes. 22 To whom alſo (figured by the Geraſens) after the tempeſt in his ſleepe (that is, in his death) and ſtormes in his reſurrection, he commeth: but they preferring their temporals before his preſence, he leaueth them againe. 41 Likewiſe comming to cure the Iewes (who were borne when the Gentils ſickened, about Abrahams time) he is preuented with the faith of the Gentils, and then the Iewes die, but them alſo in the end he will reſtore.

1 AND it came to paſſe afterward, and he made
his iourney by cities and townes preaching and euangelizing the kingdom of
God: and the Twelue with him, † and 2
ſome women that had been cured of wicked ſpirits and infirmities,* Marie which is *Mr. 16, 9.*
called Magdalene, out of whom ſeuen deuils were gone
forth.

3 forth, † and Ioane the vvife of Chuſa Herods procurator, and
Suſan, and * many others that * did miniſter vnto him of their
ſubſtance.

9 alia multa

4 † And * vvhen a very great multitude aſſembled, and haſte-
5 ned out of the cities vnto him, he ſaid by a ſimilitude. † The
ſowver vvent forth to ſovv his ſeede. and vvhiles he ſovveth,
ſome fel by the vvay ſide, and vvas troden vpon, and the
6 foules of the aire did eate it. † And other ſome fel vpon the
rocke: and being ſhot vp, it vvithered, becauſe it had not
7 moiſture. † And otherſome fel among thornes, and the thor-
8 nes grovving vp vvithal, choked it. † And other ſome fel vpō
good ground: and being ſhot vp, yelded fruite an hundred
fold. Saying theſe things he cried, He that hath eares to heare,
let him heare.

Mt. 13. 1. Mk. 4. 1.

The Goſpel vpō the Sunday of Sexageſime.

9 † And his diſciples aſked him vvhat this parable vvas. † To
10 vvhom he ſaid, To you it is giuen to knovv the myſterie of
the kingdō of God, but to the reſt in parables, :: that * ſeeing
11 they may not ſee, and hearing may not vnderſtand. † And the
12 parable is this: The ſeede, is the vvord of God. † And they
beſides the vvay: are thoſe that heare, then the deuil cōmeth,
and taketh the vvord out of their hart, leſt beleeuing they be
13 ſaued. † For they vpon the rocke: ſuch as vvhen they heare,
vvith ioy receiue the vvord: and theſe haue no rootes: be-
cauſe :: for a time they beleeue, and in time of tentation they
14 reuolt. † And that vvhich fel into thornes, are they that haue
heard, and going their vvaies, are choked vvith cares and
15 riches and pleaſures of this life, and render not fruite. † And
that vpon good grownd: are they vvhich in a good and very
good hart, hearing the vvord, doe receiue it, and yeld fruite
in patience. ⊣

Ef. 6, 9.

:: See the Annotations vpon S. Matthew. c. 13, 14.

:: Against the Heretikes that ſay, faith once had can not be loſt, and that he vvhich novv hath not faith, neuer had.

16 † And no man lighting a candel doth couer it vvith a veſſel,
or put it vnder a bed: but ſetteth it vpō a cādelſticke, that they
17 that enter in, may ſee the light. † For there is not any thing ſe-
crete, that ſhal not be made manifeſt: nor hid, that ſhal not be
18 knowen, & come abrode. † See therfore how you heare. For he
that hath, to him ſhal be giuen: and vvhoſoeuer hath not, that
alſo vvhich he thinketh he hath, ſhal be taken avvay frō him.

19 † And * his mother and brethren came vnto him: and they
20 could not come at him for the multitude. † And it vvas told
him, Thy mother and * thy brethren ſtand vvithout, deſirous
21 to ſee thee. † Who anſvvering ſaid to them, My :: mother and
my

:: He did not here diſdainfully ſpeake of his mother, but teacheth that

our spiritual kinred is to be preferred before carnal cognation. *Hilar. in 12. Matt.*

my brethren, are they that heare the vvord of God and doe it.

† And it came to passe one day: and he vvent vp into a boate, and his disciples, and he said to them, Let vs strike ouer the lake. And they launched forth, † And vvhen they vvere sailing, he slept: and there fel a storme of vvinde into the lake, and they ‖ vvere filled, and vvere in danger. † And they came and raised him, saying, Maister, vve perish. But he rising, rebuked the vvinde and the tempest of vvater: and it ceased, and there vvas made a calme. † And he said to them, Vvhere is your faith? Who fearing, marueiled one to an other, saying, Vvho is this (trovv ye) that he commaundeth both the vvindes and the sea, and they obey him? † And they sailed to the countrie of the Gerasens vvhich is ouer against Galilee.

‖ See the Annotations vpon S. Matthevv c. 8. 24.

22 Mt. 8, 23 Mar. 4, 36.

23

24 complebantur,

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26 Mt. 8, 28 Mr. 5, 1.

† And vvhen he vvas come forth to the land, there mette him a certaine man that had a deuil novv a very long time, and he did vveare no clothes, neither did he tarie in house, but in the monumẽts. † And as he savv IESVS, he fel dovvne before him: and crying out vvith a great voice, he said, Vvhat is to me and thee IESVS sonne of God most high? I beseech thee doe not torment me. † For he commaunded the vncleane spirit to goe forth out of the man. For many times he caught him, and he vvas bound vvith chaines, and kept vvith fetters: and breaking the bondes vvas driuen of the deuil into the deserts. † And IESVS asked him saying, Vvhat is thy name? But he said, Legion. because many deuils vvere entred into him. † And they besought him that he vvould not commaund them to goe into the depth. † And there vvas there a heard of many svvine feeding on the mountaine: and they desired him, that he vvould permit them to enter into them. And he permitted them. † The deuils therfore vvent forth out of the man, and entred into the svvine: and the heard vvith violence vvent headlong into the lake, and vvas stifled. † Which vvhen the svvineheards savv done, they fled: and told into the citie and into the tovvnes. † And they vvent forth to see that vvhich vvas done: and they came to IESVS, and found the man, out of vvhō the deuils vvere gone forth, sitting at his feete, clothed, and vvel in his vvittes, and they vvere afraid. † And they also that had seen, told them hovv he had been made vvhole from the legion. † And al the multitude of the countrie of the Gerasens besought him to depart from them:

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them: for they vvere taken vvith great feare. And he going
38 vp into the boate, returned. † And the man out of vvhom the
deuils vvere departed, desired him that he might be vvith
39 him. But IESVS dimiſſed him, ſaying, † Returne into thy
houſe, and tel hovv great things God hath done to thee. And
he vvent through the vvhole citie, preaching hovv great
things IESVS had done to him.
40 † And it came to paſſe: vvhen IESVS vvas returned, the
Mt. 9, 18 41 multitude receiued him, and al vvere expecting him. † And
Mar. 5, 22. *behold there came a man vvhoſe name vvas Iaïrus, and he
vvas Prince of the Synagogue: and he fel at the feete of IESVS,
42 deſiring him that he vvould enter into his houſe, † becauſe he
had an only daughter almoſt tvvelue yeres old, and ſhe vvas
a dying. And it chaunced, vvhiles he vvent, he vvas thronged
of the multitudes.
43 † And there vvas ::a certaine vvoman in a fluxe of bloud ::See the Anno-
from tvvelue yeres paſt, vvhich had beſtovved al her ſubſtãce tations vpon S.
44 vpon Phyſicions, neither could ſhe be cured of any: † ſhe Matthew c. 9, 19.
came behind him, and touched the hemme of his garment:
45 and forthvvith the fluxe of her bloud ſtinted, † And IESVS
ſaid, Vvho is it that touched me? And al denying, :: Peter :: It is an euidẽt
ſaid, and they that vvere vvith him, Maiſter, the multitudes ſigne of prero-
throng and preſſe thee, and doeſt thou ſay, Vvho touched gatiue, that Pe-
46 me? † And IESVS ſaid, Some bodie hath touched me. for ter only is na-
47 I knovv that there is vertue proceded from me. † And the med ſo often as
vvoman ſeeing, that ſhe vvas not hid, came trembling, and cheefe of the
fel dovvne before his feete: and for vvhat cauſe ſhe had tou- company. Mar.
ched him, ſhe ſhevved before al the people: and hovv forth- 1, 36. Act. 5, 29.
48 vvith ſhe vvas made vvhole. † But he ſaid to her, Daughter, Luc. 9, 32. Mar.
thy faith hath made the ſafe, goe thy vvay in peace. 16, 7. 1 Cor. 15, 5.
49 † As he vvas yet ſpeaking, there cõmeth one to the Prince
of the ſynagogue, ſaying to him, That thy daughter is dead,
50 trouble him not. † And IESVS hearing this vvord, anſvve- ::See the Anno-
red the father of the maide, Feare not: :: beleeue only, and tations vpon S.
51 ſhe ſhal be ſafe. † And vvhen he vvas come to the houſe, he Marke c. 5, 36.
permitted not any man to enter in vvith him, but Peter, and
Iames, and Iohn, and the father and mother of the maide.
52 † And al vvept, and mourned for her. But he ſaid, Vveepe not,
53 the maide is not dead, but ſleepeth. † And they derided him,
54 knovving that ſhe vvas dead. † But he holding her hand cried
55 ſaying, Maide ariſe. † And her ſpirit returned, and ſhe roſe

incontinent. And he bade them giue her to eate. † And her parentes vvere aſtonied, vvhom he commaunded to tel no man that vvhich vvas done. 56

ANNOTATIONS
CHAP. VIII.

Holy Women that folowed Chriſt.

3. *That did miniſter.*] It vvas the cuſtome of the Ievves that vvomen of their ſubſtance did miniſter meate and drinke and cloth to their teachers, going about vvith them. vvhich becauſe it might haue been ſcandalous among the gentiles, S. Paul maketh mention that he vſed it not. And they miniſtred to our Lord of their ſubſtance for this cauſe, that he vvhoſe ſpiritual benefites they reaped, might reape their carnal things. 1 Cor. 9. 5. 12.

The brethren of Chriſt.

20. *Thy brethern.*] Theſe brethern of our Lord, vvere not the ſonnes of the B. Virgin MARIE the mother of God, as Heluidius vvickedly taught: neither are they to be thought (as ſome others ſay) the ſonnes of Ioſeph by an other vvife: for (as S. Hierom vvriteth) not only our Lady vvas a virgin, but by reaſon of her, Ioſeph alſo that our Sauiour might be borne of a virginal matrimonie. But they are called his brethren (according to the vſual ſpeach of the Scriptures) becauſe they were his coſins, either the ſonnes of Ioſephs brother, or (as the more receiued opinion is) the ſonnes of our Ladies ſiſter called Marie of Iames, which Iames therfore is alſo called the brother of our Lord. Hiero. cõt. Heluid. c. 9. ibidẽ c. 1.

A third place after this life.

35. *Her ſpirit returned.*] This returning of the ſoules againe into the bodies of them whom CHRIST and his Apoſtles raiſed from death (ſpecially Lazarus who had been dead foure daies) doth euidently proue a third place againſt our aduerſaries, that ſay, euery one goeth ſtraight to Heauen or to Hel. for it can not be thought that they vvere called from the one or the other, and therfore from ſome third place.

CHAP. IX.

His Twelue alſo nevv preaching euery vvhere and vvorking miracles, 6 Herod and al do vvonder much. 10 After vvhich, he taketh them and goeth into the vvildernes: vvhere he cureth and teacheth, feeding 5000 vvith fiue loaues. 18 Peter confeſſing him to be Chriſt, 21 he on the other ſide foretelleth his Paſſion, and that al muſt in time of perſecution folovv him therein. 27 Vvherevnto to encourage vs the more, 27 he giueth in his Tranſfiguration a ſight of the glorie, vvhich is the revvard of ſuffering. 37 The next day he caſteth out a diuel vvhich his Diſciples could not. 43 Vvhom amidſt thoſe vvonders he forevvarneth againe of his ſcandalous Paſſion. 49 And to cure their ambition, he telleth them, that the moſt humble be eſteemeth moſt: 49 bidding them alſo, not to prohibit any that is not againſt them. 51 Yea and revvard ſuch as be againſt them Schiſmatically, ſo ſhevv mildnes for al that. 57 Offeloving him, three examples.

The Goſpel vpõ Thurſday in vvhitſvveeke.

AND calling together the twelue Apoſtles, he gaue them ⁂ vertue and povver ouer al deuils, and to cure maladies. † And he ſent them to preach the kingdom of God: and to heale the ſicke. † And he ſaid to them, Take nothing for the vvay, neither rod, nor ſkrippe, nor bread, nor money, neither haue two coates. † And into vvhatſoeuer houſe you enter, tarie there, and thence doe not depart. † And vvhoſoever ſhal not receiue you, going forth out of that citie, ſhake 1 2 3 4

⁂ To cõmaund Diuels and diſeaſes either of body or ſoule, is by nature proper to God onely: but by Gods gift, men alſo may haue the ſame, euen ſo to forgiue ſinnes.

Mt. 10, 1 *Mr.* 3, 13 6, 8.

ſhake of the duſt alſo of your feete :: for a teſtimonie vpon them. † And going forth they vvent a circuite from tovvne to tovvne euangelizing and curing euery vvhere. ¶

:: A great fault to reiect the true preachers, or not to admit them into houſe for needful harbour and ſuſtenance.

Mt. 14, 1 Mar. 6, 14. † And * Herod the Tetrarch heard al things that vvere done by him: and he ſtaggered becauſe it vvas ſaid of ſome, That Iohn vvas riſen from the dead. † but of other ſome, That Elias hath appeared: and of others, that a Prophet one of the old ones vvas riſen. † And Herod ſaid, Iohn I haue beheaded: but vvho is this of vvhom I heare ſuch things? And he ſought for to ſee him.

Mt. 14, 13. Mar. 6, 31. Io. 6, 5. † And * the Apoſtles being returned, reported to him vvhatſoeuer they did: and taking them he retired apart into a deſert place, vvhich belongeth to Beth-ſaida. † Which the multitudes vnderſtãding, folovved him: & he receiued them, and ſpake to them of the kingdom of God, and them that had neede of cure he healed. † And the day began to dravv tovvards an end. And the Tvvelue comming neere, ſaid to him, Dimiſſe the multitudes, that going into tovvnes and villages here about, they may haue lodging, and finde meates: becauſe here vve are in a deſert place. † And he ſaid to them, Giue you them to eate. But they ſaid, We haue no more but fiue loaues and tvvo fiſhes: vnleſs perhaps vve ſhould goe and bie meates for al this multitude. † And there vvere men almoſt fiue thouſand. And he ſaid to his diſciples, Make them ſit dovvne by companies fiftie and fiftie. † And ſo they did. And they made al ſit dovvne. † And taking the fiue loaues and the tvvo fiſhes, he looked vp vnto heauen, and c :: bleſſed them: and he brake, and diſtributed to his diſciples, for to ſet before the multitudes. † And :: they did al eate, and had their fill. And there vvas taken vp that vvhich remained to them, tvvelue baſkets of fragments.

c Εὐλόγησεν αὐτοὺς:

:: Here you ſee that he bleſſed the things, and not only gaue thanks to God. See Annot. Marci. c. 8, 7.

:: The miraculous prouidẽce of God toward ſuch as folow Chriſt into deſerts, priſons, baniſhment, or whitherſoeuer.

Mt. 16, 13. Mar. 8, 27. † * And it came to paſſe: vvhen he vvas alone praying, his diſciples alſo vvere vvith him: and he aſked them ſaying, Vvhom doe the multitudes ſay that I am? † But they anſvvered, and ſaid, Iohn the Baptiſt: and ſome, Elias: but ſome, that one of the Prophets before time, is riſen. † And he ſaid to thẽ, But vvhom ſay ye that I am? Simon Peter anſvvering, ſaid, The CHRIST of God. † But he rebukíg them, cõmaunded that they ſhould tell this to no man, † ſaying, That the ſonne of man muſt ſuffer many things, and be reiected of the Auncients and cheefe Prieſts and Scribes, and be killed, and the

third day riſe againe.

† And he ſaid to al, If any man vvil come after me, let him denie him ſelf, and take vp his croſſe daily, and folovv me. 23
† For he that vvil ſaue his life, ſhal loſe it: for he that ſhal loſe his life for my ſake, ſhal ſaue it. † for vvhat profit hath a man if he gaine the vvhole vvorld, and loſe him ſelf, and caſt avvay him ſelf? † For he that ſhal be aſhamed of me and of my vvordes, him the Sonne of man ſhal be aſhamed of, vvhen he ſhal come in his maieſtie, and his fathers, and of the holy Angels. † And I ſay to you aſſuredly, There be ſome ſtanding here that ſhal not taſt death, 'til they ſee the kingdom of God. 24 25 26 27

The TRANSFIGVRATION.

†* And it came to paſſe after theſe vvordes almoſt eight daies, and he tooke Peter and Iames and Iohn, and vvent into a mountaine to pray. † And vvhiles he prayed, the ſhape of his countenance vvas altered: and his raiment vvhite and gliſtering. † And behold tvvo men talked vvith him. And they vvere Moyſes and Elias, † appearing in maieſtie. And they told his deceaſe that he ſhould accompliſh in Hieruſalem. † But Peter and they that vvere vvith him, vvere heauie vvith ſleepe. And avvaking, they ſavv his maieſtie, and the tvvo men that ſtoode vvith him. † And it came to paſſe, vvhen they departed from him, Peter ſaid to IESVS, Maiſter, it is good for vs to be here: and let vs make three tabernacles, one for thee, and one for Moyſes, and one for Elias: not knovvving vvhat he ſaid. † And as he ſpake theſe things, there came a cloud, and ouerſhadovved them: and they feared, vvhen they entered into the cloude. † * And a voice vvas made out of the cloude, ſaying, This is my beloued ſonne, heare him. † And vvhiles the voice vvas made, IESVS vvas found alone. And they held their peace, and told no man in thoſe daies any of theſe things vvhich they had ſeen. 28 29 30 31 32 33 34 35 36

Mt. 17, 1 *Mr.* 9, 1.

2. *Pet.* 1, 17.

†* And it came to paſſe the day folovving, vvhen they came dovvne from the mountaine, there mette him a great multitude. † And behold a man of the multitude cried out, ſaying, Maiſter, I beſeeche thee, looke vpō my ſonne becauſe he is mine only one. † and loe, the ſpirit taketh him, and he ſodenly crieth, and he daſheth him, and teareth him that he ſometh, and vvith much a doe departeth renting him. † And I deſired thy diſciples to caſt him out, and they could not. † And IESVS anſvvering ſaid, :: O faithles and peruerſe genera 37 38 39 40 41

Mt. 17, 14. *Mar.* 9, 17.

:: Incredulitie hindereth the effect of Exorciſmes, and

generation, hovv long ſhal I be vvith you and ſuffer you? bring hither thy ſonne. †And vvhen he came to him, the deuil daſhed, and tore him. And IESVS rebuked the vncleane ſpirit, and healed the lad: and rendred him to his father. †And al vvere aſtonied at the might of God: and al merueiling at al things that he did, he ſaid to his diſciples, †Lay you in your hartes theſe vvordes, for it ſhal come to paſſe that the Sonne of man ſhal be deliuered into the hands of men. † But they did not knovv this vvord, and it vvas couered before them, that they perceiued it not. And they vvere afraid to aſk him of this vvord.

other miraculous power giuen to the Church.

Mt. 18, 1 Mar. 9, 34. †* And there entred :: a cogitation into them, vvhich of them ſhould be greater. †But IESVS ſeeing the cogitations of their hart, tooke a childe and ſet him by him, † and ſaid to them, Whoſoeuer receiueth this childe in my name, receiueth me: and vvhoſoeuer receiueth me, receiueth him that ſent me. For he that is the leſſer among you al, he is the greater.

:: Deſire of preeminence is an humane infirmitie ofte euen among the good. Againſt which, Chriſt teacheth humility, but forbiddeth not Superiority.

Mar. 9, 38. †* And Iohn anſvvering ſaid, Maiſter, vve ſavv a certaine man caſting out deuils in thy name, and vve prohibited him, becauſe he folovveth not vvith vs. †And IESVS ſaid to him, :: Prohibit not. for he that is not againſt you, is for you.

:: There be ſome that folow not Chriſt preciſely in life and doctrine, of whom we may make our aduãtage to the propagation of Chriſtes honour and religion, whẽ they doe any thing for the aduãcemẽt thereof, of what intention ſoeuer they doe it. *Philip. 1, 15.*

† And it came to paſſe, vvhiles the daies of his aſſumption vvere accõpliſhing, and he fixed his face to goe into Hieruſalem. †And he ſent meſſengers before his face: and going they entred into a citie of the Samaritans to prepare for him. †And they receiued him not, becauſe his face vvas to goe to Hieruſalem. †And vvhen his diſciples Iames and Iohn had ſeen it, they ſaid, Lord vvilt thou vve ſay that fire come dovvne from heauen and conſume 'them'? † And turning, he rebuked them, ſaying, You knovv not of vvhat ſpirit you are. †The ſonne of man came not to deſtroy ſoules, but to ſaue. And they vvent into an other tovvne.

'them as Elias alſo did?

† And it came to paſſe as they vvalked in the vvay, a certaine man ſaid to him, * I vvil folovv thee vvhitherſoeuer thou goeſt. †IESVS ſaid to him, :: The foxes haue holes, and the foules of the aire neſtes: but the ſonne of man hath not vvhere to repoſe his head. † But he ſaid to an other, Folovv me. And he ſaid, Lord, permit me firſt to goe, and to burie my father. †And IESVS ſaid to him, Let the dead burie their dead: but goe thou, ſet forth the kingdom of God. †And an other ſaid, I vvil folovv thee Lord, but permit me

Mt. 8, 19.

:: This man would haue folowed him for temporal commodities, and therfore was not ſuffered.

first to take my leaue of them that are at home. † IESVS said 62
to him, " No man putting his hand to the plough, and loo-
king backe, is apt for the kingdom of God.

ANNOTATIONS
CHAP. IX.

The Transfiguration.

57. *Til they se.*) To the Apoſtles, that had to preach the kingdom of God and to ſuffer ſo much miſerie for the ſame in this vvorld, he vvil ſhevv his glorie, and giue them a taſt of his owne ioyful ſtate and of his Saincts in heauen, calling thither Moyſes and Elias, that the Lavv and Prophets might be vvitneſſes of the ſame. See the annotation vpon S. Matthevv c. 17, 2.

Schiſmatikes.

51. *Face to goe to Hieruſalem.*) The Samaritans vvere Schiſmatikes from the Ievves, and had a Schiſmatical temple in mount Garizim, of purpoſe to drawv men thither from Gods temple in Hieruſalem, vvhere only vvas the true and as it vvere the Catholike ſeruice and Sacrifice vnto God. Therfore they did not gladly receiue our Sauiour, becauſe they perceiued he vvas going to Hieruſalem. Io. 4, 9. 1 Reg. 12, 27. Tob. 1.

Deſire of reuenge.

The Churches ſeueritie.

51. *He rebuked them.*) Not iuſtice nor al rigorous puniſhment of ſinners is here forbidden, nor Elias fact reprehended, nor the Church or Chriſtian Princes blamed for putting Heretikes to death: but that none of theſe ſhould be done for deſire of our particular reuenge, or vvithout diſcretion, & regard of their amendement, and example to others. Therfore S. Peter vſed his povver vpon Ananias and Sapphira, vvhen he ſtrooke them both dovvne to death for defrauding the Church. Act. 5.

Looking backe.

62. *No man looking backe.*) It is a dangerous temptation for a man that hath loſt or left his goods for Chriſt, to looke much backe at them, and to remember vvith delight the pleaſures and eaſes of this vvorld, for it breedeth in him diſcontentment of the troubles and croſſes that are incident to the ſtate of ſuch as fully folovv Chriſt. In vvhich caſe a man ſhould euer looke forvvard tovvards heauen, and neuer backevvard to the vvorld.

CHAP. X.

He ſendeth yet 72 more to preach to the Ievves, With povver alſo of miracles, 13 arying Vvo to the cities impenitent. 17 At their returne he agniſeth the great povver he gaue them, but yet teacheth them not to be proud therof, 21 and praiſeth God for his grace. 29 his Church alſo for her happy ſtate. 25. To one of the Scribes he ſhevveth, that the loue of God and of his neighbour vvil bring him to life euerlaſting. 29 teaching him by the parable of the Samaritane, to take euery one for his neighbour that needeth his charitie. 38 To Martha he ſhevveth that Maries Contemplatiue life is the better.

The Goſpel vpō S. Markes day and S. Lukes.

AND after this our Lord deſigned alſo other 1
:: ſeuentie tvvo: and he ſent them tvvo and
tvvo before his face into euery citie and
place vvhither him ſelf vvould come.
† And he ſaid to them, The harueſt truely is 2
much: but the vvorkemen fevv. Deſire
therfore the lord of the harueſt, that he ſend vvorkemen into
his harueſt. † Goe: behold I ſend you as lambes among vvol- 3
ues. † Carie not purſe nor ſkrip, nor ſhoes: and ſalute no 4
body by the vvay. † Into vvhatſoeuer houſe you enter, 5
firſt ſay, Peace to this houſe. † and if the ſonne of peace be 6
there

:: As the twelue Apoſtles did repreſent the higher degree of the clergie, called Biſhops: ſo theſe Seuentie tvvo beare the figure of the inferiour clergie, called Prieſts. *Beda.*

there, your peace ſhal reſt vpon him: but if not, it ſhal re-
7 turne to you. † And in the ſame houſe tarie you, eating
and drinking ſuch things as they haue. * For the vvorkeman
1. Tim. 5, 18. is vvorthie of his hire. Remoue not from houſe to houſe.
8 † And into vvhat citie ſoeuer you enter, and they receiue you,
9 eate ſuch things as are ſet before you: † and cure the ſicke
that are in it, and ſay to them, The kingdom of God is come
nigh vpon you. †
10 † And into vvhatſoeuer citie you enter, and they receiue
11 you not, going forth into the ſtreates thereof, ſay, † The duſt
alſo of your citie that cleaueth to vs, vve doe vvipe of againſt
you. yet this knovv ye that the kingdom of God is at hand.
12 † I ſay to you, it ſhal be :: more tolerable for Sodom in that
13 day, then for that citie. † Vvo to thee Corozaim, vvo to thee
Beth-ſaida: for if in Tyre and Sidon had been vvrought the
miracles that haue beene vvrought in you, they had done pe-
14 nance ſitting :: in ſacke cloth and aſhes long agoe. † But it ſhal
be more tolerable for Tyre and Sidon in the iudgement, then
15 for you. † And thou Capharnaum that art exalted vnto heauē:
16 thou ſhalt be thruſt dovvne euen vnto hel. † :: He that hea-
reth you, heareth me: and he that deſpiſeth you, deſpiſeth me.
And he that deſpiſeth me, deſpiſeth him that ſent me.
17 † And the Seuentie-tvvo returned vvith ioy, ſaying, Lord,
18 the Deuils alſo are ſubiect to vs in thy name. † And he ſaid
19 to them, I ſavv Satan as a lightening fal from heauen. † † Be-
hold, I haue giuen you povver to treade vpon ſerpents, and
ſcorpions, and vpon al the povver of the enemie, and nothing
20 ſhal hurt you. † But yet reioyce not in this, that the ſpirits
are ſubiect vnto you: but reioyce in this, that your names are
vvritten in heauen. †
21 † In that very houre he reioyced in ſpirit, and ſaid, I con-
feſſe to thee O Father, Lord of heauen and earth, becauſe thou
haſt hid theſe things from the vviſe and prudent, and haſt re-
uealed them * to litle ones. Yea Father, for ſo hath it vvel
22 pleaſed thee. † Al things are deliuered to me of my father.
And no man knovveth vvho the Sonne is, but the Father:
and vvho the Father is, but the Sonne, and to vvhom the
23 Sonne vvil reueale. † And turning to his Diſciples, he ſaid,
24 Bleſſed are the eies that ſee the things that you ſee. † For I
ſay to you, that many Prophets and Kings deſired to ſee the
things that you ſee, and ſavv them not: and to heare the
things

:: Differences of paines and damnation in Hel according to the differences of demerites. *Aug. li. 1. c. 3. cont. Iulian.*

:: True penance not onely to leade a new life, but to punish the body by ſuch things as haue be recorded, for the ill life paſt.

:: It is al one to deſpiſe Chriſt, and to deſpiſe his Prieſts and Miniſters in the the Catholike Church: to refuſe his doctrine, & theirs.

The Goſpel vpō the 12 Sunday after Pētecoſt.

things that you heare, and heard them not.

† And behold a certaine lavvyer ſtoode vp, tempting him 25
and ſaying, Maiſter, by doing of vvhat thing ſhal I poſſeſſe
life euerlaſting? † But he ſaid to him, In the lavv vvhat is 26
vvritten? hovv readeſt thou? † He anſvvering ſaid, *Thou ſhalt* 27 Deu. 6, 5
loue the Lord thy God vvith thy vvhole hart, and vvith thy vvhole ſoule, and Leu. 19,
vvith al thy ſtrength, and vvith al thy minde: and thy neighbour as thy ſelf. 18.
† And he ſaid to him, Thou haſt anſvvered right, this doe and 28
thou ſhalt liue. † But he deſirous to iuſtifie him ſelf, ſaid to 29
IESVS, And vvho is my neighbour? † And IESVS taking 30
it, ſaid, A certaine man vvent dovvne from Hieruſalem into
Iericho, and fel among theeues, vvho alſo ſpoiled him, and gi-
uing him vvoundes vvent avvay leauing him *halfe-dead.
† And it chaunced that a certaine Prieſt vvent dovvne the 31
ſame vvay: and ſeeing him, paſſed by, † In like maner alſo a 32
Leuite, vvhen he vvas neere the place, and ſavv him, paſſed by.
† But a certaine Samaritane going his journey, came neere 33
him: and ſeeing him, vvas moued vvith mercie. † And going 34
vnto him, bound his vvoundes, povvring in oile and vvine:
and ſetting him vpon his ovvne beaſt, brought him into an
inne, and tooke care of him. † And the next day he tooke forth 35
tvvo pence, and gaue to the hoſt, and ſaid, Haue care of him:
and vvhatſoeuer thou ſhalt ::ſupererogate, I at my returne
vvil repay thee. † Vvhich of theſe three in thy opinion vvas 36
neighbour to him that fel among theeues? † But he ſaid, He 37
that did mercie vpon him. And IESVS ſaid to him, Goe, and
doe thou in like maner. ¶

† [b] And it came to paſſe as they vvent, and he entred into a 38
certaine tovvne: and a certaine vvoman named Martha, re-
ceiued him into her houſe, † and ſhe had a ſiſter called Ma- 39
rie. vvho ſitting alſo at our Lords feete, heard his vvord. † But 40
Martha vvas buſie about much ſeruice. vvho ſtoode and
ſaid, Lord, haſt thou no care that my ſiſter hath left me alone
to ſerue? ſpeake to her therfore, that ſhe help me. † And our 41
Lord anſvvering ſaid to her, Martha, Martha, thou art careful,
and art troubled about very many things. † But one thing is 42
neceſſarie. *Marie hath choſen the beſt part vvhich ſhal not
be taken avvay from her. ¶

*S. Auguſtin ſaith that the Apoſtle (1. Cor. 9.) according to this place did ſupererogate, that is, did more then he needed or was bound to doe, when he might haue required al duties for preaching the Goſpel, but would not. *li. de op. Monach. c. 5.* Whereof it cõmeth, that the workes which we doe more then precepte, be called workes of Supererogation: & whereby it is alſo euident againſt the Proteſtãts, that there be ſuch workes. *See Optatus li. 6 cont. Parmen.* how aptly he applyeth this parable to S. Paules counſel of virginitie (1 Cor. 7) as to a worke of ſupererogation.

b The Goſpel vpon the Aſſumptiõ of our Lady. *Aug. 15.*

::ὃ προσοφείλεις, προσαναλωσω,

ANNOT.

ANNOTATIONS
CHAP. X.

21. *To little ones*.) By this place euery vulgar artificer may not presume that God hath reuealed al truth to him, and therfore refuse to be taught of the learned. For Christ did not afterward endery sil hers and vulgar men nor any other with the gifts of wisdom and tongues, without their industrie, study, and teaching, though at the beginning, of great prouidence he did it, that it might be cleere to the world, that al Nations were conuerted to him, not by perfuasion of cunning Orators or subtil Disputers, but by the plaine force of his grace and truth, which S. Auguſtine counteth greater then al other miracles. Further we are taught by this place, that the poore humble obedient children of the Church knowe by their faith the high mysteries of Christes Diuinity, and his presence in the B. Sacrament, and such like: rather then Arius, Caluin, and other like proud Scribes and Pharisees.

The humble vnlearned Catholike knoweth Christ better then the proud learned heretike.

22. *The doe*.) Not by faith only, but by keeping Gods commandements we obtaine life euerlasting: not onely by beleeuing, but by doing. The heretikes say that it is impossible to keepe this commaundement of louing God with al our hart. But the Scriptures giue vs examples of diuers that haue kept and fulfilled it, as far as is requisite in this life. 1. reg. 22. 3. Par. 15. 19. Pſ. 118, 119. Eccles. 47. 9, 10. 4 Reg. 20. 3. Luc. 1, 1. And if it were impossible to keepe it, and yet by Christ proposed for the meane to obtaine life euerlasting, he had mocked this Lawyer and others, and not taught them.

The commaundements possible to be kept.

Conc. Arauſ. 2 cap. 25. to. 1. Conc. Cœ. Trid. Seſſ. 6. c. 1.

30. *Halfe dead*.) Here is signified man wounded very sore in his vnderstanding and free-will, and al other powers of soule and body, by the sinne of Adam: but yet that neither vnderstanding, nor free-will, nor the rest, were extinguished in man or taken away. The Priest and Leuite, signifie the Lawe of Moyſes: this Samaritane, is Christ the Priest of the newe Testament: the oile and wine, his Sacraments: the host, the priests his ministers. Whereby is signified, that the Lawe could not recouer the spirituall life of mankind from the death of sinne, that is, iuſtifie man: but Christ onely, who by his passion and the grace and vertue thereof ministred in and by his Sacraments, iuſtifieth, and increaſeth the iuſtice of man, healing and abling free-will to doe al good workes.

The parable of the wounded man, explicated.

42. *Marie the best part*.) Two notable exiples, one of the life Actiue, in Martha: the other of the life Contemplatiue, in Marie: representing vnto vs, that in holy Church there ſhould be alwaies some to serue God in both these seuerall sorts. The life contemplatiue is here preferred before the actiue, the Religious of both sexes are of that most excellent state, and therfore our Proteſtantes haue wholy abandoned them out of their common wealth, which the true Church neuer wanted. But to say truth, they haue neither Martha nor Marie. our Lord giue them grace to see their miſerie. If ours were not answerable to their profeſſion, or were degenerated, why haue they no new ones? if our Churches Votaries vowed vnlawful things, Chaſtitie, Pouertie, Obedience, Pilgrimage. What other Votaries or lawful vowes haue they? For, to offer voluntarily by vow (besides the keeping of Gods commaundements, wherevnto we are bound by precept and promiſe in our Baptiſme) our ſoules, bodies, goods, or any other acceptable thing to God, is an acte of ſoueraine worship belonging to God onely: and there was neuer true religion without ſuch vowes and Votaries. If there be none in their whole Church that profeſſe contemplation, or that vow any thing at al to God voluntarily, neither in their bodies nor in their goods: God and the world knowe they haue no Church nor religion at al.

The Contemplatiue or Religious life, better then the Actiue and ſecular.

Vowes and votaries.

CHAP. XI.

He teacheth a forme of prayer, 5 and exhorteth to pray inſtantly, 11 aſſuring that ſo God Will giue to good things. 14 The Iewes blaſphemous his caſting out of Diuels, and aſking for a miracle from heauen. 17 He defendeth his doing: 26 foretelling alſo the Diuels expulſion by him out of the World (that is, the vocation of the Gentils) 24 and his returne into their nation. 27 With their reprobation though he be of their fleſh, 29 and alſo their final moſt worthy damnation. 37 Againe, to the Phariſies and Scribes he crieth Wo, as authors of the ſaid reprobation now at hand.

AND it came to passe, vvhen he vvas in a certaine place, praying, as he ceased, one of his Disciples said to him, Lord teach vs to pray, as Iohn also taught his Disciples. † And he said to them, * Vvhen you pray, say, FATHER, *sanctified be thy name. Thy kingdom come.† Our daily bread giue vs this day, † and forgive vs our sinnes: † for because our selues also doe forgive euery one that is in debt to vs. † And lead vs not into temptation.* † And he said to them, Vvhich of you shal haue a frende, and shal goe to him at midnight, and shal say to him, Frende, lend me three loaues, † because a frende of mine is come out of his way to me, and I haue not vvhat to set before him: † & he from vvithin answvering saith, Trouble me not, novv the doore is shut, and my children are vvith me in bed: I can not rise and giue thee. † And if he shal perseuere knocking, I say to you, although he vvil not rise and giue him because he is his frende, yet for his importunitie he vvil rise, and giue him as many as he needeth. † * And I say to you, Aske, and it shal be giuen you: seeke, and you shal finde: knocke, and it shal be opened to you. † For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shal be opened. † And vvhich of you if he aske his father bread, vvil he giue him a stone? or a fish, vvil he for a fish giue him a serpent? † Or if he aske an egge, vvil he reach him a scorpion? † If you then being naught, knovv hovv to giue good giftes to your children, hovv much more vvil your father from heauen giue the good spirit to them that aske him? †

† * And he vvas casting out a deuil, and that vvas dumme. And vvhen he had cast out the deuil, the dumme spake: and the multitudes marueiled. † * And certaine of them said, In Beel-zebub the prince of Deuils he casteth out Deuils. † And other tempting, asked of him a signe from heauen. † But he seeing their cogitations, said to them, Euery kingdom deuided against it self, shal be made desolate, and [c] house vpon house, shal fall. † And if Satan also be deuided against him self, hovv shal his kingdom stand? because you say that in Beel-zebub I doe cast out Deuils. † And if I in Beel-zebub cast out Deuils: your children, in vvhom doe they cast out? therfore they shal be your iudges. † But if I in the [::] finger of God

Mt. 6,9.

Mt. 7.7.

Mt. 12, 22.

Mr. 3,12

[c] οἶκος. τὸν οἶκον

The Gospel in Maieribus litanie on S. Markes day, and in the Rogation daies. And in a votiue Masse against the Pagans.

The Gospel in a votiue Masse for sinnes.

The Gospel vpō the 3 Sunday in Lent.

[::] This finger, is the spirit of God, Mt. 12, 28.

God doe caſt out Deuils: ſurely the kingdom of God is come
21 vpon you. † When the ſtrong armed keepeth his court:
22 thoſe things are in peace that he poſſeſſeth. † But if a ſtronger then he, come vpon him and ouercome him: he vvil take avvay his vvhole armour vvherein he truſted, and vvil diſ-
23 tribute his ſpoiles. † He that is not vvith me, is againſt me:
24 and he that gathereth not vvith me, ſcattereth. † When the vncleane ſpirit ſhal depart out of a man, he vvandereth through places vvithout vvater, ſeeking reſt. And not finding, he ſaith, I vvil returne into my houſe vvhence I de-
25 parted. † And vvhen he is come, he findeth it ſvvept vvith a
26 beſome, and trimmed. † Then he goeth and taketh ſeuen other ſpirits vvorſe then him ſelf, and entring in they dvvel there. And the [c] laſt of that man be made vvorſe then the firſt.

27 † [b] And it came to paſſe vvhen he ſaid theſe things, a certaine vvoman lifting vp her voice out of the multitude ſaid to him, "Bleſſed is the vvombe that bare thee, and the pappes
28 that thou didſt ſucke. † But he ſaid, :: Yea rather, bleſſed are they that heare the vvord of God, and keepe it.

29 † And the multitudes running together, he began to ſay, * This generation, is a vvicked generation: it aſketh a ſigne, and a ſigne ſhal not be giuen it but the ſigne of Ionas the
30 Prophet. † * For as Ionas vvas a ſigne to the Ninnites: ſo
31 ſhal the Sonne of man alſo be to this generation. † * The Queene of the South ſhal riſe in the iudgement vvith the men of this generation, and ſhal condemne them: becauſe ſhe came from the endes of the earth to heare the vviſedom
32 of Salomon. and behold, more then Salomon here. † The men of Ninnice ſhal riſe in the iudgement vvith this generation, and ſhal condemne it, * becauſe they :: did penance at the preaching of Ionas. and behold, more then Ionas here.

33 † * No man lighteth a candel, and putteth it in ſecrete, neither vnder a buſhel: but vpon a candleſticke, that they
34 that goe in may ſee the light. † * The candel of thy body, is thine eie. If thine eie be ſimple, thy vvhole body ſhal be lightſome: but if it be naught, thy body alſo ſhal be darke-
35 ſome. † See therfore that the light vvhich is in thee, be not
36 darkeneſſe. † If then thy vvhole body be lightſome, hauing no part of darkeneſſe: it ſhal be lightſome vvholy, and as a

[c] nouiſſima fiunt

[b] The Goſpel vpon Aſſumption eue, and in a Votiue of our Lady betwene Candlemas and Eaſter, and betwene Pentecoſt and Aduent.

:: The ſaid mother of God, in that alſo was bleſſed that ſhe was the temporal meanes & miniſter of the Incarnatiõ, but much more bleſſed, in that ſhe continued the perpetual keeper of his word. Beda.

Mat. 12, 39.

Ion. 2, 2. 3 Reg. 10, 1.

Mark that the great penance of the Ninnites (Ionæ) is here expreſſed by this Greeke vvord. See more Mat. 3, 2.

Ion. 3, 5.

Mat. 5, 15. Mar. 4, 21. Mt. 6, 22.

The Goſpel for a Confeſſor that is Biſhop.

bright candel it ſhal lighten thee.

† And vvhen he vvas ſpeaking, a certaine Phariſee deſired 37
him that he vvould dine vvith him. and he going in ſate
dovvne to eate. † And the Phariſee began to thinke vvithin 38
him ſelf and to ſay, Vvhy he vvas not vvaſhed before dinner.
† And our Lord ſaid to him, * Novv you Phariſees doe make 39
cleane that on the out ſide of the cuppe and of the platter:
but that of yours vvhich is vvithin, is ful of rapine and ini-
quitie. † Fooles, did not he that made that on the outſide, 40
make that alſo that is on the inſide? † But yet c that that re- 41
maineth, giue almes, & behold al things are cleane vnto you.
† But vvo to you Phariſees, becauſe you tithe minte and 42
revve and euery herbe: and paſſe ouer iudgement and the
charitie of God. but theſe things you ought to haue done,
and not to omit thoſe. † Vvo to you Phariſees, becauſe 43
you loue the firſt chaires in the ſynagogs, and ſalutations in
the market-place. † Vvo to you, becauſe you are as monu- 44
ments that appeare not, and men vvalking ouer, are not
vvare.

† And one of the Lavvyers anſvvering ſaith to him, Maiſter, 45
in ſaying theſe things, thou ſpeakeſt to our reproche alſo.
† But he ſaid, ‖ Vvo to you Lavvyers alſo: becauſe you lode 46
men vvith burdens which they can not beare, and your ſelues
touch not the packes vvith one of your fingers. † Vvo to you 47
that :: build the monumẽts of the Prophets: and your fathers
did kil them. † Surely you doe teſtifie that you conſent to the 48
vvorkes of your fathers: becauſe they in deede did kil them,
and you build their ſepulchres. † For this cauſe the vviſedõ al- 49
ſo of God ſaid, I vvil ſend to them Prophets and Apoſtles, and
of them they vvil kil and perſecute. † that the bloud of al the 50
Prophets that vvas ſhed from the making of the vvorld, may
be required of this generation, † * from the bloud of Abel 51
vnto the * bloud of Zacharie that vvas ſlaine betvvene the
altar and the temple. Yea I ſay to you, it ſhal be required of
this generation. † Vvo to you Lavvyers, becauſe you haue 52
taken avvay the key of knovvledge: your ſelues haue not
entred, and thoſe that did enter you haue prohibited. † And 53
vvhen he ſaid theſe things to them, the Phariſees and the
Lavvyers began vehemently to vrge him, and to ſtoppe his
mouth about many things, ‖ lying in waite for him, & ſeeking 54
to catch ſome thing of his mouth, that they might accuſe him.

ANNOT

Mt. 23, 25.

c Quod ſupereſt, Tig. Vul.

The Goſpel for many Martyrs.

:: Not the building of the Prophets monuments is condemned, but their imitation of their fathers that ſlew the Prophets. Ambroſ.

Gen. 4, 8
2. Par. 24, 22.

ANNOTATIONS
CHAP. XI.

Bede vpon this place.

27. *Blessed is the vvombe.*) Let vs also (saith Venerable Bede) lift vp our voice vvith the Catholike Church, of vvhich this vvoman vvas a figure: let vs lift vp our hartes among the people, and say to our Sauiour, Blessed be the vvombe that bare thee, and the pappes vvhich thou didst sucke. for blessed in deede is the mother vvhich bare the King that ruleth heauen and earth for euer. Our B. Lady.

29. *The signe of Ionas.*) Of al miracles, his Resurrection, after he had been according to his body, in the graue, according to his soule, in Hel three daies, vvas the greatest, and most conuinceth the incredulous Ievves: and therfore a greater or more euident then that, he saith he vvil not giue them. The signe of Ionas.

Eccli. 3, 33. Dan. 4, 24. Tob. 4, 12. 11. 9. Mat. 25. 35, 42.

41. *Giue almes.*) The great force of almes is here and in diuers places of holy vvrite signified. In one place, they extinguish sinne: in an other, they redeeme sinnes: in an other, they deliuer from death: in an other, to them giuen or omitted, our iudgement to heauen or hel is attributed: and here they make cleane and satisfie for the Ievves former offenses. for (as S. Augustine saith c. 70 Enchiridij) almes deedes profite not a man that hath a vvill to continevv in his sinnes, but they are to be done for a propitiation to God of former offenses. Novv hovv vvel the Protestants like this doctrine so euidently set forth in Scripture, let the indifferent iudge, and hovv vvel it agreeth vvith their onely faith. The force of almes.

46. *Vvo to you Lavvyers.*) These vvere Doctors of Moyses Lavv, othervvise called Scribes. Shal vve therfore crie out against al Lavvyers novv, or ought the name of Lavvyer be odious vvith vs, because of these naughty Lavvyers among the Ievves much lesse ought the name of Priests to be odious (as Heretikes vvould haue it) because of the Ievves Priests that vvere so busy against our Sauiour. The Lavvyers and Priests of the old Testament.

CHAP. XII.

He preparath his Disciples against persecutions to come vpon them at their publishing of his doctrine. 13 With dividing the brethrens inheritance he vvil not medle, but exhorteth them against auarice, 22 and his Disciples (by this occasion) against solicitude so much as of necessaries, 32 yea commaunding them to geue al in almes, 35 and to be ready at a knocke: 41 vvhereof admonished, Peter and other Prelates to see to their charge: 49 and al, not to looke but for persecution. 50 The Ievves be reprehended for that they vil not see this time of grace, 58 Vvherein it is so horrible to die vvithout reconciliation.

1 AND when great multitudes stoode about him, so that they trode one an other, he began to say to his Disciples, Take good heede of the leauen of the Pharisees, vvhich is hypocrisie.

2 †* For nothing is hid, that shal not be reuea-
Mt. 10, 26. 3 led: nor secrete, that shal not be knovven. †For the things
Mar. 4, 22. that you haue said in darknesse, shal be said in the light: and that vvhich you haue spoken into the ear in the chambers,

4 shal be preached in the house-toppes. †And I say to you my frendes, Be not afraid of them that kil the body, and after

5 this haue no more to doe. †But I vvil shevv you vvhom ye shal feare: ** feare him vvho after he hath killed, hath

6 povvver to cast into hel. yea I say to you, feare him. †Are not fiue sparovves sold for two farthings: and one of them is not

7 forgotten before God? †Yea the heares also of your head are

†* The feare of Hel also is profitable: contrarie to the protestats, teaching securitie of saluation, and that feare of Hel maketh men hypocrites.

al numbered. Feare not therfore: you are more vvorth then many ſparovves. † * And I ſay to you, " Euery one that confeſſeth me before men, the Sonne of man alſo vvil confeſſe him before the Angels of God. † But he that denieth me before men, ſhal be denied before the Angels of God. † * And :: euery one that ſpeaketh a vvord againſt the ſonne of man, it ſhal be forgiuen him: but he that ſhal blaſpheme againſt the holy Ghoſt, to him it ſhal not be forgiuen. † * And vvhen they ſhal bring you in to the ſynagogs and to magiſtrates and poteſtates, be not careful in vvhat maner, and vvhat you ſhal anſvver, or vvhat you ſhal ſay. † For the holy Ghoſt ſhal teach you in the very houre vvhat you muſt ſay.

:: See Annot. Mt. 12, 32.

† And one of the multitude ſaid to him, Maiſter, ſpeake to my brother that he deuide the inheritaunce vvith me. † But he ſaid to him, Man, " vvho hath appointed me iudge or deuider ouer you? † And he ſaid to them, See and bevvare of al auarice: for not in any mans aboundance doth his life conſiſt, of thoſe things vvhich he poſſeſſeth. † And he ſpake a ſimilitude to them, ſaying, A certaine riche mãs field yelded plentie of fruites. † and he thought vvithin him ſelf, ſaying, :: Vvhat ſhal I doe, becauſe I haue not vvhither to gather my fruites? † And he ſaid, This vvil I doe, I vvil deſtroy my barnes, and vvil make greater: and thither vvil I gather al things that are grovven to me, and my goods, † and I vvil ſay to my ſoule, Soule, thou haſt much goods laid vp for many yeres, take thy reſt, eate, drinke, make good cheere. † But God ſaid to him, :: Thou foole, this night they requite thy ſoule of thee: and the things that thou haſt prouided, vvhoſe ſhal they be? † So is he that laieth vp treaſure to him ſelf, and is not " riche to God vvard.

:: Giue it to the poore, that ſhouldſt thou do, ſaith S. Baſil.

:: A goodly warning for al riche men.

† And he ſaid to his Diſciples, * Therfore I ſay to you, :: Be not careful for your life, vvhat you ſhal eate: nor for your body, vvhat you ſhal doe on. † The life is more then the meate, and the body is more then the raiment. † Conſider the rauens, for they ſovv not, neither doe they reape, vvhich neither haue ſtorehouſe nor barne, and God feedeth them. Hovv much more are you of greater price then they? † And vvhich of you by caring can adde to his ſtature one cubite? † If then you be not able to doe ſo much as the leaſt thing, for the reſt vvhy are you careful? † Conſider the lilies hovv they

:: He forbiddeth not cõpetent prouidẽce, but to much carefulnes, See Annot. vpon S. Matth. c. 6, 25.

Mt. 10, 32. Mar. 8, 38. Mt. 11, 33. Mr. 3, 28 Mt. 10, 19. Mar. 13, 11. Mt. 6, 25

they grovv: they labour not, neither doe they spinne. But
I say to you, Neither Salomon in al his glorie vvas araied
28 as one of these. † And if the grasse that to day is in the field,
and to morovv is cast into the ouen, God so clotheth: hovv
29 much more you O ye of litle faith! † And you, doe not seeke
Quæ prima lectio. vvhat you shal eate, or vvhat you shal drinke: and ᶜ be not
30 lifted vp on high. † For al these things the nations of the
vvorld doe seeke. but your father knovveth that you haue
31 neede of these things. † But seeke first the kingdom of God,
32 and al these things shal be giuen you besides. † ᵇ Feare not
:: litle flocke, for it hath pleased your father to giue you a
33 kingdom. † Sel the things that you possesse, and giue almes.
Mt. 6, 20. * Make to you purses that vveare not, treasure that vvasteth
not, in heauen: vvhither the theefe approcheth not, neither
34 doth the mothe corrupt. † For ᵈ vvhere your treasure is, there
35 vvil your hart be also. ℣ † ᵇ Let your :: loynes be girded,
36 and candles burning in yout handes, † and you like to men
expecting their lord, when he shal returne from the mariage:
that vvhen he doth come and knocke, forthvvith they may
37 open vnto him. † Blessed are those seruants, vvhom vvhen
the Lord commeth, he shal finde vvatching. Amen I say to
you, that he vvil gird him self, and make them sit dovvne,
38 and passing vvil minister vnto them. † And if he come in
the second vvatch, and if in the third vvatch he come, and so
Mt. 24, 43. 39 finde, blessed are those seruants. † * And this knovv ye, that
if the housholder did knovv vvhat houre the theefe vvould
come, he vvould vvatch verely, and vvould not suffer his
40 house to be broken vp. † Be you also ready: for at vvhat
houre you thinke not, the Sonne of man vvil come. ℣
41 † And Peter said to him, Lord, doest thou speake this pa-
42 rable to vs, or likevvise to al? † And our Lord said, Vvho
(thinkest thou) is a faithful stevvard and vvise, vvhom the
lord appointeth ouer his familie, to giue them in season
43 their measure of vvheate? † Blessed is that seruant, vvhom
44 vvhen the lord commeth, he shal finde so doing. † Verely
I say to you, that ouer al things vvhich he possesseth, he shal
45 appoint him. † But if that seruant say in his hart, My lord is
long a comming: and shal begin to strike the seruants and
46 handmaides, and eate and drinke, and be drunke: † the lord
of that seruant shal come in a day that he hopeth not, and at
an houre that he knovveth not, and shal deuide him, and
shal

ᵇ The gospel for S. Paulinus fun. 22. And for a Cõfessor that is not a Bishop.

:: It was litle at the begining, & is stil in cõparison of al the reprobate: but in it self very great, as in the parable of the great tree that grew of the litle mustard seed. Mt. 13.

ᵇ The gospel for a Cõfessor that is not a Bishop.

:: To girde our loines, is to keepe chastitie and cõtinencie. *Gregor. ho. 11.*

ſhal appoint his portion vvith the infidels. And that ſer- 47
uant that knevv the vvil of his lord, and prepared not him
ſelf, and did not according to his vvil: ſhal be beaten vvith
many ſtripes. † But he that knevv not, and did things vvor- 48
thie of ſtripes: ſhal be beaten vvith fevv. And enery one to
vvhom much vvas giuen, much ſhal be required of him: and
to vvhom they committed much, more vvil they demaund
of him. † I came to caſt fire on the earth: and vvhat vvil I, but 49
that it be kindled? † But I haue to be baptized vvith a baptiſme: 50
and hovv am I ſtraitened vntil it be diſpatched? † * Thinke 51 Mt. 10, 34.
you that I came to giue :: peace on the earth? No, I tel you,
but ſeparation. † For there ſhal be from this time, fiue in one 52
houſe deuided: three againſt tvvo, and tvvo againſt three.
† There ſhal be deuided, the father againſt the ſonne, and the 53
ſonne againſt his father, the mother againſt the daughter, and
the daughter againſt the mother, the mother in lavv againſt
her daughter in lavv, and the daughter in lavv againſt her
mother in lavv.

† * And he ſaid alſo to the multitudes, When you ſee a 54 Mt. 16, 2
cloude riſing from the vveſt, by and by you ſay, A ſhoure
commeth, and ſo it commeth to paſſe: † and vvhen the ſouth 55
vvinde blovving, you ſay, That there vvil be heate: and it
commeth to paſſe. † Hypocrites, the face of the heauen and of 56
the earth you haue ſkil to diſcerne: but this time hovv doe
you not diſcerne? † And vvhy of your ſelues alſo iudge you 57
not that vvhich is iuſt? † * And :: vvhen thou goeſt vvith thy 58 Mt. 5, 25
aduerſarie to the Prince, in the vvay endeuour to be deliue-
red from him: leſt perhaps he dravv thee to the iudge, and the
iudge deliuer thee to the exactour, and the exactour caſt thee
into priſon. † I ſay to thee, thou ſhalt not goe out thence, vntil 59
thou pay the very laſt mite.

† He meaneth the naughtie peace that is betvvene vvorldlings & ſinners, the agreement that is in infidelity, in Hereſie, or in any other vvickednes he came to breake this peace. See Annot. Matth. c. 10, 34.

† See Annot. Mt. 5, 25.

ANNOTATIONS
CHAP. XII.

Open confeſſiō of our faith.

1. *Euery one that confeſſeth.*] A Catholike man is bound to confeſſe his faith, being called to accoumpt or examined by Iew, Heathen, or Heretike, concerning the ſame. Neither is it ynough to keepe Chriſt in his hart, but he muſt alſo acknowledge him in his vvordes and deedes. And to deny Chriſt, or any article of the Catholike faith, for ſhame or feare of any vvorldly creature, hath no leſſe puniſhmente, then to be denied, refuſed, and forſaken by Chriſt at the houre of his death before al his Angels: Which is an other maner of preſence and Conſiſtorie, then any Court or Seſſion that men can be called to for their faith, in this vvorld.

n. 2o

17. Be not careful.] That the poore vnlearned Catholike ſhould not be diſcouraged, or make his excuſe that he is a ſimple man, not able to anſvver cunning Heretikes, nor to giue a reaſon of his beleefe, and therfore muſt ſuffer or ſay any thing rather then come before them: our Maiſter giueth them comfort, promiſing that the Holy Ghoſt ſhal euer put into their hartes at the time of their appearance, that vvhich ſhal be ſufficient for the purpoſe. not that euery one vvhich is conuented before the Aduerſaries of faith, ſhould alvvaies be endued vvith extraordinary knovvledge to diſpute and confute, as the Apoſtles and others in the primitiue Church vvere: but that God vvil euer giue to the ſimple that truſteth in him, ſufficient courage and vvordes to confeſſe his beleefe. For ſuch an one called before the Commiſſioners, ſaith ynough and defendeth him ſelf ſufficiently, vvhen he anſvvereth that he is a Catholike man, & that he vvil liue and die in that faith vvhich the Catholike Church throughout al Chriſtian countries hath and doth teach, and that this Church can giue them a reaſon of al the things vvhich they demaund of him. &c.

The holy Ghoſt teacheth euery vnlearned Catholike to giue ſufficiēt reaſon of his faith.

19. Who hath appointed?] Chriſt refuſed to medle in this temporal matter, partly becauſe the demaund proceded of couetouſnes and il intention, partly to giue an example to Clergie men, that they ſhould not be vvithdravven by ſecular affaires and controuerſies from their principal function of praying, preaching, and ſpiritual regiment: but not vvholy to forbid them al actions pertaining to vvoridly buſines, ſpecially vvhere and vvhen the honour of God, the increaſe of religion, the peace of the people, and the ſpiritual benefite of the parties doe require. In vvhich caſes S. Auguſtin (as Poſſidonius vvriteth) vvas occupied often vvhole daies in ending vvorldly controuerſies, and ſo he vvriteth of him ſelf alſo, not doubting but to haue reward therfore in heauen.

The dealing of Clergie men in vvorldly affaires.

In vita c. 19. Li. de op. Monach. c. 29.

21. Riche to God vvard.] He is riche tovvards God, that by his goods beſtovved vpon the poore, hath ſtore of merits, and many almeſmens praiers procuring mercie for him at the day of his death and iudgement, vvhich is here therfore called treaſure laid vp in heauen, vvhere the barnes be large ynough. The neceſſitie of vvhich almes is by Chriſt him ſelf here ſhevved to be ſo great, and ſo acceptable to God, that rather then they ſhould lacke the fruite therof, they ſhould ſel al they haue and giue to the poore.

Meritorious vvorkes.

24. Where your treaſure is.] If the riche man vvithdravven by his vvorldly treaſure, can not ſet his hart vpon heauen, let him ſend his mony thither before him, by giuing it in almes vpon ſuch as vvil pray for him, and his hart vvil folovv his purſe thither.

Almes.

CHAP. XIII.

He threatneth the Ievves to be ſone forſaken vnles they doe penance, 10 and confoundeth them for maligning him for his miraculous good doing on the Sabboth. 18 but his kingdom (the Church) as contemptible as it ſeemeth to them now in the beginning, ſhal ſpread ouer al the World, 20 and conuert al, 25 and vvhat an hartſore it ſhal be to them at the laſt day, to ſee them ſelues excluded from the glorie of this kingdom, and the Gentils admitted in their place. 31 foretelling that it is not Galilee that he feareth, but that obſtinate and reprobate Hieruſalem vvil nedes murder him, as alſo his meſſengers afore and after him.

1 AND there vvere certaine preſent at that very time telling him of the Galilæans, vvhoſe bloud Pilate mingled vvith their
2 ſacrifices. †And he anſvvering ſaid to them, Thinke you that ‖ theſe Galilęans vvere ſinners more then al the Galilæans that they
3 ſuffred ſuch things? †No, I ſay to you: but vnles you ‡‡ haue
4 penance, you ſhal al likevviſe periſh. †Or thoſe eightene vpō vvhom the toure fel in Silóe, and ſlevv them: thinke you that they alſo vvere detters aboue al the men that dvvel in
5 Hieruſalem? †No, I ſay to you: but if you haue not penance, you ſhal al likevviſe periſh.

‖ Or as it is vttered in other places, *de penām, μετανοιαν τι*. the which in the new Teſtament ſignifieth perfect repentance. See Annotatiōs Mat. 3. 2. 11. 21.

‡‡ *Niſi pœnitentiam habuerith.*

The Gospel on the Imber Saturday in Sept.

† And he said this similitude, A certaine man had ‡‡ a figtree 6
planted in his vineyard, and he came seeking for fruite on it,
and found not. † And he said to the dresser of the vineyard, 7
Loe it is three yeres since I come seeking for fruite vpon this
figtree: and I finde not. Cut it downe therfore: vvhereto
doth it also occupie the ground? † But he answering saith to 8
him, Lord, let it alone this yere also, vntil I digge about it, and
dung it. † and if happily it yeld fruite: but if not, hereafter thou 9
shalt cut it downe.

‡‡ The figtree vvith only leaues & no fruite, is the Iewes synagogue, & euery other people or person which hath faith and faire wordes, and no good worke.

† And he vvas teaching in their synagogue on the Sab- 10
boths. † And behold a vvoman that had a spirit of infirmitie 11
eightene yeres: and she vvas crooked neither could she looke
vpvvard at al. † Whom vvhen IESVS savv, he called her 12
vnto him, and said to her, Woman, thou art deliuered from
thy infirmitie. † And he imposed hands vpon her, and forth- 13
vvith she vvas made straight and glorified God. † And the 14
Archsynagogue answering (because he had indignation that
IESVS had cured on the Sabboth) said to the multitude, Sixe
daies there are vvherein you ought to vvorke. in them ther-
fore come, and be cured: and not in the Sabboth day. † And 15
our Lord answering to him, said, Hypocrite, doth not euery
one of you vpon the Sabboth loose his oxe or his asse from
the manger, and leadeth them to vvater? † But ‡ this daughter 16
of Abraham vvhom Satan hath bound, loe, these eightene
yeres, ought not she to be loosed from this bond on the Sab-
both day? † And vvhen he said these things, al his aduersaries 17
vvere ashamed: and al the people reioyced in al things that
vvere gloriously done of him. ¶

† He said therfore, * Vvherevnto is the kingdom of God 18 *Mt. 13, 31.
like, and vvherevnto shal I esteeme it like? † It is like to a 19 *Mr. 4, 30.
‡‡ See Annota. Matth. 13, 31. ‡‡ mustard seede, vvhich a man tooke and cast into his garden,
and it grevv: and became a great tree, and the foules of the
aire rested in the boughes thereof. † And againe he said, * Like 20 *Lu. 13, 33.
to vvhat shal I esteeme the kingdom of God? † It is like to 21
leauen, vvhich a vvoman tooke and hid in three measures of
meale, til the vvhole vvas leauened. † And he vvent by cities 22
and townes teaching, and making his iourney vnto Hieru-
salem.

‡‡ Christians in their liues must seeke the strait way, but in religion the ancient common Way.

† And a certaine man said to him, Lord, be they fevv that 23
are saued? * But he said to them, † ‡‡ Striue to enter ‡ by the 24 *Mt. 7, 13
narrovv gate: because many, I say to you, ‡ shal seeke to enter,

and

25 and ſhal not be able. † But vvhen the good man of the houſe
ſhal enter in, and ſhut the doore, and you ſhal begin to ſtand
vvithout, and knocke at the doore, ſaying, Lord open to vs:
and he anſvvering ſhal ſay to you, I knovv you not vvhence
26 you are: † then you ſhal begin to ſay, Vve did [a] eate before
27 thee and drinke, and in our ſtreates didſt thou teach. † And he
ſhal ſay to you, I knovv you not vvhence you are, depart
28 from me al ye vvorkers of iniquitie. † There ſhal be vveeping
and gnaſhing of teeth: vvhen you ſhal ſee Abraham and
Iſaac and Iacob, and al the Prophets in the kingdom of God,
29 and you to be thruſt out. † And there ſhal come from the Eaſt
and the Vveſt and the North and the South: and ſhal ſit
30 dovvne in the kingdom of God. † And behold, they are :: laſt
that ſhal be firſt, and they be firſt that ſhal be laſt.

:: The Gentils comming into Gods ſauour later, are preferred before the Iewes which were firſt.

31 † The ſame day there came certaine of the Phariſees, ſaying
to him, Depart and get the hence, becauſe Herod vvil kil thee.
32 † And he ſaid to them, Goe, and tel that foxe, Behold I caſt out
deuils, and perfite cures this day and to morovv, and the third
33 day I am conſummate. † But yet I muſt vvalke this day and to
morovv and the day folovving, becauſe it [c] cannot be that a
34 Prophet periſh out of Hieruſalem. † [*] Hieruſalem, Hieruſalem
vvhich killeſt the Prophets, and ſtoneſt them that are ſent to
thee, hovv often vvould I gather thy childrē as the bird doth
her brood vnder her vvings, and :: thou vvouldeſt not?
35 † Behold your houſe ſhal be left deſert to you. And I ſay to
you, that you ſhal not ſee me til it come vvhen you ſhal ſay,
Bleſſed is he that commeth in the name of our Lord.

[c] Non capit ἰνη ἰνδ-χεῖαι Mt. 23, 37.

:: The Iewes loſt their preeminence, by their owne free will, & not by Gods cauſing: who ceaſed not to call and crie vpon them, and they would not heare. Whereby free will is plainly proued.

ANNOTATIONS.
CHAP. XIII

2. *Thoſe Galileans.*) It is Gods mercie that he ſtraight puniſheth not al offenders, but ſome few for a vvarning to all: as that for Schiſme he ſtriketh not al ſuch as haue forſaken the Church and the lavvful Prieſts, as he did Coré and his complices: that for ſpoile of Churches he reuengeth not al, as he did Heliodorus: and al that vovv and reuoke their gifts to God, as Ananias and Saphira. Some few therfore for their iuſt deſerts, be ſo handled for example, to prouoke al others guilty of the ſame crimes to doe penance. Which if they doe not in this life, they ſhal all aſſuredly periſh in the next vvorld. *Optatus li. 1 cont. Parmen. ſub fidem.*

Nu. 16. 2 Mach. 3 Act. 5.

Some puniſhed for example.

16. *This daughter.*) We may ſee that many diſeaſes vvhich ſeeme natural, doe procede of the Diuel by Gods permiſſion, either for ſinne, or for probation: and both thoſe kindes Chriſt ſpecially cured, for that no natural medicines could cure them, and ſpecially becauſe he came to diſſolue the vvorkes of Satan both in body and ſoul.

Diſeaſes not natural.

22. *By the vvay.*) Our Lord is not contrarie to him ſelf in that he anſvvereth, the gate to be ſtraite, and fevv to be ſaued, vvhereas els vvhere he ſaid, that many ſhould come from the Eaſt and Vveſt &c. and ioy vvith Abraham in the kingdom of heauen, Mat. 8, 11. For though they be fevv in

respect of the vvicked of al sortes, yet they be many in them selues: and in the societie of Angels, the vvheate cornes are scatse seen at the threshing, vvhen they are medled with the chasse: but vvhen the ill are removed, the vvhole barne of heauen shal be filled. *So saith S. Aug. Ser. 12 de verb. Do.*

Penance.

20. *Shal seeke.*] Many vvould be saued and looke to be saued, but can not, because they vvil not take paines to enter in at so straite a passage, that is to say, to fast much, pray often, doe great penance for their sinnes, liue in holy Churches discipline, abstaine from the pleasures of this world, and suffer persecution and losse of their goods and liues for Christes sake.

Schisme.

26. *Eate before thee.*) It is not ynough to feede vvith Christ in his Sacraments, or to heare his vvord in the Church, to chalege heauen thereby, vnlesse vve liue in vnitie of the Catholike Church. So S. Augustine applieth this against the Donatistes, that had the very same seruice and Sacraments *Cont. lit. Petil. li. 2 c. 51.* which the Catholike Church had, but yet seuered them selues from other Christian countries by Schisme.

CHAP. XIIII.

He accused of dining with a Pharisee, 2 after that he hath against confounded them for maligning him for his miraculous good doing on the Sabboth, 7 he teacheth them humilitie, seing their ambition, 12 and in their Workes to seeke retribution not of men in this Worlde, but of God in the World to come: 16 foretelling also that the Iewes for their worldly excuses shal not taste of the Supper, but the Gentils in their place. 25 Teaching that so far must men be from al worldlines, that they must earnestly bethinke them before they enter into his Church, and be ready to forgoe all: 30 specially considering they must be the salt of others also.

The Gospel vpō the 16 Sūday after Pentecost.

AND it came to passe vvhen IESVS entred into the house of a certaine Prince of the Pharisees vpon the Sabboth to eate bread, and they vvatched him. † And behold there vvas a certaine man before him that had the dropsie. † And IESVS answering, spake to the Lavvyers and Pharisees, saying, Is it Lavvful to cure on the Sabboth? † But they held their peace. but he taking him, healed him, and sent him avvay. † And answering them he said, Vvhich of you shal haue an asse or an oxe fallen into a pit: and vvil not incontinent drawv him out on the Sabboth day? † And they could not answver him to these things. 1 2 3 4 5 6

† And he spake to them also that vvere inuited a parable, marking hovv they chose the first seats at the table, saying to them, † When thou art inuited to a mariage, sit not dovvne in the first place, lest perhaps a more honorable then thou be inuited of him: † and he that bade thee and him, come and say to thee, Giue this man place: and then thou begin vvith shame to take the last place. † But vvhen thou art bidden, goe, sit dovvne in the lovvest place: that vvhen he that inuited thee, commeth, he may say to thee, Frende, sit vp higher: then shalt thou haue glorie before them that sit at table vvith thee. † because euery one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted. † 7 8 9 10 11

And

12 †And he ſaid to him alſo that had inuited him, Vvhen thou makeſt a dinner or a ſupper, call not thy frendes, nor thy brethrē, nor kinſmen, nor thy neighbours that are riche: leſt perhaps they alſo inuite thee againe, and recompenſe be made
13 to thee. † But vvhen thou makeſt a feaſt, cal the poore, feeble,
14 lame, and blinde, † and thou ſhalt be bleſſed, becauſe they haue not to recōpenſe thee: for ‡ recompenſe ſhal be made
15 thee in the reſurrection of the iuſt. † Vvhen one of them that ſate at the table vvith him, had heard theſe things, he ſaid to him, Bleſſed is he that ſhal eate bread in the kingdom of God.

‡ Reward for charitable deedes, and that they may be done for reward, againſt our Aduerſaries.

16 †But he ſaid to him, A certaine man made a great ſupper,
17 and called many. † And he ſent his ſeruant at the houre of ſupper to ſay to the inuited, That they ſhould come, be-
18 cauſe now vvel things are ready. † And they began al at once to make excuſe. The firſt ſaid to him, ‡ I haue bought a farme, and I muſt needes goe forth and ſee it, I pray thee hold me ex-
19 cuſed. † And an other ſaid, I haue bought fiue yoke of oxen,
20 and I goe to proue them, I pray thee, hold me excuſed. † And an other ſaid, I haue maried a vvife, and therfore I can not
21 come. † And the ſeruant returning told theſe things to his lord. Then the maiſter of the houſe being angrie, ſaid to his ſeruant, Goe forth quickly into the ſtreates and lanes of the citie, and the poore and feeble and blinde and lame bring in
22 hither. † And the ſeruant ſaid, Lord, it is done as thou didſt
23 commaunde, and yet there is place. † And the lord ſaid to the ſeruant, Goe forth into the waies and hedges: and ‡ com-
24 pel them to enter, that my houſe may be filled. † But I ſay to you, that none of thoſe men that vvere called, ſhal taſt my ſupper. ‡

The Goſpel vpō the 1. Sunday after Pentecoſt.

‡ Worldlines, wealth, and voluptuouſnes, are the things that ſpecially hinder men from God.

25 † And great multitudes vvent vvith him: and turning, he
26 ſaid to them, † *If any man come to me and hateth not his
‡ father and mother, and vvife and children, and brethren
27 and ſiſters, yea and his owne life beſides: he can not be my
28 diſciple. † And he that doth not beare his croſſe and come after me: cannot be my diſciple. † For, vvhich of you minding to build a toure, doth not firſt ſit downe and recken the charges that are neceſſarie, vvhether he haue to finiſh it:
29 † leſt, after that he hath laid the foundation, and is not able
30 to finiſh it, al that ſee it, begin to mocke him, † ſaying, That
31 this man began to build, and he could not finiſh it? † Or

*Mt. 10, 37.

The Goſpel for a Martyr that is a Biſhop. And for S. Baſil. Iun. 14.

‡ No creature ſo deere vnto vs, vvhich vve muſt not hate or forſake, if it hinder vs, and in that reſpect that it hindereth vs from Chriſt, or his Church, & our Saluation.

vvhat king about to goe to make vvarre against an other king, doth not first sit dovvne and thinke vvhether he be able vvith ten thousands to meete him that vvith tvventie thousands commeth against him? † Othervviſe vvhiles he 32
is yet farre of, ſending a legacie he aſketh thoſe things that
:: He that is a right Christian man, must make his account that if he be put to it (as he often may be in times of persecution) he must renounce al that euer he hath, rather then forſake the Catholike faith. belong to peace. † So therfore euery one of you that doth 33
not :: renounce al that he poſſeſſeth, cannot be my diſciple. ¶

† * Salt is good. But if the ſalt leeſe his vertue, vvherevvith 34
ſhal it be ſeaſoned? † It is profitable neither for the ground, 35
nor for the dunghil, but it ſhal be caſt forth. He that hath eares to heare, let him heare. ¶ *Mt.5,13. Mar. 9, 50.*

ANNOTATIONS
CHAP. XIIII.

Free-vvil. 23. *Compel them.*) The vehement perſuaſion that God vſeth both externally by force of his vvord and miracles, and internally by his grace, to bring vs vnto him, is called compelling: not that he forceth any to come to him againſt their owne willes, but that he can alter and mollifie an hard hart, and make him vvilling that before vvould not. S. Auguſtine alſo referreth this compelling to the penal lawes which Catholike Princes do iuſtly vſe againſt Heretikes and Schiſmatikes, proving that they who are by their former profeſſiō in Baptiſme ſubiect to the Catholike Church, and are departed from the ſame after Sectes, may and ought to be compelled into the vnitie and ſocietie of the vniuerſal Church againe. and therfore in this ſenſe, by the two former partes of the parable, the Ievves firſt, and ſecondly the Gentils, that neuer beleeued before in Chriſt, vvere inuited by faire ſvvete meanes onely: but by the third, ſuch are inuited as the Church of God hath power ouer, becauſe they promiſed in baptiſme, and therfore are to be revoked not onely by gentle meanes, but by iuſt puniſhment alſo. *ep.50 paulo poſt prin. ep. & ep. 200. & li. 1 cont. ep. Gaudent. c. 25.*
Heretikes may by penal lawes be cōpelled to the Catholike faith.

CHAP. XV.

By occaſion of the Phariſees murmuring at him for receiuing penitent ſinners, he ſhevveth vvhat ioy ſhalbe in heauen for the conuerſion of one ſinner, 11 and for the younger ſonne, vvhich is the Gentils: 25 the elder (to vvit the Ievves) in the meane time diſdaining thereat, and refuſing to come into his Church.

The Goſpel vpō the 3 Sunday after Pentecoſt.



ND there approched Publicans and 1
ſinners vnto him for to heare him. † And 2
the Phariſees and the Scribes murmured ſaying; That this man receiueth ſinners, and eateth vvith them. † And he 3
ſpake to them this parable, ſaying,
:: This man, is our Saviour Christ: whose care & trauaile in ſearching & reducing ſinners to repentāce, al ſpiritual men ſpecially ſhould folow. † * Vvhat :: man of you hauing an hun- 4
dred ſheepe: and if he hath loſt one of them, doth he not leaue the ninetie nine in the deſert, and goeth after that vvhich vvas loſt vntil he finde it? † And vvhen he hath found 5
it, *Mat. 18, 12.*

6 it, laieth it vpon his ſhoulders reioycing: † and comming
home calleth together his frendes and neighbours, ſaying to
them, Reioyce vvith me, becauſe I haue found my ſheepe that
7 vvas loſt? †I ſay to you, that euen ſo there ſhal be ioy in
heauen vpon one ſinner that doth penance, then vpon nine-
8 tie nine iuſt that neede not penance. † Or vvhat :: vvoman
having ten grotes: if ſhe leeſe one grote, doth ſhe not light a
candle, and ſvveepe the houſe, and ſeeke diligently, vntil ſhe
9 finde? †And vvhen ſhe hath found, calleth together her
frendes and neighbours, ſaying, Reioyce vvith me, becauſe
10 I haue found the grote vvhich I had loſt? †So, I ſay to you,
there ſhal be ioy before the Angels of God vpon one ſin-
ner that doth penance. ¶

:: This vvoman is the catholike Church, vvho alſo cõtinually ſeeketh her loſt children.

11 †And he ſaid, A certaine man had tvvo ſonnes: † and the
12 yonger of them ſaid to his father, Father, giue me the portion
of ſubſtance that belongeth to me. And he deuided vnto
13 them the ſubſtance. †And not many daies after the yonger
ſonne gathering al his things together vvent from home into
a farre countrie: and there he vvaſted his ſubſtance, liuing
14 riotouſly. †And after he had ſpent al, there fel a ſore famine
15 in that countrie, and he began to be in neede. †And he vvent,
and cleaued to one of the citizens of that countrie. And he
16 ſent him into his farme to feede ſvvine. †And he vvould
faine haue filled his bellie of the huſkes that the ſvvine did
17 eate: and no bodie gaue vnto him. †And returning to him
ſelf he ſaid, Hovv many of my fathers hirelings haue aboun-
18 dance of bread: and I here periſh for famine? †I vvil ariſe,
and vvil goe to my father, and ſay to him, Father, I haue ſin-
19 ned againſt heauen and before thee: † I am not novv vvor-
thie to be called thy ſonne: make me as one of thy hirelings.
20 †And riſing vp he came to his father. And :: vvhen he vvas yet
farre of, his father ſavv him, and vvas moued vvith mercie,
21 and running to him fel vpon his necke, and kiſſed him. †And
his ſonne ſaid to him, Father, I haue ſinned againſt heauen &
before thee, I am not novv vvorthie to be called thy ſonne.
22 † And the father ſaid to his ſeruants, Quickely bring forth
the firſt ſtole, and doe it on him, and put a ring vpõ his hand,
23 and ſhoes vpon his feete: † and bring the fatted calfe, and kil
24 it, and let vs eate, and make merie: † becauſe this my ſonne
vvas dead, and is reuiued: vvas loſt, and is found. And they
25 began to make merie. †But his elder ſonne vvas in the field.

The Goſpel vpõ Saturday in the 1 Weeke of Lent.

The prodigal ſonne, is a parable, both of the Gentils conuerſion, & alſo of euery diſſolute ſinner penitẽtly returning to God.

:: Gods wonderful and tender mercie toward penitent ſinners.

and

and when he came and drew nigh to the house, he heard
musicke and dauncing: † and he called one of the seruants, 26
and asked what these thinges should be. † And he said to 27
him, Thy brother is come, and thy father hath killed the
fatted calfe, because he hath receiued him safe. † But he had 28
indignation, and would not goe in. His father therfore go-
ing forth began to desire him. † But he answering said to his 29
father, Behold, so many yeres doe I serue thee, and I neuer
transgressed thy commaundement, and thou didst neuer giue
me a kidde to make merie with my frendes: † but after that 30
thy sonne, this that hath deuoured his substance with whoo-
res, is come, thou hast killed for him the fatted calfe. † But he 31
said to him, Sonne, thou art alwaies with me, and al my
things are thine. † But it behoued vs to make merie and be 32
glad, because this thy brother was dead, and is reuiued, was
lost, and is found. †

ANNOTATIONS
CHAP. XV.

Ioy in heauen for euery penitent.

7. *Then vpon ninety nine iust.*) Neither God, nor the Saincts in heauen, nor men in earth do for al that esteeme more of penitent sinners, then they do of them that continew iust and godly: though by the sodein motion and present affection of ioy that man taketh and expresseth in such alteration and newe fallen good, it be here signified that the conuersion of euery sinner is exceding acceptable to God, and giueth his Saincts newe cause of ioy and thankes giuing to God in an other kinde then for the continuance of the iust.

The Angels and Saincts knowe our harmes.

10. *Before the Angels.*) The Angels and other celestial spirits in heauen, do reioyce at euery sinners conuersion: they know then and haue care of vs, yea our hartes and inward repentance be open to them: how then can they not heare our prayers? And betwixt Angels and the blessed soules of Saincts there is no difference in this case, the one being as highly exalted as the other and as neere God in whom and by whom onely they see and know our affaires, as the other. Sect. 32, 39

The B. Sacrament and Sacrifice of the Altar.

27. *The fatted calfe.*) This feasting and festiuitie (saith S. Augustine *li. 2, qu. Euang. c. 33 in. 4.*) are nowe celebrated throughout the whole world the Church being dilated and spred: for, that calfe in the body and bloud of our Lord is both offered to the Father, and also feedeth the whole house. And as the calfe signifieth the B. Sacrament of the body and bloud of Christ, so the first stole may signifie our innocencie restored in baptisme, and the rest, other graces and giftes giuen vs in the other Sacraments.

CHAP. XVI.

He teacheth the riche to prouide heauen with their riches. 10. And being therfore deuided of the vniuersal Pharisies (who loue temporal riches preuailed in the letter of the Lawe) he sheweth that none is vnto the preaching of the kingdom of God, how hie the Lawe for al that in no iote shal be frustrate. 18. Reuealing them also, that the vniuersal letrus shal be denied of their father Abraham. Whom poore Lazarus (the penitent Gentil) shal rest in his bosome.

AND

The Gospel vpō the 8 Sūday after Pentecoll.

1 AND he said also to his Disciples, There vvas a
certaine riche man that had a [c] bailife: & he vvas
il reported of vnto him, as he that had vvasted
2 his goods. † And he called him, and said to
him, Vvhat heare I this of thee? render account
of thy [c] bailifship: for novv thou canst no more be bailife.
3 † And the bailife said vvithin him self. Vvhat shal I doe, be-
cause my lord taketh avvay from me the bailifship? digge I
4 am not able, to begge I am ashamed. † I knovv vvhat I vvil
doe, that vvhen I shal be remoued from the bailifship, they
5 may receiue me into their houses. † Therfore calling toge-
ther euery one of his lords detters, he said to the first, Hovv
6 much doest thou ovve my lord? † But he saith, An hundred
pipes of oile. And he said to him, Take thy bil: and sit
7 dovvne, quickly vvrite fiftie. † After that he said to an
other, But thou, hovv much doest thou ovve? Vvho
said, An hundreth quarters of vvheat. He said to him, Take
8 thy bil, and vvrite eightie. † And [d] the lord praised the bailife
of iniquitie, because he had done vvisely: for the children of
this vvorld, are vviser then the children of light in their ge-
9 neration. † And I say to you, Make vnto you frendes of the
:: mammon of iniquitie: that vvhen you faile, [e] they may re-
10 ceiue you into the eternal tabernacles. † He that is faithful
in the lest, is faithful in the greater also: and he that is vniust
11 in litle, is vniust in the greater also. † If then you haue not
been faithful in the vniust mammon: vvith that vvhich is the
12 true vvho may credit you? † And if you haue not been faith-
ful in other mens: that vvhich is yours, vvho vvil giue you?
Mat. 6, 24. 13 †* No seruant can serue tvvo maisters, for either he shal hate
the one, and loue the other: or cleaue to one, and contemne
the other. You can not serue God and mammon.
14 † And the Pharisees vvhich vvere couetous, heard al these
15 things: and they derided him. † And he said to them, You are
they that justifie your selues before men, but god knovveth
your hartes, because that vvhich is high to men, is abomina-
Mat. 11, 12. 16 tion before God. †* The lavv and the prophets, vnto Iohn.
Mat. 5, 18. from that time the kingdom of God is euangelized, and euery
17 one doth force tovvard it. †* And it is easier for heauen and
Mat. 5, 31, 19, 9. Mar. 10, 11. 1. Cor. 7, 11. 18 earth to passe, then one tittle of the lavv to fall. †* Euery one
that dimisseth his vvife, [f] and marieth an other, committeth
aduouttie: and he that marieth her that is dimissed from her

Aa husband

[c] iuxta-pus

[c] iuxta-pias

:: mamon (saith S. Hierom q. 6. ad Algas.) in the Syriake tongue signifieth ri-ches.

Mammon of iniquitie, because they are often il gotten, or il bestowed, or occasion of euil, or at the least worldly & false & not the true heauely riches.

husband, committeth aduoutrie.

The Gospel vpō Thursday in the 2 Weeke of Lēt.

† There vvas a certaine riche man, & he vvas clothed vvith 19
purple and silke: and he fared euery day magnifically. † And 20
there vvas a certaine begger called Lazarus, that lay at his
gate, ful of sores: † desiring to be filled of the crommes, that 21
fel from the riche mans table, but the dogges also came, and
licked his sores. † And it came to passe that the begger died, 22
and vvas caried [a] of the Angels into [a] Abrahams bosome. And
the riche man also died: and he vvas buried in hel. † And lif- 23
ting vp his eies, vvhen he vvas in torments, he savv Abraham
a farre of, [::] and Lazarus in his bosome: † and he crying said, 24
Father Abraham, haue mercie on me, and send Lazarus that he
may dippe the tippe of his finger into vvater, for to coole my
tongue, because I am tormented in this flame. † And Abra- 25
ham said to him, Sonne, remember that thou didst receiue
[::] good things in thy life time, and Lazarus likevvise euil: but
novv he is comforted, and thou art tormented. † And beside 26
al these things, betvvene vs and you there is fixed [a] a great
[c] chaos: that they vvhich vvil passe from hence to you, may
not, neither goe from thence hither. † And he said, Then, fa- 27
ther, I beseeche thee that thou vvouldest send him vnto my
fathers house, for I haue fiue brethren, † for to testifie vnto 28
them, [a] lest they also come into this place of torments. † And 29
Abraham said to him, [::] They haue Moyses and the Pro-
phets: let them heare them. † But he said, No, father Abraham, 30
but if some man shal goe from the dead to them, they vvil
doe penance. † And he said to him, If they heare not Moy- 31
ses and the Prophets, neither if one shal rise againe from the
dead, vvil they beleeue. ✠

[::] Lazarus in Abrahams bosome, and rest: but both in hel, and not in the kingdom of heauen before Christ. *Hier. ep. 3. Epitaph. Nepot.*

[::] To be in continual pleasures, ease, wealth, peace, and prosperity in this world, is perilous, & a signe of paines in the next. *S. Hier.*

[::] Abrahā had knowledge of things in earth which were not in his time, as that they had Moyses and the Prophets bookes which he neuer saw. *August. de cura pro mor. c. 16.*

[c] χάσμα a horrible distance.

ANNOTATIONS
CHAP. XVI.

1. The lord praised.) This mans deceiuing his maister is not praised, nor vve vvarrāted by his fact to gaine vniustly for to haue vvherevvith to giue almes: but his prudence, in that he prouided so substantially for him selfe vvhilest his maisters goods vvere in his handes, is commended, not for a vertue, but for a vvorldly pollicie: and proposed as an example of the careful prouision that rich men (who are Gods stewards in earth) should make for their soules, against they be put out of their bailiship and be called to account, vvhich is the day of their death: and for a condemnation of faithful mens folly and negligence, that being assured they shal out of their offices, and vvell knovving they might gaine saluation by their money, haue so litle regard thereof.

Good vvorkes.

9. They may receiue.) A great comfort to al great almes-men, and a vvonderful force and vertue in almes, vvhich beside the merite of the vvorke of mercie, vvhich (as in other places of Scripture is said) purgeth sinne and gaineth heauen, procureth also not onely the praiers of their beadsmen in earth

Almes meritorious. *Tob. 12. 9. Act. 10.*

in earth, but their patronage in heauen also. Whereby also the praiers of Saincts for the liuing, and namely for them to whom they were beholding in their life, are proued. Yea and that they be in such fauour with God, that they may and doe receiue their frendes which were once their benefactors, into their mansions in heauen, no lesse then the farmers whom the ill steward pleasured, might receiue their friend into their earthly houses. Which also insinuateth to vs, that almes bestowed specially vpon holy men, who by their merites and praiers are great in Gods grace, may much more helpe vs then our charitable deedes done vpon vulgar men in necessitie, though that be of exceding great merite also. See al this in these Doctors following. *Hieron. epi. 6. ad Algas. q. 3. Ambros. in Luc. August. ser. 35 de verb. Do. 4 1. Gregor. moral. li. 21 c. 12. Aug. li. 83. Euang. qu. 12. Chrys. ho. 11 ad pop. Antioch. ho. 5.*

The Saincts do pray for vs.

18. *And marrieth.*) The good of Mariage through out al nations and men, is in issue and fidelitie of chastitie, but among the people of God it consisteth also in holines of Sacrament: Wherevby it commeth to passe that it is a heinous crime to marry againe, though there be a diuorce made, so long as the parties liue. *Aug. de bono coniug. c. 24 10. 6.* See the Annotations vpon Marke 10, 11.

Mariage after diuorce vnlawfull.

22. *Of the Angels.*) Angels carie good mens soules to heauen now, as they did then his to Abrahams bosome. See the reward of pouerty, affliction, and patience: and on the contrarie, the end and reward of wealth ioyned with vnmercifulnes. Note also here, that at the day of euery mans death there is a particular iudgement, and therfore the soule sleepeth not nor hangeth in suspense til the general iudgement.

Vnmerciful riche men.

22. *Abrahams Bosome.*) The Bosome of Abraham is the resting place of al them that died in perfect state of grace before Christes time, heauē before being shut from men. It is called in Zacharie, *Zach. 9, 11.* *a lake without water*, and sometimes *a prison*, but most commonly of the Diuines *Limbus patrum*, *Esa. 42, 7.* for that it is thought to haue been the higher part or brimme of Hel, the places of punishment being far lowver then the same, which therfore be called *Inferiores inferni*. * *the lowest hel.* Where this mansion of the fathers stood, or whether it be any part of Hel, S. Augustine doubteth: but that there was such a place, he nor no Catholike man euer doubted: as al the fathers make it most certaine, that our Sauiour descending to Hel, went thither specially, and deliuered the said fathers out of that mansion. Iren. *li. 4 c. 39.* Euseb. *Demonst. Euang. li. 10 c. 8 sub fin.* Nazian. *orat. 2 de Pasch.* Chrysost. *ho. 5 in demonst. Quod Christus sit Deus paulo post initium.* Epipha. *in hæres. 46 Tatiani.* Ambros. *de myst. Pasch. c. 4.* Hiero. *in 9 Zacharia.* Augult. *ep. 99 & li. 20 de Ciuit. c. 15.* Paulinus *in Panegyrico Cæs.* Cyrillus *in Io. li. 12 c. 36 ad illud.* Inclinato capite. Gregor. *li. 6 ep. 179.* vvhich truth and place though of al the ancient vvriters confessed and proued by this and other Scriptures: yet the Aduersaries deny it (as they do Purgatorie) most impudently.

Aug. ep. 99.

Abrahams bosome. Limbus patrū. Christ descended into Hel, and deliuered the fathers.

26. *A great distance betvvixt.*) A great distance betvvixt Abrahams bosome and the inferiour hel. Some iudge Purgatorie to be placed there, from vvhence (no doubt) Christ also deliuered some at his descending to hel. for, these in Abrahams bosome were not in paines: and S. Augustine saith the Scriptures be plaine that he tooke some out of the places of punishment, and yet none out of the hel of the damned. What other place then can that be but Purgatorie?

Purgatorie.

28. *Lift they also.*) If the damned had care of their frendes aliue how & for what cause soeuer, much more haue the Saincts and saued persons. And if those in hel haue meanes to expresse their cogitations and desires, and to be vnderstood of Abraham so far distant both by place and condition, much rather may the liuing pray to the Saincts and be heard of them: betvvixt earth (that is to say) the Church militant and heauen, being continual passage of soules, and * Angels ascending and descending by Iacobs ladder. Who must not for al that be curious to searche how the soules of the deceased expresse their mindes, and be heard one of an other, and so fall to blasphemie, as Caluin doth, asking whether their eares be so long to heare so far of, and wickedly measuring al things by mortal mens corporal grosse maner of vttering conceits one to an other. Which was not here done by this damned nor by Abraham, with corporal instruments of tongue, teeth, and eares: though for the better expressing of the damneds case, Christ vouchsafed to vtter it in termes agreeing to our capacitie.

Saincts do heare our praiers and haue care of vs.

Gen. 28.

Calu. li. 1 Instit. c. 12 sect. 24.

Caluins blasphemie.

CHAP. XVII.

So damnable it is to be author of a Schisme, 1 that We must rather forgiue be it neuer so often. 5 We must be feruent in faith, 7 and humble Without, knowing that We are bound to God, and not he to vs. 11 The nine lewes are vngrateful after that he hath cured their leprosie: but the one Samaritane (the one Catholike Church of the Gentils) far otherwise. 20 The Pharisees aske, When cometh the kingdom of God (of whose approaching they had now heard so much) he teacheth that God must reigne Within vs: 22 and Warneth vs after his Passion neuer to go out of the Catholike Church for any new secrete coming of Christ that Heretikes shal pretend, but onely to expect his second coming in glorie, 26 preparing our selues vnto it, because it shal come vpon many vnprouided, 31 specially through the persecution of Antechrist a litle before it.

† Not of mere neceſſitie, for then it were no fault: but preſuppoſing the great wickedneſs of men, it is impoſſible but there ſhal be ſcandals & therfore it followeth, *Woe to him by whom they come.*



AND he ſaid to his Diſciples, It is :: impoſſible that ſcandale ſhould not come: but vvo to him by vvhom they come. † It is more profitable for him, if a mil-ſtone be put about his necke, and he be caſt into the ſea, then that he ſcãdalize one of theſe litle ones. † Looke vvel to your ſelues, * If thy brother ſinne againſt thee, rebuke him: and if he doe penance, forgiue him. † And if he ſinne againſt thee ſeuen times in a day, and ſeuen times in a day be conuerted vnto thee, ſaying, It repenteth me, forgiue him.

† And the Apoſtles ſaid to our Lord, Increaſe faith in vs. † And our lord ſaid, * If you had faith like to a muſtard ſeede, you might ſay to this mulberie tree, be thou rooted vp, and be tranſplanted into the ſea: and it vvould obey you. † And vvhich of you hauing a ſeruant plovving or keeping cattle, that vvil ſay to him returning out of the field, Paſſe quickly, ſit dovvne: † and ſaith not to him, Make ready ſupper, and gird thy ſelf, and ſerue me vvhiles I eate and drinke, and aftervvard thou ſhalt eate and drinke? † Doth he giue that ſeruant thankes, for doing the things vvhich he commaunded him? † I trovv not. So you alſo, vvhen you ſhal haue done al things that are commaunded you, ſay, Vve are * vnprofitable ſeruants: vve haue done that vvhich vve ought to doe.

† And it came to paſſe, as he vvent vnto Hieruſalem, he paſſed through the middes of Samaria and Galilee. † And vvhen he entred into a certaine tovvne, there mette him ten men that vvere lepers, vvho ſtoode a farre of: † and they lifted vp their voice, ſaying, IESVS maiſter, haue mercie on vs. † Vvhom as he ſavv, he ſaid, Goe, * ſhevv your ſelues * to the Prieſts. And it came to paſſe, * as they vvent, they vvere made cleane. † And one of them as he ſavv that he vvas made cleane: vvent backe vvith a loud voice magnifying God, † and he fel on his face before his feete, giuing thankes: and this vvas a Samaritane. † And IESVS anſvvering ſaid, Vvere not ten made cleane? and vvhere are the nine? † There vvas not found that returned, and gaue glorie to God, but this ſtranger. † And he ſaid to him, Ariſe, goe thy vvaies: becauſe :: thy faith hath made thee ſafe. †

† And being aſked of the Phariſees, Vvhen commeth the kingdom of God? he anſvvered them and ſaid, The kingdom of God

1 Mt. 18, 7 Mar. 9, 42.

2

3

4 Mt. 18, 21.

5

6 Mat. 17, 20.

7

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13

14 Lev. 14, 2.

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19

20

THE fourth part of this Goſpel, The cõming of Chriſt into Iewrie, towardes his Paſſion.

The Goſpel vpõ the 13 Sũday after Pentecoſt.

:: And yet we ſee here it vvas not only faith, but alſo his thankfulnes & returne to giue glorie to God.

22 of God commeth not vvith obſeruation: † neither ſhal they
ſay, Loe here, or loe there. for loe ‡ the kingdom of God is
vvithin you.
22 † And he ſaid to his Diſciples, The daies vvil come vvhen
you ſhal deſire to ſee one day of the Sonne of man: and you
Mt. 24, 23. Mar. 13, 21. 23 ſhal not ſee. †* And they vvil ſay to you, Loe here and loe
24 there. ‡ Goe not, neither doe ye folovv after. † For euen as
the lightening that lighteneth from vnder heauen, vnto
25 thoſe paſtes that are vnder heauen, ſhineth: ſo ſhal the
26 Sonne of man be in his day. † But firſt he muſt ſuffer
many things and be reiected of this generation. † And as
Gen. 7, 5 it came to paſſe in the * daies of Noé, ſo ſhal it be alſo in
27 the daies of the Sonne of man. † They did eate and drinke,
they did marie vviues and vvere giuen to mariage euen vntil
the day that Noé entred into the arke: and the floud came,
28 and deſtroyed them al. † Likevviſe as it came to paſſe in the
Gen. 19, 24. * daies of Lot: They did eate and drinke, bought and ſould,
29 planted, and builded: † and in the day that Lot vvent out
from Sodome, it rained fire and brimſtone from heauen, and
30 deſtroyed them all: † according to theſe things it ſhal be
31 in the day that the Sonne of man ſhal be reuealed. † In that
houre he that ſhal be in the houſe-toppe, and his veſſel in the
houſe, let him not goe dovvne to take them vp: and he that
32 is in the field, in like maner let him not returne backe. † Be
Gen. 19, 26. 33 mindeful of * Lots vvife. † Vvhoſoeuer ſeeketh to ſaue his
life, ſhal loſe it: and vvhoſoeuer doth loſe the ſame, ſhal
34 quicken it. † I ſay to you, in that night there ſhal be tvvo in
one bed: the one ſhal be taken, and the other ſhal be left:
35 † tvvo vvomen ſhal be grinding together: the one ſhal be
taken, and the other ſhal be left: tvvo in the field: the one
36 ſhal be taken, and the other ſhal be left. † They anſvvering
37 ſay to him, Vvhere Lord? † Vvho ſaid to them, Vvhereſoe-
uer the body ſhal be, thither vvil the eagles alſo be gatheted
together.

‡ Vvhiles they ſeke and looke for a temporal kingdō in pompe and glorie, loe their king & Meſſias was now amōg thē, whoſe ſpiritual kingdō is vvithin al the faithful that haue dominiō ouer ſinne.

‡ No man muſt ſtine out of the Church after Schiſmatikes to heare them preach Chriſt in corners, Chriſts doctrine being open in al the world. See annot. Mt. 24, 23.

ANNOTATIONS
CHAP. XVII.

10. *Vnprofitable ſeruants.*) If our Sauiour had ſaid that the keeping of Gods cōmaundements had bene vnprofitable and not auailable to our ſelues, then might the Proteſtants haue truely argued thereby that our vvorkes deſerue not heauen or any reward at Gods hands: but ſo he ſaid not, but that our ſeruice is to God vnprofitable, who calleth for it as duety, and not as a thing needeful

How we are vnprofitable & profitable ſeruants.

of profitable to him self. And though here our Maister teach vs so humbly to conceiue of our owne doings toward him, yet him self els vvher calleth not his seruants vnprofitable vvhen they haue done their labour, but speaketh thus, *Good and faithful seruant, because thou wast faithful in a litle, I will place thee ouer much: enter into the ioy of thy Lord.* Yea of such as serue him in the grace of the new Testament, he affirmeth that he wil not now *name them seruants but frendes*, yea and take them for his owne children, and as his frendes and sonnes he counteth of vs and our vvorkes toward heauen, though we in humilitie and truth must confesse alvvaies that we be to him vnprofitable seruants. Yea and S. Paul saith plainly, that by cleansing our selues from sinful vvorkes, we shal be profitable vessels to our lord. *2 Timot. 2, 21.*

Mt. 25, 21

Lu. 12, 42.

Confession to the Priest.

12. *To the priests.*) This leprosie signifieth sinne, vvhich though God may and can heale vvithout any mans meanes, yet he doth it not ordinarily but by the Priests ministerie: therfore let no man despise Gods ordinance nor say that it is ynough to confesse to God though he neuer come at the priest. *li. de visit. infirm. apud August.*

14. *As they went.*) A man may sometimes be so contrite and penitent, that his sinne is forgiuen before he come to the Priest, but then also he must notwithstanding goe to the Priest, as these lepers did: specially whereas we are neuer sure how contrite we are, and because there is no true contrition, but with desire also of the Sacrament in time and place.

CHAP. XVIII.

The Church is taught to commit the reuenge of her persecutions to God, and to pray instantly, for he no doubt (though in the persecution of Antichrist few vvil so think) vvil at length come. 9 We must also pray vvith humility, because vve know not vvith the Pharisee if we be iust, but vve know vvith the Publicane that vve be sinners. 15 He vvil haue children to be brought to him, and al to be as children. 18 What is to be done to get life euerlasting. 22 What also, to get perfection, 28 and vvhat reuvard they shal haue that leaue al, yea or any part, for his sake. 31 he foretelleth of his Passion most particularly, 35 and entring into Iericho, cureth one blinde man.

21 Vve should pray alvvaies by faith, hope, and charitie, and by working the thinges that be acceptable to God: though special times of vocal prayers in the Canonical houres be assigned for the stirring of vs vp to God through external signes of deuotion.



AND he spake also a parable to them that it 1
behoueth "alwaies to pray, & not to be weary,
†saying, There was a certaine iudge in a certaine 2
citie, vvhich feared not God, and of man made
no accoumpt. † And there vvas a certaine vvi- 3
dow in that citie: and she came to him, saying, Reuenge me of
mine aduersarie. † And he vvould not of a long time. but 4
aftervvard he said vvithin him self, Although I feare not
God, nor make accoumpt of man: † yet because this vvidovv 5
is importune vpon me, I vvil reuenge her, lest at the last she
come and defame me. † And our Lord said, Heare vvhat the 6
iudge of iniquitie sayeth. † And vvil not God reuenge his 7
elect that crie to him day and night: and vvil he haue pa-
tience in them? † I say to you that he vvil quickly reuenge 8
them. But yet the Sonne of man comming, "shal he finde
trovv you, faith in the earth?

The Gospel vpō the 10 Sunday after Pentecost.

† And he said also to certaine that trusted in them selues 9
as iust, and despised others, this parable: † Tvvo men vvent 10
vp into the Temple to pray: the one a Pharisee, and the
other a Publicane. † The Pharisee standing, praied thus vvith 11
him

him self: God, I giue thee thankes that I am not as the rest of
men, extorcioners, vniust, aduouterers, as also this Publicane.
12 † :: I fast twise in a weeke: I giue tithes of al that I possesse.
13 † And the Publicane standing a farre of would not so much
as lift vp his eies toward heauen: but he :: knocked his breast,
14 saying, God be merciful to me a sinner. † I say to you, this
man went downe into his house iustified more then he:
because euery one that exalteth him self, shal be humbled:
and he that humbleth him self, shal be exalted. ¶

Mt. 19, 13. Mr. 10, 13.
15 †* And they brought vnto him infants also, that he might
touche them. Which thing when the Disciples saw, they
16 rebuked them. † But IESVS calling them together, said, Suf-
fer children to come vnto me, and forbid them not, for the
17 kingdom of heauen is for such. † Amen I say to you, Who-
soeuer receiueth not the kingdom of God :: as a childe, shal
not enter into it.

Mt. 19, 16. Mr. 10, 17.
18 †* And a certaine Prince asked him, saying, Good maister,
19 by doing what, shal I possesse euerlasting life? † And IESVS
said to him, Why doest thou call me good? None is good
Exo. 20, 13.
20 but only God. † Thou knowest :: the commaundements:
Thou shalt not kil, Thou shalt not commit aduoutrie, Thou shalt not beare false
21 *witnes, Thou shalt not steale, Honour thy father and mother.* † Who said,
22 Al these things haue I kept from my youth. † Which IESVS
hearing, said to him, Yet one thing thou lackest: :: Sel al that
euer thou hast, and giue to the poore, and thou shalt haue
23 treasure in heauen: and come, folow me. † He hearing these
24 things, was stroken sad: because he was very riche. † And
IESVS seeing him stroken sad, said, How hardly shal they
25 that haue money, enter into the kingdom of God? † For it is
easier for a camel to passe through the eie of a nedle, then for
26 a riche man to enter into the kingdom of God. † And they
27 that heard, said, And who can be saued? † He said to them,
The things that are impossible with men, are possible with
28 God. † And Peter said, Loe, we haue left al things, and
29 haue folowed thee. † Who said to them, Amen I say to
you, There is no man that hath leaft house, or parents, or
brethren, or :: wife, or children for the kingdom of God,
30 † and shal not receiue much more in this time, and in the
world to come :: life euerlasting.

Mt. 20, 17. Mr. 10, 32.
31 †* And IESVS tooke the Twelue, and said to them, Be-
hold we goe vp to Hierusalem, and al things shal be con-
summat

:: To take pride of fasting, thing, or any good worke, is naught: though the workes the selues be very good.

:: So doe the priests and people at the holy Altar knocke their breasts, & say with the hũble Publicane, *Deus propitius. August. ps. 31 conc. 2.*

:: In matters of faith & religion we must be as humble & obedient to the Catholike Church as yong childrẽ to their parents.

:: not faith only but also keeping the cõmaundements purchase life euerlasting. See annot. Mat. 19, 16.

:: This is not a commaundmẽt or precept, but counsel: which the religious do folow. See Annot. Mat. 19.

:: The Apostles among other things left their wiues also, as S. Hierom noteth out of this place. *li. 1 adu. Iouin.*

:: Life euerlasting the reward for leauing or losing willingly our goods for Christs sake.

The Gospel vpõ the Sunday of Quisquagesime.

ſummate vvhich vvere vvritten by the Prophets of the ſonne of man. † For he ſhal be deliuered to the Gentiles, and ſhal be 32
mocked, and ſcourged, and ſpit vpon: † and after they haue 33
ſcourged him, they vvil kil him, and the third day he ſhal riſe againe. † And they vnderſtoode none of theſe things, 34
and this vvord vvas hid from them, and they vnderſtoode not the things that vvere ſaid.

† And it came to paſſe, vvhen he drevv nigh to Iericho, a 35
certaine blinde man ſate by the vvay, begging. † And vvhen 36
he heard the multitude paſſing by, he aſked what this ſhould be. † And they told him that IESVS of Nazareth paſſed by. 37
† And he cried ſaying, IESVS ſonne of Dauid, haue mer- 38
cie vpon me. † And they that vvent before, rebuked him, 39
that he ſhould hold his peace. But he cried much more, Sonne of Dauid haue mercie vpon me. † And IESVS ſtan- 40
ding, commaunded him to be brought vnto him. And vvhen he vvas come neere, he aſked him, † ſaying, Vvhat vvilt 41
thou that I doe to thee? but he ſaid, Lord, that I may ſee. † And IESVS ſaid to him, Do thou ſee, thy faith hath made 42
thee vvhole. † And forthvvith he ſavv, and folovved him, ma- 43
gnifying God. And al the people as they ſavv it, gaue praiſe to God. ✠

ANNOTATIONS
CHAP. XVIII.

The Church erreth not in faith.

31. Shal be finde faith?] The Luciferians and Donatiſts vſed this place to excuſe their fall from the Church, as our Aduerſaries novv doe, ſaying that it vvas decaied in faith, vvhen they forſooke it. To vvhom vve anſwer as S. Hierom and S. Auguſtin anſwered them, that Chriſt ſaith not that there ſhould be no faith leaſt in earth: but by this maner of ſpeache inſinuateth, that at the later day in the great perſecution of Antichriſt faith ſhould be more rare, and the faithful among ſo many wicked not ſo notorious: ſpecially that perfect faith containing deuotion, truſt, and affection toward God, vvhich our Maiſter ſo praiſed in certaine vpon vvhom he vvrought miracles, and by force vvhereof mountaines might be moued, vvhich is rare euen vvhen the Church floriſheth moſt. *Hier. tom. 1. Luciſ. c. 6. Aug. de vnit. Ec. c. 13. & de verb. Do. Ser. 36.*

CHAP. XIX.

To Iericho he lodgeth in the houſe of Zacheus a Publicane, and againſt the murmuring Iewes openeth the reaſons of his ſo doing. 11 He ſheweth, that the laſt day ſhould not be yet, 15 and vvhat then to the iudgement he vvil doe both to vs of his Church as vvel good as bad. 27 and alſo to the reprobate Iewes. 29 Being nevv come to the place of his Paſſion, he entreth (vveeping and foretelling the deſtruction of blinde Hieruſalem) vvith triumph as their Chriſt. 45 He ſheweth his zeale for the houſe of God, and teacheth therein euery day. 47 The rulers vvould deſtroy him, but for feare of the people.

AND

1 AND entring in, he vvalked through Ieri-
2 cho. † And behold a man named Za-
3 chæus: and this vvas a Prince of the Publi-
cans, and he riche. † And he ſought to ſee
IESVS vvhat he vvas, and he could not for
the multitude, becauſe he vvas litle of ſta-
4 ture. † And running before, he vvent vp into a ſycomore
tree that he might ſee him: becauſe he vvas to paſſe by it.
5 † And vvhen he vvas come to the place, IESVS looking
vp, ſavv him, and ſaid to him, Zachæus, come dovvne in haſt:
6 becauſe this day I muſt abide in thy houſe. † And he in haſt
7 came dovvne, and receiued him reioycing. † And vvhen al
ſavv it, they murmured, ſaying that he turned in, to a man that
8 vvas a ſinner. † But Zachæus ſtanding, ſaid to our Lord,
Behold the halfe of my goods, Lord, I giue to the poore: and if
I haue defrauded any man of any thing, I reſtore fourefold.
9 † IESVS ſaid to him, That this day ſaluation is made to this
10 houſe: becauſe that he alſo is the ſonne of Abraham. † For
the Sonne of man is come to ſeeke and to ſaue that vvhich
vvas loſt. ‡

11 † They hearing theſe things, he added and ſpake a parable,
for that he was nigh to Hieruſalem, and becauſe they thought
that forthvvith the kingdom of God ſhould be manifeſted.
12 † He ſaid therfore, A certaine noble man vvent into a farre
13 countrie to take to him ſelf a kingdom, and to returne. † And
calling his ten ſeruants, he gaue them ten poundes, and ſaid to
14 them, Occupie til I come. † And his citizens hated him: and
they ſent a legacie after him, ſaying, Vve vvil not haue this
15 man reigne ouer vs. † And it came to paſſe after he returned,
hauing receiued his kingdom: and he commaunded his ſer-
uants to be called, to vvhom he gaue the money: that he
might knovv how much euery mã had gained by occupying.
16 † And the firſt came, ſaying, Lord, thy pound hath gotten ten
17 poundes. † And he ſaid to him, Vvel fare thee good ſeruant,
becauſe thou haſt been faithful in a litle, thou ſhalt haue
18 povver ouer :: ten cities. † And the ſecond came, ſaying, Lord,
19 thy pound hath made fiue poundes. † And he ſaid to him,
20 And be thou ouer fiue cities. † And an other came, ſaying,
Lord, loe here thy pound, vvhich I haue had laid vp in a nap-
21 kin. † for I feared thee, becauſe thou art an auſtere man: thou
takeſt vp that thou didſt not ſet dovvne, and thou reapeſt

The Goſpel vpõ the Dedication of a Church.

Zachæus.

Mt. 18, 11.

The Goſpel for a confeſſor that is not a Biſhop, and namely for S. Lewis the king of France, Auguſt. 25.

:: Marke here againſt the aduerſaries, that the rewards of theſe two good ſeruants be diuers & vnæqual, according to the diuerſitie or inequality of their gaines, that is, their merites. and yet one receiueth the peny (Mt. 20, 9.) as wel as the other, that is, heauen or life euerlaſting.

that vvhich thou didſt not ſovv. † He ſaith to him, By thine 22
ovvne mouth I iudge thee, naughtie ſeruant. Thou didſt
knovv that I am an auſtere man, taking vp that I ſet not
dovvne, and reaping that vvhich I ſovved not: † and vvhy 23
didſt thou not giue my money to the banke, and I comming
See annotatiõs Matth. 27, 29, &c. might certes vvith vſurie haue exacted it? † And he ſaid to 24
them that ſtoode by, Take the pound avvay from him, and
giue it to him that hath the ten poundes. † And they ſaid to 25
him, Lord, he hath ten poundes. † But I ſay to you, that to 26
euery one that hath ſhal be giuen: and from him that hath
not, that alſo vvhich he hath ſhal be taken from him. ¶
THE fifth part of the Goſpel, Of the Holy weeke of his Paſſion in Hieruſalem. † But as for thoſe mine enemies that vvould not haue me 27
reigne ouer them, bring them hither: and kil them before
me.

† And hauing ſaid theſe things, he vvent before aſcending 28
to Hieruſalem. † And it came to paſſe * vvhen he vvas come 29 *Mt. 21,1 Mr. 11,1 Io. 12, 15*
nigh to Bethphagé and Bethania vnto the mount called
Oliuet, he ſent tvvo of his Diſciples, † ſaying, Goe into the 30
PALME SVNDAY. tovvne vvhich is ouer againſt, into the vvhich as you enter,
you ſhal finde the colt of an aſſe tied, on vvhich no man euer
hath ſitten: looſe him, and bring him. † And if any man aſke 31
you, Vvhy looſe you him? You ſhal ſay thus to him, becauſe
our Lord needeth his ſeruice. † And they that vvere ſent, 32
vvent their vvaies, and found as he ſaid to them, the colt
ſtanding. † And vvhen they looſed the colt, the ovvners there- 33
of ſaid to them, Vvhy looſe you the colt? † But they ſaid, 34
becauſe our Lord hath neede of him. † And they brought 35
him to IESVS. And caſting their garments vpon the colt,
they ſet IESVS therevpon. † And as he vvent, they ſpred 36
their garments vnderneath in the vvay. † And vvhen he ap- 37
proched novv to the deſcent of mount-Oliuet, al the multi-
tudes of ` them that deſcended', began vvith ioy to praiſe *` his diſciples,*
God vvith a loude voice, for al the miracles that they
had ſeen, † ſaying, Bleſſed is he that commeth king in the 38
name of our Lord, peace in heauen, and glorie on high. † And 39
certaine Phariſees of the multitudes ſaid to him, Maiſter, re-
buke thy diſciples. † To vvhom he ſaid, I ſay to you, That if 40
theſe hold their peace, the ſtones ſhal crie. † And as he drevv 41
neere, ſeeing the citie, he vvept vpon it, ſaying, † Becauſe if 42
thou alſo hadſt knovven, and that in this thy day, the things
that pertaine to thy peace: but novv they are hid from thine
eies

43 eies. † For ‖ the daies ſhal come vpon thee: and thy enemies ſhal compaſſe thee vvith a trenche, and incloſe thee
44 about, and ſtraiten thee on euery ſide, † and beate thee flat to the ground, and thy children that are in thee. and they ſhal not leaue in thee a ſtone vpon a ſtone: becauſe thou haſt not knovven the time of thy viſitation.

Mt.21, 12, Mr. 11, 15. MYNDAY *Eſ.56,7 Ier. 7,11*

45 †* And entring into the temple, he began to caſt out the
46 ſellers therein and the biers, † ſaying to them, It is vvritten, *That my houſe is the houſe of praier.* But you haue *made it a deane of theeues.*
47 †And he vvas teaching daily in the temple. And the cheefe Prieſts and the Scribes and the Princes of the people ſought
48 to deſtroy him: † and they found not vvhat to doe to him. For al the people vvas ſuſpenſe, hearing him.

‖ This was fulfilled 40 yeres after the death of Chriſt by Titus & Veſpaſianus, vvhen beſides incredible miſeries of famine and other diſtreſſes, there periſhed eleuē hundred thouſand, and were taken captiues 97000, the ſiege begining in the very ſame feaſt & greateſt ſolēnitie of Eaſter when they put Chriſt to death. *Euſeb. li. 3 hiſt. c. 6. 7, 8. Ioſeph. li. 7 c.17.*

ANNOTATIONS
CHAP. XIX

4. Wept vp.) Not onely inward deuotion of faith and charitie tovvards Chriſt, but external offices of ſeeing, folovving, touching, receiuing, harbouring him, are recommended to vs in this example: euen ſo our manifold exteriour deuotion tovvards his Sacraments, Saincts, and ſeruants, be grateful: ſpecially the endeuour of good people not onely to be preſent at Maſſe or in the Church, but to be neere the B. Sacrament, and to ſee it vvith al reuerence and deuotion according to the order of the Church, much more to receiue it into the houſe of their body. External deuotion.

8. I reſtore fourefold.) That vvhich vve giue of our ovvne, is almes and ſatisfaction for our ſinnes: but that vvhich vve reſtore of il gotten goods by Extortion, Vſurie, Simonie, Bribrie, Theft, or othervviſe, that is called here Reſtoring. And it is of duty and not of free almes, and muſt be rendred not to vvhom vve liſt, but to the parties annoyed if it be poſſible, othervviſe it muſt be beſtovved vpon the poore, or other good vſes, according to the aduiſe of our ſuperiour & ſuch as haue charge of our ſoules. But that he yelded foureſold, that vvas more then he vvas bound, but very ſatisfactorie for his former ſinnes alſo. And herevvith vve may note, that it is not the giuing of a peny, grote, or crovvne, of a riche mans ſuperfluitie, that is ſo much recōmended to ſinners for redeeming their faultes: but this large beſtovving vpon Chriſt, to ſell al and giue it in almes, to giue the moytie of our goodes, to render foure times ſo much for that vvhich is vvrongfully gotten, that extinguiſheth ſinnes. The poore vvidovves braſſe peny vvas very grateful, becauſe it vvas al or much of that ſhe had: but the riche mans pound of his ſuperfluitie, though it be good, yet is nothing ſo grateful. Reſtitution. Satisfaction. *Ecl. 21, 3.*

CHAP. XX.

The Iewes be anſvvered vvhat power he vſed in his doctrine, vvho vvas a man ſent of God. 9 and foreſheweth in a parable their reprobation moſt vvorthy (vvith the vocation of the Gentils in their place) 17 and conſequently their irreparable damnation that ſhal enſue thereof. 20 He defeateth their ſnare about paying tribute to Caeſar. 27 he anſvvereth alſo the inuention of the Sadduces againſt the Reſurrection. 40 And ſo hauing put them al to ſilence, 41 he turneth and poſeth them, becauſe they imagined that Chriſt ſhould be no more but a man: 45 bidding al to beevvare of the Scribes (authors of the Ievves ſchiſme from him) being ambitious and hypocrites.

TVESDAY.

AND it came to paſſe: in one of the daies 1
vvhen he vvas teaching the people in the
temple and euangelizing, the cheefe
Prieſts and the Scribes vvith the auncients
aſſembled, † and ſpake ſaying to him, 2
:: Tel vs, in vvhat povver doeſt thou theſe
things? or, vvho is he that hath giuen
the this povver? † And IESVS anſvvering, ſaid to them, 3
I alſo vvil aſke you one vvord. Anſvver me, † The baptiſme 4
of Iohn was it from heauē, or of men? † But they thought with- 5
in them ſelues, ſaying, That if vve ſay, From heauen: he vvil
ſay, Vvhy then did you not beleeue him? † But if vve ſay, Of 6
men: the vvhole people vvil ſtone vs: for they are certaine
that Iohn is a Prophet. † And they anſvvered that they 7
knevv not vvhence it vvas. † And IESVS ſaid to them, 8
Neither doe I tel you in vvhat povver I doe theſe things.

† And he began to ſay to the people this parable, * A cer- 9
:: See the marginal annotations Marc. 12. taine :: man planted a vineyard, & let it out to huſbandmen:
and he vvas from home a long time. † And in time he ſent 10
to the huſbandmen a ſeruant, that they ſhould giue him of
the fruit of the vineyard. Vvho beating him, ſent him avvay
emptie. † And againe he ſent an other ſeruant. But they bea- 11
ting him alſo and reprochfully abuſing him, ſent him avvay
emptie. † And againe he ſent the third: vvho vvounding 12
him alſo, caſt him out. † And the lord of the vineyard ſaid, 13
Vvhat ſhal I doe? I vvil ſend my beloued ſonne: perhaps
vvhen they ſhal ſee him, they vvil reuerence him. † Vvhom 14
vvhen the huſbandmen ſavv, they thought vvithin them
ſelues, ſaying, This is the heire, let vs kil him, that the heritage
may be ours. † And caſting him forth out of the vineyard, 15
they killed him. Vvhat therfore vvil the Lord of the vineyard
doe to them? † He vvil come, and vvil deſtroy theſe huſband- 16
men, and vvil giue the vineyard to others. Vvhich they
hearing, ſaid to him, God forbid. † But he beholding them 17
ſaid, Vvhat is this then that is vvritten, *The ſtone vvhich the builders
reiected, the ſame is become into the head of the corner*? † Euery one that 18
falleth vpon this ſtone, ſhal be quaſhed: and vpon vvhom
it ſhal fall, it ſhal breake him to pouder. † And the cheefe 19
Prieſts and Scribes ſought to lay handes vpon him that
houre: and they feared the people. for they knevv that he
ſpake this ſimilitude to them.

†* And

:: See Annot. Mat. c 21, 23.

Mr. 21. 23. *Mr.* 11, 27.

Eſa. 5, 1. *Mr.* 21, 33. *Mr.* 12, 1.

Pſ. 117, 22.

Mt. 22, 15. Mr. 12, 13.

20 † * And watching, they ſent ſpies which ſhould feine them
ſelues iuſt: that they might take him in his talke, and deliuer
21 him to the principaltie and povver of the Preſident. † And
they aſked him, ſaying, Maiſter, vve knovv that thou ſpeakeſt
and teacheſt rightly: and thou doeſt not accept perſon, but
22 teacheſt the vvay of God in truth. † Is it lavvful for vs to
23 giue tribute to Cæſar, or no? † But conſidering their guile,
24 he ſaid to them, Vvhy tempt you me? † Shevv me a penie.
Vvhoſe image hath it and inſcription? They anſvvering ſaid,
25 Cæſars. † And he ſaid to them, Render therfore the things
that are Cæſars, :: to Cæſar: and the things that are Gods, to
26 God. † And they could not reprehend his vvord before the
people: and marueiling at his anſvver, they held their peace.

:: So duties muſt be done to Princes, that our duety to God be not neglected. See Anno. Mat. c. 22. 15.

Mt. 22, 23. Mr. 12, 18. Deu. 25. 5.

27 † * And there came certaine of the Sadducees, vvhich de-
28 nie that there is a reſurrection, and they aſked him, † ſaying,
Maiſter, Moyſes gaue vs in vvriting, * If a mans brother die
hauing a vvife, and he haue no children, that his brother take
29 her to vvife, and raiſe vp ſeede to his brother. † There vvere
therfore ſeuen brethren: and the firſt tooke a vvife, and died
30 vvithout children. † And the next tooke her, and he died
31 vvithout children. † And the third tooke her. In like maner
32 alſo al the ſeuen, and they left no ſeed, and died. † Laſt of al
33 the vvoman died alſo. † In the reſurrection therfore, vvhoſe
vvife ſhal ſhe be of them? ſithens the ſeuen had her to vvife.
34 † And IESVS ſaid to them, The children of this vvorld
35 marrie, and are giuen in mariage: † but they that * ſhal be
:: counted vvorthie of that vvorld and the reſurrection from
36 the dead, neither marrie, nor take vvines, † neither can they
die any more, for they are * equal to Angels: and they are the
ſonnes of God, ſeeing they are the ſonnes of the reſurrectiō.
37 † But that the dead riſe againe, Moyſes alſo ſhevved, beſide
the buſh, as he calleth the Lord, *The God of Abraham, and the God of*
Exo. 3, 6. 38 *Iſaac, and the God of Iacob.* † For God is not of the dead, but of the
39 liuing. for al liue to him. † And certaine of the Scribes anſvve-
40 ring, ſaid to him, Maiſter, thou haſt ſaid vvel. † And further
they durſt not aſke him any thing.

:: The greeke *ἐὰν καταξιωθῶσι* importeth alſo this much, *They that are made vvorthie*, to wit, by the grace of God, and ſo they are in deede vvorthie. as alſo in the next chapter verſe 36. & 2. Theſſ. 1.

Mt. 22, 44. Mr. 12, 36. Pſ. 109, 1.

41 † But he ſaid to them, * Hovv ſay they that Chriſt is the
42 ſonne of Dauid? † and Dauid him ſelf ſaith in the booke of
43 pſalmes, *The Lord ſaid to my Lord, Sit on my right hand, † vntil I put thine ene-*
44 *mies, the foote ſtoole of thy feete?* † Dauid then calleth him Lord: and
hovv is he his ſonne?

weeke.

† And al the people hearing him, he said to his Disciples, 45
†* Bevvare of the Scribes, that vvil vvalke in robes, and loue 46
salutations in the market-place, and the first chaires in the synagogs, and the cheefe roomes in feastes. † vvhich deuoure vvidovves houses: feining long praier. These shal receiue greater damnation. 47

Mt. 23. 6. Mr. 12, 38.

ANNOTATIONS
CHAP. XX.

To be worthie of heauē, or to deserue & merite it.

vt dignus dignum. æquum æquū.

35. Shal be counted vvorthie.) This truth and speach that good men be vvorthy of heauen, is according to the Scriptures, and signifieth that mans vvorkes done by Christs grace do condignely or vvorthely deserue eternal ioy, as Sap. 3. *God proued them, and found them vvorthy of him self.* and Mat. 10. *He that loueth his father more then me, is not vvorthy of me.* and Colos. 1. *That you may vvalke vvorthy of God* and most plainly Apoc. 3. *They shal vvalke vvith me in vvhite, because they are vvorthy.* as of Christ (c. 1) *Thou art vvorthy o Lord to receiue glorie &c.* And that, to be counted vvorthie, and to be vvorthie, is here al one, it is plaine, by the Greeke vvord, vvhich S. Paul vseth so, as the aduersaries owne English Testament do testifie, reading thus Hebr. 10. *Of hovv much sorer punishment shal he be vvorthie, vvhich &c.* And it must needes signifie, because men for sinnes are not only counted, but are in deede vvorthie of punishment, as them selues do graunt. They do greatly therfore forget them selues, and are ignorant in the Scriptures, and knovv not the force nor the valuse of the grace of God, which doth not onely make our labours grateful to God, but worthie of the reward which he hath prouided for such as loue him. See the Annot. 2 *Thes.* 1, 5.

The new Testament. 1580.

The dignitie of Saincts.

36. Equal to Angels.) Saincts of our kinde, now in their soules, and after their resurrection in body and soule together, shal be in al things equal to Angels: and for degree of blisse, many Saincts of greater merite shal be aboue diuers Angels: as S. Iohn Baptist, the Apostles, and others, and our B. Lady aboue al the orders of holy spirits in dignitie and blisse, and no maruel, our nature by Christ being so highly exalted aboue al Angels.

CHAP. XXI.

He commendeth the poore vvidovv for her tvvo mites, aboue al. 5 Hauing said that the Temple shal be quite destroied, 7 he foretelleth first many things that shal goe before, 20 then a signe also vvhen it is neere, after vvhich shal come the destruction it self in most horrible manner, vvithout hope of restitution, vntil al Nations of the Gentils be gathered into his Church in the very end of the vvorld. 25 And then vvhat signes shal come of the last day, terrible to the vvorld, 28 but comfortable to vs of his Church, 34 so that vve be alvvaies vvatchful.

Mr. 12, 41.

AND beholding, he savv them that did cast 1
their giftes into the treasurie, riche persons.
† And he savv also a certaine poore vvidovv 2
casting tvvo brasse mites. † And he said, Vere- 3
ly I say to you, that this poore vvidovv hath
cast more then al. † For al these of their aboundance haue 4
cast into the giftes of God: but she of her penurie, hath cast
in al her liuing that she had.
† And certaine saying of the temple that it vvas adorned 5
vvith

6 vvith goodly ſtones and donaries, he ſaid, † Theſe things
Mt. 24, 1. Mar. 13, 1. vvhich you ſee, * the daies vvil come vvherein :: there ſhal
not be left a ſtone vpon a ſtone that ſhal not be deſtroied.
7 † And they aſked him, ſaying, Maiſter, When ſhal theſe things
be: and vvhat ſhal be the ſigne vvhen they ſhal begin to
8 come to paſſe? † Vvho ſaid, See you be not ſeduced. for :: ma-
ny vvil come in my name, ſaying that I am he: and the time
9 is at hand, goe not therfore after them. † b And vvhen you
ſhal heare of vvarres and ſeditions, be not terrified: theſe
things muſt firſt come to paſſe, but the end is not yet by and
10 by. † Then he ſaid to them, Nation ſhal riſe againſt na-
11 tion, and kingdom againſt kingdom. † And there ſhal be
great earth-quakes in places, and peſtilences and famines, and
12 terrours from heauen, and there ſhal be great ſignes. † But
before al theſe things they vvil :: lay their hands vpon you:
and perſecute you deliuering you into ſynagogs and pri-
ſons, dravving you to kings and preſidents for my name.
13 † and it ſhal happen vnto you for teſtimonie. † Lay vp
14 this therfore in your hartes, not to premeditate hovv you ſhal
15 anſvver. † For I vvil giue you mouth and vviſedom, vvhich
al your aduerſaries ſhal not be able to reſiſt and gaineſay.
16 † And you ſhal be deliuered vp of your parents and bre-
thren, and kinſemen & frendes: and they vvil put to death of
17 you. † And you ſhal be odious to al men for my name:
18 † and a heare of your head ſhal not periſh. † In your patience
19 you ſhal poſſeſſe your ſoules. ✠
20 † And vvhen you ſhal ſee Hieruſalem compaſſed about
vvith an armie: then knovv that the deſolation thereof is at
21 hand. † then they that are in Ievvrie, let them flee to the
mountaines and they in the middes thereof, let them depart:
22 and they in the countries, let them not enter into it. † for
theſe are the daies of vengeance, that al things may be ful-
23 filled that are vvritten. † But vvo to them that are vvith childe
and that giue ſucke in thoſe daies. for there ſhal be great af-
24 fliction vpon the land, and vvrath on this people. † And
they ſhal fall by the edge of the ſvvord: and ſhal be led cap-
tiue into al nations. and Hieruſalem ſhal be troden of the
Gentiles: til the times of nations be fulfilled.
25 †*, And there ſhal be ſignes in the ſunne and the moone The Goſpel vpō
Ezr. 32, 7. Ioel. 3, 15. and the ſtarres: and vpon earth diſtreſſe of nations, for the the 1 Sunday in Aduent.
26 confuſion of the ſound of ſea and vvaues, † men vvithe-
ring

:: This was fulfilled 40 yeres after the death of Chriſt, the 19 of Auguſt, being the very moneth and day where in the Babylonians burnt it: from the firſt building thereof by Salomō 1130 yeres, from the redifying therof vnder Cyrus, 639 yeres. *Ioſep. de bel. Iud. li. 7 cap. 12.*

:: Many falſe-prophets & Heretikes. See An. Mt. 24. Mr. 13.

b The Goſpel for many Martyrs.

:: Great perſecutiō of Catholike men.

ring for feare and expectation, vvhat shal come vpon the vvhole vvorld. for the povvers of heaue shal be moued: 27 and then they shal see the Sonne of man comming in a cloude vvith great povver and maiestie. † But vvhen these things 28 begin to come to passe, looke vp and lift vp your heades: because your redemption is at hand. † And he spake to them 29 a similitude. See the figtree and al trees: † Vvhen they novv 30 budde forth fruite out of them selues, you knovv that summer is nigh. † So you also vvhen you shal see these things 31 come to passe, knovv that the kingdom of God is nigh. † Amen I say to you, that this generation shal not passe, til al 32 be done. † Heauen and earth shal passe: but my vvordes shal 33 not passe.

† And looke vvel to your selues, lest perhaps your hartes 34 be ouercharged vvith surfetting and drunkennesse and cares of this life: and that day come vpon you sodenly. † For as a 35 snare shal it come vpon al that sit vpon the face of al the earth. † Vvatch therfore, praying at al times, that you may 36 be [c] accounted vvorthie to escape al these things that are to come, and to stand before the Sonne of man.

† And the daies he vvas teaching in the temple: but the 37 nightes going forth, he abode in the [::] mount that is called Oliuet. † And al the people in the morning vvent vnto him 38 in the temple to heare him.

[::] Solitarinesse or eremitage (as S. Gregorie Nazian. saith) is a goodly thing, this doth the mount Carmel of Elias teach, Iohns desert, & that mount vnto which Iesvs often retired, & was quietly alone with him self. *Ser. 26 de amore pauperum.*

[c] *Ius habere, &c. vide infra.* See Annot. c. 20. 35.

ANNOTATIONS
CHAP. XXI.

2. *Of her penurie.*) To offer or giue almes of our superfluities, is not so acceptable nor meritorious, as to bestow some of that which is of our necessarie prouision, and which we may hardly spare from our selues: for, that proceedeth of greater zeale, vvil, and intention, which be more respected of God then the substance of the gift.

CHAP. XXII.

Iudas doth sel him to the Iewes. 7 After the old Paschal, 19 he giueth to his disciples the bread of life in a mystical sacrifice of his body and blood, for an euerlasting commemoration of his Passion. 21 He courteously admonisheth the traitour. 24 Against their ambitious contention he shevveth them that the maisterie of any among them in this vvorld is for their seruice, as his vvorke also vvas: 28 and hovv he vvil exalt them al in the vvorld to come: 31 foretelling Peter the singular priuiledge of his faith vnder failing, 33 and his three negations: 35 and hovv they shal al novv be put to their shifts. 39 And that night after his praier vvith sweating of blood, 47 he is taken of the Iewes men, Iudas being their captaine: yet shevving them both by miracle and vvord, that they could doe nothing vnto him but by his vvorke permission. 54 Then in the chefe Priestes house he is thrise denied of Peter. 63 Shamefully abused of his keepers, 66 and in the morning iniquitously condemned of their Councel, for confessing him self to be the Sonne of God.

AND

HOLY weeke.

1 AND the feſtiual day of the Azymes approched, vvhich is called Paſche: † and
Mt.26,1 Mr.14,1 2 the cheefe Prieſts and the Scribes ſought hovv they might kil him: but they feared
3 the people. † And Satan entred into Iudas that vvas ſurnamed Iſcariote, one of
4 the Tvvelue. † And he vvent, and talked vvith the cheefe Prieſts and the Magiſtrates, hovv he might
5 betray him to them. † And they vvere glad, and bargained
6 to giue him money. † And he promiſed. And he ſought opportunitie to betray him apart from the multitudes.

The PASSION according to S. Luke in theſe two chapters, is the Goſpel at Maſſe vpon Tenebre Wenesday.

TENEBRE Wenesday.

Mt. 26, 17. Mr. 14, 12. 7 †* And the day of the Azymes came, vvherein it vvas neceſſarie that the Paſche ſhould be killed. † And he ſent Pe-
8 ter and Iohn, ſaying, Goe and prepare vs the Paſche, that vve
9 may eate. † But they ſaid, Vvhere vvilt thou that vve pre-
10 pare it? † And he ſaid to them, Behold, as you enter into the citie, there ſhal meete you a man carying a pitcher of vvater:
11 folovv him into the houſe into vvhich he entreth, † and you ſhal ſay to the good manof the houſe, The Maiſter ſaith to thee, Vvhere is the inne vvhere I may eate the Paſche
12 vvith my Diſciples? † And he vvil ſhevv you a great refectorie adorned: and there prepare. † And they going, found
13 as he ſaid to them, and prepared the Paſche.

MAVNDY Thursday.

14 † And vvhen the houre vvas come, he ſate dovvne, and
15 the tvvelue Apoſtles vvith him. † And he ſaid to them, "Vvith deſire I haue deſired to eate this Paſche vvith you be-
16 fore I ſuffer. † For I ſay to you, that from this time I vvil
17 not eate it, til it be fulfilled in the kingdom of God. † And "taking the chalice he gaue thankes, and ſaid, Take and deuide
18 among you, † for I ſay to you, That I vvil not drinke of the generation of the vine, til the kingdom of God doe come.

Mt. 26, 26. Mr. 14, 22, 1. Cor. 11, 24. 19 †* And taking bread, he gaue thankes, and brake: and gaue to them, ſaying, "THIS IS MY BODY "VVHICH IS GIVEN FOR YOV. "Doe this "for a commemoration
20 of me. † In like maner the chalice alſo, after he had ſupped, ſaying, ::THIS IS THE CHALICE "THE NEVV TESTAMENT IN MY BLOVD, "VVHICH SHAL BE SHED FOR YOV.

::The Greeke is here ſo plaine, that there was very bloud in the chalice, ſhed for vs, that Beza ſaith it is a corruption in the greeke. See the Annota. vpon this place.

Mt. 26, 21. Mr. 14, 20. Io. 13, 18 21 †* But yet behold, the hand of him that betraieth me, is
22 vvith me on the table. † And the Sonne of man in deede

Weeke.

goeth according to that vvhich is determined: but yet vvo to
that man by vvhom he ſhal be betrayed. † And they began 23
to queſtion among them ſelues, vvhich of them it ſhould be
that ſhould doe this.

†* And there fel alſo a cõtention betvvene them, vvhich 24 *Mt.* 20,
of them ſeemed to be greater. † And he ſaid to them, The 25 25.
kinges of the Gentiles ouerrule them: and they that haue *Mr.* 10,
povver vpon them, are called beneficial. † But you not ſo: 26 42.
but he that is the greater among you, let him become as the
yonger: & he that is the leader, as the waiter. † For vvhich is grea- 27
ter, he that ſitteth at the table, or he that miniſtreth? is not he
that ſitteth? but I am in the middes of you, as he that miniſtreth:
† & you are they that haue remained vvith me in my tẽtations. 28
† And I diſpoſe to you, as my father diſpoſed to me, a kingdõ: 29
† that you may eate & drinke vpon my table in my kingdom, 30
:: & may ſit :: vpon thrones, iudging the tvvelue tribes of Iſrael.

:: Straight after the former louing checke & admonition, he promiſeth to them al that haue bene partakers with him of his miſeries in this life, greater preeminence in heauen, then any Potentate can haue in this world, & therfore that they neede not be careful of dignitie or Supremacie.

† And our Lord ſaid, Simon, Simon, behold Satan hath 31
required to haue you for to ſift as vvheate: † BVT I 32
HAVE PRAIED FOR THEE, that thy faith faile not:
and thou once conuerted, confirme thy brethren. † Vvho 33
ſaid to him, Lord, vvith thee I am readie to goe both into pri-
ſon and vnto death. † And he ſaid, * I ſay to thee, Peter, the 34 *Mt.* 26,
cocke ſhal not crovv to day, til thou denie thriſe that thou 34. *Mr.*
knovveſt me. † And he ſaid to them, Vvhen I ſent you 35 14,30.
* vvithout purſe and ſkrippe and ſhoes, did you lacke any *Mt.* 10,
thing? But they ſaid, Nothing. † He ſaid therfore vnto them, 36 9. *Lu.*
But novv he that hath a purſe, let him take it, likevviſe alſo a 10, 4.
ſkrippe: and he that hath not, let him ſel his coate, and bie a
ſvvord. † For I ſay to you, that yet this that is vvritten, muſt 37
be fulfilled in me, *And vvith the vvicked vvas he reputed.* For thoſe *Eſ.* 53, 12
things that are concerning me, haue an end. † But they ſaid, 38
Lord, Loe tvvo ſvvordes here. But he ſaid to them, It is
ynough. †* And going forth he vvent according to his cu- 39 *Mt.* 26,
ſtome into mount-Oliuet. And his Diſciples alſo folovved 36. *Mr.*
THVRSDAY night. him. † And vvhen he vvas come to the place, he ſaid to 40 14, 32.
them, Pray, leſt ye enter into tentation. † And he vvas pul- 41 *Io.* 18, 1,
led avvay from them a ſtones caſt: and kneeling he praied,
† ſaying, Father, if thou vvilt, transferre this chalice from me. 42
But yet not my vvil, but thine be done. † And there appeared 43
to him an Angel from heauen, ſtrengthening him. And being
in an agonie, he praied the longer. † And his ſvveat became 44

as

weeke.

45 as droppes of bloud trikling dovvne vpon the earth. † And
vvhen he vvas risen vp from praier, and vvas come to his
46 Disciples, he found them sleeping for pensifenes. † And he
said to them, Vvhy sleepe you? arise, pray, lest you enter into
tentation.
47 † As he vvas yet speaking, behold a multitude: and he that
vvas called Iudas, one of the Tvvelue, vvent before them, and
48 approched to IESVS, for to kisse him. † And IESVS said
to him, Iudas with a kisse doest thou betray the sonne of man?
49 † And they that vvere about him, seeing vvhat vvould be,
50 said to him, Lord, Shal vve strike vvith the svvord? † And
one of them smote the seruant of the high Priest: and cut of
51 his right eare. † But IESVS answering, said, Suffer ye thus
farre. And vvhen he had touched his eare, he healed him.
52 † And IESVS said to them that vvere come vnto him, the
cheefe Priests, and magistrates of the temple, and auncients,
As it vvere to a theefe are you come forth vvith svvordes and
53 clubbes? † Vvhen I vvas daily vvith you in the temple, you
did not lay handes vpon me, but this is your houre, and the
povver of darkenesse.
54 † And apprehending him, they led him to the high Priests
55 house: but Peter folovved a farre of. † And a fire being kin-
dled in the middes of the court, & they sitting about it, Peter
56 vvas in the middes of them. † Vvhom vvhen a certaine
vvenche savv sitting at the light, and had beheld him, she
57 said, This fellovv also vvas vvith him. † But he denied him,
58 saying, Vvoman, I knovv him not. † And after a vvhile an
other man seeing him, said, And thou art of them. But Peter
59 said, O man I am not. † And after the space as it vvere of one
houre, a certaine other man affirmed, saying, Verely this
60 fellovv also vvas vvith him. for he is also a Galilæan. † And
Peter said, Man I knovv not vvhat thou sayest. And incontin-
61 nent as he vvas yet speaking, the cocke crevv. † And our
Lord turning looked on Peter. And Peter remembred the
vvord of our Lord, as he had said, That before the cocke
62 crovv, thou shalt thrise denie me. † And Peter going forth
a doores, vvept bittetly.
63 † And the men that held him, mocked him, beating him.
64 † And they did blindefold him, and smote his face. And they
asked him saying, Prophecie, vvho is it that smote thee?
65 † And blaspheming many other things they said against him.

† And vvhen it vvas day, there assembled the auncients of 66
the people and cheefe Priests and Scribes, and they brought
him into their councel, saying, † If thou be Christ tel vs. And 67
he said to them, If I tel you, you vvil not beleeue me: † if also 68
I aske, you vvil not answer me, nor dimisse me. † But from 69
hence forth the Sonne of man shal be sitting on the right
hand of the povver of God. † And they al said, Art thou 70
then the sonne of God? Vvho said, You say that I am.
† But they said, Vvhat neede vve testimonie any further? For 71
our selues haue heard of his ovvne mouth.

ANNOTATIONS
CHAP. XXII.

The old Paschal ceaseth and a new is instituted.

15. *With desire I haue desired.*] This great desire he had to eate this Paschal lambe, was not for it self, vvhich he had celebrated many yeres before: but because he meant immediatly after the Paschal of the Law vvas sacrificed & eaten, to institute the other new Paschal in the oblation and eating of his ovvne body, by vvhich the old Paschal should end and be fulfilled, and in vvhich the old Testament and Law ceasing, the Kingdom of God (vvhich is the state of the new Testament and of his Church) should begin. For, the very passage from the old Law to the new was in this one supper.

Two cuppes or chalices at Christes last supper.

17. *Taking the chalice.*] This chalice according to the very euidence of the text it self also, is not the second part of the Holy Sacrament, but that solemne cuppe of vvine vvhich belonged as a libament to the offering and eating of the Paschal lambe. Which being a figure specially of the holy Chalice, vvas there drunken by our Sauiour, and giuen to the Apostles also, vvith declaration that it should be the last cuppe of the Law, not to be drunken any more, til it should be drunken new in the kingdom of God, that is to say, in the celebration of the B. Sacrament of his bloud of the new Testament. And by this place it seemeth very like that the vvordes in S. Matthew; *I vvil not drinke of the fruits of the vine &c.* Were pertaining to this cuppe of the old Law, and not to the Holy Sacrament, though they be there by repetition or recapitulation spoken after the holy Chalice. Mt.26.29

The real presence.

19. *This is my body.*] *Although sense tel thee it is bread, yet it is the body, according to his vvordes. let faith confirme thee, iudge not by sense. after the vvordes of our Lord let no doubt rise in thy minde.* Cyril. mystag. 4. *Of the veritie of flesh and bloud there is left no place to doubt: by the profession of our Lord him self and by our faith it is flesh and bloud in deede. Is not thou vvrath? To them be it untrue, vvhich deny* IESVS CHRIST *to be true God.* Hilar li. 8 de Trinit.

Christ sacrificed his body and bloud in Sacrament at his supper.

19. *Which is giuen.*] As the former vvordes make and proue his body present, so these vvordes plainely signifie, that it is present, as giuen, offered or sacrificed for vs: and being vttered in the* present tence, it signifieth not onely that it should aftervvard be giuen or offered on the Crosse, but that it vvas then also in the Sacrament giuen and offered for vs. Whereby it is inuincebly proued that his Body is present as an host or Sacrifice: and that the making or consecrating thereof must needes be Sacrificing. And therfore the holy Fathers in this sense call it a Sacrifice. *Nisse. orat. 1 de resur. Leo ser. 7 et 8 de Pasc. Hesychius li. 5 in Leuit. c. 2. Greg. ho. 37 in Euang. et Dial. li. 4. c. 59. Cyrillus Hieros. mystag. 5. Dionys. Eccl. hier. c. 3. Ignat. ep. 3. ad Smyrn. Iustinus dial. cum Typh. circ. med. Iren. li. 4. c. 32 et 34. Tertul. de cult. fem. et ad vxor. li. 2. Cypr. ep. ad Cecil. et de Cen. Do. Euseb. Demonst. euang. li. 1. c. 10 Nazian. orat. 3 cont. Iulianū. Chrys. ho. 83 in 26 Mat. et li. 6 de Sacerd. Ambros. li. 4 de Sacram. c. 6. et li. 1 Offic. c. 48, Hier. in ep. ad Hedib. q. 1. et ad Euagr. ep. 126 in 2. Augustī in psal. 33 conc. 1. et alibi sape. Greg. Nissen in 3 Hebr. et Primasius. Conc. Nic. 1. can. 10. Ephes. ad Nestor. Constantinop. 1 can. 32. Nicen. 2 act. 6 in 3. Lateran. Constant. Flor. Trid.*

quod datur τὸ διδόμενον.

Cyril. Alex. lex. anathem. 11.

The Apostles are made Priestes, & the Sacrament of holy Orders instituted.

19. *Doe this.*) In these vvordes the holy Sacrament of Order is instituted, because povver and cōmission to doe the principal act and vvorke of Priesthod, is giuen to the Apostles: that is, to doe that vvhich Christ then did concerning his body: Which was, to make and offer his body as a sacrifice for vs and for all that haue neede of Sacrifice, and to giue it to be eaten as Christes body sacrificed, to al faithful. For as the Paschal lambe was first sacrificed, and then eaten: so vvas his body: and thus to doe he here giueth commission and authoritie to the Apostles, and to al Priests vvhich be

be their succession in this manner. *Dionys. eccl. Hierar. c. 3. Iren. li. 4. c. 32. Cypr. ep. ad Cæcil. Chrys. ho. 17 in ep. ad Hebr. Ambros. in Ps. 38. & in c. 10 ad Hebr.*

19. For a commemoration.] This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Christ, specially of his Passion: that is to say, that it may be a liuely representation, exemplar, and fourme of his Sacrifice vpon the crosse. Of which one oblatiō on the crosse, not onely al other sacrifices of the Lavv vvere figures, but this also: though this in a more nigh, high, mystical, and marueilous sort then any other. for in them Christs death vvas signified as by resemblance and similitudes of external creatures and bodies of brute beasts. but in this of the new Testament, his body visibly sacrificed on the crosse, in and by the self same body sacrificed and immolated in Sacramēt and vnder the shapes of bread and vvine, is most neerely & perfectly resembled: and therfore this is most properly cōmemoratiue, as most neerely expressing the very condition, nature, efficacie, sort, and substance of that on the crosse. For which the holy fathers call it the very self same sacrifice (though in other maner) which was done on the crosse, as it is the self same thing, that is offered in the Sacrament and on the crosse. Whereby you may see the peruersitie of the Protestants or their ignorance, that thinke it therfore not to be Christs body, because it is a memorie of his body or a figure of his body vpon the crosse: nor to be a true sacrifice, because it is a commemoratiue sacrifice. for as the thing that more liuely, neerely, and truely resembleth or representeth, is a better figure then that which shadoweth it a far off: so this his body in the Sacramēt, is more perfectly a figure of Christs body & sacrifice, then any other. Christ him self the Sonne of God is a figure and character of his fathers person, being yet of the self same substance. and Christs body transfigured on the holy Mount, was a figure and resemblance of his person glorified in heauen. euen so is his body in the Sacrament to a faithful man that knovveth by his beleefe grounded on Christs owne vvord, that in the one forme is his body, in the other his bloud, the most perfect representatiō of his death that can be. As for the sacrifice, it is no lesse a true Sacrifice, because it is commemoratiue of Christs Passion: then those of the old Testament vvere the lesse true, because they vvere prefiguratiue. for that is the condition annexed to al Sacrifice of euery Lavv, to represent Christs Passion.

A cōmemoratiue sacrifice is a true sacrifice, no lesse then the prefiguratiue sacrifices were true sacrifices.

Ambr. in 10. Hebr. Chrys. ho. 17 in ep. ad Hebr.

20. *This newe Testament in my blood.*] Moyses sooke the bloud of the first sacrifice that vvas made after the geuing of the Lavv *Exod. 24.* and vvith bloud confirmed the couenant and compact betvvixt God and his people, and so dedicated the *old Testament*, vvhith vvithout bloud (saith S. Paul) vvas not dedicated. Moyses put that bloud also into a sliding pesce, and sprinkled al the people &c. vvith the same, & said these formal vvordes, *This is the bloud of the couenant* &c. of (as it is read in S. Paul) *of the Testament vvhich God hath delivered vnto you.* Vnto vvhich, Christ in this action about the second part of this his sacrifice, in curry of the Euangelists most clearly alludeth, expressing that the *new Testament* is begonne and dedicated in his bloud in the Chalice, no lesse then the old vvas dedicated, begonne, and ratified in that bloud of calues contained in the goblet of Moyses, vvith vvhich his owne bloud he sprinkled inwardly his Apostles as the first fruits of the new Testament, imitating the vvordes of Moyses, and saying, *This is the Chalice the new Testament &c.*: Which the other Euangelists spake more plainly, *This is my bloud of the new Testament.* By al which it is most certaine, that Christes bloud in the Chalice, is the bloud of Sacrifice, and that in this sacrifice of the altar consisteth the external religion and proper seruice of the new Testamēt, no lesse then the soueraine worship of God in the old Law did cōsist in the sacrifices of the same. For though Christes sacrifice on the Crosse and his bloud shed for vs there, be the generall price, redemption, and satisfaction for vs all, and is the last and perfect sealing or confirmation of the new law and Testament: yet the seruice and Sacrifice which the people of the new Testament might resort vnto, could not be that violent action of the Crosse, but this on the Altar, which by Christes owne appointment is and shal be the eternal office of the new Testament, and the continual application of al the benefites of his Passion vnto vs.

Hebr. 9. vers. 20.

Both testamēts dedicated in bloud.

The external religion of the new Testament principally in the sacrifice of the altar.

calix qui the chalice which *TO ΠΟΤΗΡΙΟΝ*

21. *Which is shed for vs.*] It is much to be obserued that the relative, *Vvhich*, in these vvordes is not governed or ruled (as some vvould perhaps thinke) of the nouvne *bloud*, but of the vvord *chalice*. Which is most plaine by the Greeke. Which taketh away al cauillations and shifts from the Protestants, both against the real presence and the true Sacrificing. For it (saith he) euidently, that the bloud as the contents of the chalice, or as in the chalice, is shed for vs (for so the Greeke readeth in the present tense) and not onely as vpon the crosse. And therfore as it followeth thereof inuincibly, that it is no bare figure, but his bloud in deede, so it ensueth necessarily, that it is a Sacrifice, and propitiatorie, because the chalice (that is the Bloud contained in the same) is shed for our sinnes. For al that know the maner of the Scriptures speaches, know also that this, *Bloud to be shed for sinne*, is to be sacrificed for propitiation or for pardon of sinnes. And this text proueth al this so plainely, that * Beza turneth him self roundly vpon the Holy Euangelist, charging him with Solecisme or false Greeke, or els that the vvordes (which yet he cōfesseth to be in al copies Greeke and Latin) are thrust into the text out of some other place: vvhich he rather standeth vpon then that S. Luke should speake incongruously in so plaine a matter. And therfore he saith plainely that it can not be truely said neither of the chalice it self nor of the contents thereof: vvhich is in deede to giue the lie to the blessed Euangelist, or to deny this to be Scripture. So cleere is the Scripture

** Annot. 20. Test. 1556.*

The chalice shed for vs, must needes signifie, the bloud therein, not vvine, and the same sacrificed.

Beza condemneth the Gospel it self of falshod and impossibilitie.

ture for vs, so miserable slights and shifts is falshod put vnto, God be thanked.

Ambition.

30. Contention.] The Apostles perceiuing Christs departure from them and his kingdom to be neere, as infirme men and not yet endowed with the spirit of God, began to haue emulation and cogitations of Superiority one ouer an other: Which our Maister representeth in them by exhortation to humility and by his owne example, that being their Lord, yet so lately serued them: not forbidding Maioritie or Superioritie in them, but pride, tyranny, and contempt of their inferiours.

Peters faith shal neuer faile.

31. Simon Simon.] Lastly to put them out of doubt, he calleth Peter twise by name, and telling him the Diuels desire to sifte and trie them al to the vttermost (as he did that night) saith that he hath specially prayed for him, to this end that his faith should neuer faile, and that he being once conuerted, should after that for euer confirme, establish or vphold the rest in their faith. Which is to say, that Peter is that man whom he would make Superiour ouer them and the whole Church. Whereby we may learne that it was thought fit in the prouidence of God, that he who should be the head of the Church, should haue a special priuilege by Christes praier and promes, neuer to faile in faith, and that none other either Apostle, Bishop, or priest may chalenge any such singular or special prerogatiue either of his Office or person, otherwise then ioyning in faith with Peter and by holding of him. The danger (saith S. Leo) was common to al the Apostles, but our Lord tooke special care of Peter, that the state of al the rest might be more sure, if the head were inuincible: God so dispensing the aide of his grace, that the assurance and strength which Christ gaue to Peter, might redound by Peter to the rest of the Apostles. S. Augustine also: Christ praying for Peter, prayed for the rest, because in the Pastor and Prelate the people is corrected or commended. And S. Ambrose writeth, that Peter after his tentation was made Pastor of the Church, because it was said to him, *Thou being conuerted, confirme thy brethren.* Neither was this the priuilege of S. Peters person, but of his Office, that he should not faile in faith but euer confirme al other in their faith. For the Church, for whose sake that priuilege was thought necessarie in Peter the Head thereof, was to be preserued no lesse afterward, then in the Apostles time. Whereupon al the Fathers apply this priuilege of not failing and of confirming other in faith, to the Romane Church and Peters successors in the same. To which (saith S. Cyprian) infidelity or false faith can not come. And S. Bernard saith writing to Innocentius Pope, against Abailardus the Heretike, We must referre to your Apostleship al the scandals and perils which may fall, in matter of faith specially. For there the defects of faith must be holpen, where faith can not faile. For to what other See was it euer said, *I haue prayed for thee Peter, that thy faith do not faile?* So say the Fathers. not meaning that none of Peters state can erre in person, vnderstanding, priuate doctrine or writings, but that they can not nor shal not euer iudicially conclude or giue definitiue sentence for falshod or herese against the Catholike faith, in their Consistories, Courts, Councels, decrees, deliberations or consultations kept for decision and determination of such controuersies, doubts, or questions of faith as shalbe proposed vnto them: because Christes prayer and promes protecteth them therein for confirmation of their brethren. And no maruel that our Maister would haue his vicars Consistorie & Seate infallible, seeing euen in the old Law the high Priestod and Chaire of Moyses wanted not great priuilege in this case, though nothing like the Churches and Peters prerogatiue. But in both, any man of sense may see the difference betwene the person, and the Office, as wel in doctrine as life. Liberius in persecution might yeld, Marcellinus for feare might commit Idolatrie, Honorius might fall to Heresie, and more then al this, some Iudas might creepe into the Office: and yet al this without preiudice of the Office and Seate, *in which* (saith S. Augustine) *our Lord hath set the doctrine of truth*. Caiphas by priuilege of his Office prophecied right of Christ, but according to his owne knowlege and faith, knew not Christ. The Euangelists and other penners of holy Writ, for the execution of that function had the assistance of God, and so far could not possibly erre: but that Luke, Marke, Salomon or the rest might not erre in other their priuate writings, that we say not. It was not the personal wisedom, vertue, learning, or faith of Christs Vicars, that made S. Bernard seeke to Innocentius the third: S. Augustine and the Bishops of Afrike to Innocentius the first, and to Celestinus, S. Chrysostome to the said Innocentius: S. Basil to the Pope in his time S. Hieroym to Damasus but it was the prerogatiue of their Office and higher degree of Vnction, and Christs ordinance, that would haue al Apostles and Pastors in the vvorld, for their confirmation in faith and Ecclesiastical regiment, depend on Peter. The lacke of knowledge and humble acceptation of which Gods prouidence, that is, that one is not honoured and obeyed of al the brotherhod, is the cause of al schismes and Heresies, saith S. Cyprian. A point of such importance, that al the Twelue being in Apostleship like, Christ would yet for the better keeping of vnity and truth, haue one to be head of them al, that a head being once appointed, occasion of Schisme might be taken away, saith S. Hierom. *li. 1 adu. Iouinian. c. 14.*

The Romane faith of Peters successors can not faile.

Popes may erre personally, not iudicially or definitiuely.

The learned fathers sought to the B. of Rome for resolution of doubtes.

Serm. 3. Assump. and Pontif. Li. q. Nouit. Tost. q. 73. 80. 4.

Cypr. ep. 55. vers. 6. Bernard. ep. 192.

Deut. 17.

Aug. ep. 168. in fine.

Bernardus ep. 190. Chrys. ep. 1 & 2.

Cypr. ep. 55. vers. 2

CHAP.

CHAP. XXIII.

The Iewes accuse him to Pilate the Gentil: 4 Who seeking earnestly to deliuer him, finally after that Herod sent him backe, 17 they not onely preferre the murderer Barabbas, but also crie, CRVCIFIGE. 26 In the way to Caluarie he foretelleth the vvomen that lamented vpon him, the horrible destruction of their Hierusalem. 32 Vpon the crosse he is betweene two theeues, 35 scorned of the Iewes, 36 of the souldiars, 39 and of one of the theeues. 40 But euen there confessed of the other theefe, 44 and after his death (because of the great miracles occurring) also of the Centurion, 48 yea and of the vvhole multitude. 50 and finally he is buried honorably.

Mt. 27, 1, 11. Mr. 15, 1 Io. 18, 27.

1 AND all the multitude of them rising vp, led GOOD FRIDAY.
2 him to Pilate. † And they began to accuse him, saying, Vve haue found this man subuerting our nation, & prohibiting to giue tributes to Cæsar, and saying that he is Christ the king.
3 † And Pilate asked him, saying, Art thou the king of the
4 Ievves? But he answvering said, Thou sayest. † And Pilate said to the cheefe Priests and multitudes, I finde no cause in
5 this man. † But they vvere more earnest, saying, He stirreth the people teaching through out al Ievvrie, beginning from Ga-
6 lilee euen hither. † But Pilate hearing Galilee, asked if the
7 man vvere of Galilee. † And vvhen he vnderstoode that he vvas of Herods iurisdiction, he sent him backe to Herod, vvho vvas also him self at Hierusalem in those daies.
8 † And Herod seeing IESVS vvas very glad, for he vvas desirous of a long time to see him, for because he heard many things of him: and he hoped to see some signe vvrought by
9 him. † And he asked him in many vvordes. But he answve-
10 red him nothing. † And there stoode the cheefe Priests and
11 the Scribes constantly accusing him. † And Herod vvith his armie set him at naught: and he mocked him, putting on him
12 a vvhite garment, and sent him backe to Pilate. † And Herod and Pilate vvere made frendes that day. for before they vvere enemies one to an other.
13 † And Pilate calling together the cheefe Priests and magi-
14 strates, and the people, † said to them, You haue presented vnto me this man, as auerting the people, and behold I examining him before you, haue found no cause in this man of
15 those things vvherein you accuse him. † No, nor Herod neither. for I sent you to him, and behold, nothing vvorthie
16 of death is done to him. † I vvil chasten him therfore and dimisse him.

† And

† And he of neceſſitie had to releaſe vnto them vpon the feaſt day, one. † But the vvhole multitude together cried out, ſaying, Diſpatch him, and releaſe vs Barabbas. † vvho vvas for a certaine ſedition made in the citie and murder, caſt into priſon. † And Pilate againe ſpake to them, deſirous to releaſe IESVS. † But they cried againe, ſaying, Crucifie, crucifie him. † And he the third time ſaid to them, Vvhy, vvhat euil hath this man done? I finde no cauſe of death in him. I vvil correct him therfore and let him goe. † But they vvere inſtant vvith loude voices requiring that he might be crucified. And their voices preuailed. † And Pilate adiudged their petition to be done. † And he releaſed vnto them him that for murder and ſedition had been caſt into priſon, vvhom they demaunded: but IESVS he deliuered to their pleaſure.

17 18 19 20 21 22 23 24 25

† And vvhen they led him, they tooke one Simon of Cyréne comming from the countrie: and they laid the croſſe vpon him to carie after IESVS. † And there folovved him a great multitude of people, and of vvomen vvhich bevvailed and lamented him. † But IESVS turning to them, ſaid, Daughters of Hieruſalem, vveepe not vpon me, but vveepe vpon your ſelues, and vpon your children. † For behold the daies ſhal come, vvherein they vvil ſay, Bleſſed are the barren, and the vvombes that haue not borne, and the pappes that haue not giuen ſucke. † *Then ſhal they begin to ſay to the mountaines, Fal vpon vs: and to the billes, Couer vs.* † For if in the greene wood they doe theſe things, in the drie vvhat ſhal be done?

26 27 28 29 30 *Oſ.10,8.* 31

† And there vvere led alſo other tvvo malefactours vvith him, to be executed. † And after they came to the place vvhich is called Caluarie, there they crucified him: and the theeues, one on the right hand, and the other on the left. † And IESVS ſaid, Father, forgiue them, for they knovv not vvhat they doe. But they deuiding his garments, did caſt lottes.

32 33 34

† And the people ſtoode `expecting', and the princes vvith them derided him, ſaying, Others he hath ſaued, let him ſaue himſelf, if this be Chriſt, the elect of God. † And the ſouldiars alſo mocked him comming to him, and offering him vinegre, † ſaying, If thou be the king of the Ievves, ſaue thy ſelf. † And there vvas alſo a ſuperſcription vvritten ouer him in Greeke, and Latine, and Hebrevv letters: THIS

35 36 37 38

`beholding,

HOLY weeke.

39 IS THE KING OF THE IEVVES. † And one of thoſe theeues that vvere hanged, blaſphemed him, ſaying, If thou
40 be Chriſt, ſaue thy ſelf, and vs. † But the other anſvvering, rebuked him, ſaying, Neither doeſt thou feare God, vvhere as
41 thou art in the ſame damnation? † And vve in deede iuſtly, for vve receiue vvorthie of our doings: but this man hath
42 done no euil. † And he ſaid to IESVS, Lord, remember me
43 vvhen thou ſhalt come into thy kingdom. † And IESVS ſaid to him, Amen I ſay to thee: this day thou ſhalt be vvith me " in paradiſe.

44 † And it vvas almoſt the ſixt houre: and there vvas made darkeneſſe vpon the vvhole earth vntil the ninthe houre.
45 † And the :: ſunne vvas darkened: and the veile of the temple
46 vvas rent in the middes. † And IESVS crying vvith a loude voice, ſaid, *Father, into thy handes I commend my ſpirit.* And ſaying this, he gaue vp the ghoſt.

:: This eclipſe was ſeene and vvondred at as a thing aboue nature, of Dionifius Areopagita at Thebes, vvhe he was yet a Pagan. *Dionyſ. ep. ad Polycarp. et ep. ad Apollophan.*

Pſ. 30, 6.

47 † And the Centurion ſeeing that vvhich vvas done, glori-
48 fied God, ſaying, In deede this man vvas iuſt. † And al the multitude of them that vvere preſent together at that ſight, and ſavv the things that vvere done, returned knocking their
49 breaſts. † And al his acquaintance ſtoode a far of: and the vvomen that had folovved him from Galilee, ſeeing theſe things.

Mt. 27, 57. Mr. 15, 43. Io. 19, 38

50 † * And behold a man named Ioſeph, vvhich vvas a ſe-
51 natour, a good man and a iuſt, † he had not conſented to their counſeil and doings, of Arimathæa a citie of Ievvrie,
52 vvho alſo him ſelf expected the kingdom of God. † This
53 man came to Pilate, and aſked the body of IESVS. † And taking it dovvne, vvrapped it in ſindon, and laid him in a monument hevved of ſtone, " vvherein neuer yet any man had
54 been laid. † And it vvas the day of Paraſceue, and the Sab-
55 both drevv neere. † And the vvomen that vvere come vvith him from Galilee, folovving after, " ſavv the monument, and hovv
59 his body vvas laid. † And returning they prepared ſpices and ointments: and on the Sabboth they reſted according to the commaundement.

ANNOTATIONS
CHAP. XXIII.

34. *Forgiue them.*) A perfecte example of charitie in our Sauiour praying for his crucifiers, vvhich the firſt martyr S. Steuen did folovv, *Act.* 7: and the praiers of both vvere heard: Chriſts praier taking effecte in the Centurion and others, Steuens in Paul.

The good theefe.

43. *In Paradiſo.*) Thou maiſt not hereupon differre thy converſion or amendment, preſuming of grace at the laſt houre of thy life, nor looke to haue ſaluation by faith and confeſſion of Chriſt vvithout good vvorkes, nor to goe ſtraight to heauen vvithout ſatisfaction, penance, or punishment for thy former ſinnes and life ill ſpent, nor chalenge ſecuritie and certaine knovvledge of thy ſaluation. for this good theeues caſe is not common, but a rare example of mercie and prerogatiue. but for the firſt point, learne only not to deſpaire, though thou haſt been ill to the laſt moment of thy life. for the ſecond, that faith, hope, and charitie, repentance, and good vvil be ſufficient, and good vvorkes not required, vvhere for vvant of time and opportunitie they cannot be had. for the third, that Chriſt gaue to this happy man for his zelous confeſſion of him and reprehending his fellovv, not only remiſſion of his ſinnes, but alſo by extraordinarie grace, a pardon of al penance and ſatisfaction due either in this life or the next for the ſame. euen as the holy Church by his example and commiſſion giueth pardons alſo to ſome of her zelous children, of al puniſhment due for their offenſes, and ſuch goe ſtraight to heauen. laſtly, that euery one hath not a reuelation of his ſaluation as this man had, and therfore can not be ſo ſure as he was.

Pardon of due penance and ſatisfaction.

43. *Wherein neuer.*) As in the vvombe of MARIE none vvas conceiued before nor after him, ſo in this monument none vvas laid before nor after him: vvhich prerogatiue (no doubt) vvas of Gods prouidence, this Ioſeph no leſſe abſtaining afterward to be buried in it, then the other Ioſeph from copulation vvith the mother of our Lord. *S. Auguſtine.*

55. *Saw the monument.*) Theſe good vvomen of great deuotion obſerued the Sepulcher for the honour of the holy body. Vvherevpon the deuotion of faithful folke vvatching and viſiting on Good-Friday and Eaſter eue the ſepulcher made in euery Church for memorie of our Lords burial, is exceding good and godly, ſpecially the B. Sacrament for more ſignification ſake being preſent in the ſame ſepulcher.

Viſiting the Sepulcher, or Sepulchres.

CHAP. XXIIII.

Deuout vvomen not finding his body in the Sepulcher, 4 Angels tel them that he is riſen according to his owne prediction: 9 yet the Apoſtles vvil not beleeue it. 12 but neither Peter findeth his body there. 13 He vvalketh vvith tvvo Diſciples, declaring al this vnto them out of the Scriptures, and is knovvn of them by breaking of bread. 36 The ſame day he appeareth to the Eleuen and others being together, eateth of fiſh, and eateth vvith them. finally teaching them out of the Scriptures not onely of his Paſſion and Reſurrection, 47 but alſo of his Catholike Church, 49 he promiſeth the Holy Ghoſt to confirme them, 50 and ſo aſcendeth into heauen.

EASTER DAY.

1 That is, firſt after the Sabboth, vvhich is (ſaith S. Hiero. q. 4 ad Hedib.) *dies Dominica*, our Lords day, vvherein he aroſe. for the vveeke is deuided into the Sabboth, & the 1.2.3.4.5.6 of the Sabboth. & the Apoſtle (1 Cor. 16, 2) cõmaunded a collection of money to be made on the firſt of the Sab-

AND in the 1 firſt of the Sabboth very early 1 *Mt.28,1 Mr.16,1*
they came to the monument, carying the
ſpices vvhich they had prepared. † And 2 *Io.20,1.*
they found the ſtone rolled backe from
the monument. † And going in, they 3
found not the body of our Lord IESVS.
† And it came to paſſe: as they vvere aſtonied in their minde 4
at this, behold tvvo men ſtoode beſide them in gliſtering apareil. † And vvhen they feared and caſt dovvne their coun- 5
tenance tovvard the ground, they ſaid vnto them, Vvhy
ſeeke you the liuing vvith the dead? † he is not here, but is 6
riſen. remember hovv he ſpake to you, vvhen he yet vvas in
Galilee, † ſaying, * That the Sonne of man muſt be deliuered 7 *Lu.9,22*
into the handes of ſinners and be crucified, and the third day
riſe againe. † And they remembred his vvordes. † And going 8
backe 9

backe from the monument, they told al theſe things to thoſe
10 eleuen, and to al the reſt. † And it vvas Marie Magdalene,
and Ioane, and Marie of Iames, and the reſt that vvere vvith
11 them, vvhich ſaid theſe things to the Apoſtles. † And theſe
vvordes ſeemed before them as dotage, and they did not be-
leeue them.

Io.20,3. 12 † But * Peter riſing vp ranne to the monument: and ſtoup-
ping dovvne he ſavv the linnen clothes lying alone, and
went avvay marueiling with him ſelf at that vvhich was done.

Mr. 16, 12. 13 †* And behold, tvvo of them vvent the ſame day into a
tovvne vvhich vvas the ſpace of ſixtie furlonges from Hie-
14 ruſalem, named Emmaus. † And they talked betvvixt them
15 ſelues of al thoſe things that had chaunced. † And it came
to paſſe: vvhile they talked and reaſoned vvith them ſelues,
16 IESVS alſo him ſelf approching vvent vvith them. † but
17 their eies vvere held that they might not knovv him. † And
he ſaid to them, Vvhat are theſe communications that you
18 confette one vvith an other vvalking, and are ſad? † And one
vvhoſe name vvas Cleophas, anſvvering, ſaid to him, Art
thou only a ſtranger in Hieruſalem, and haſt not knovven
19 the things that haue been done in it, theſe daies? † To vvhom
he ſaid, Vvhat things? And they ſaid, concerning IESVS of
Nazareth, vvho vvas a man a Prophet, mightie in vvorke
20 and vvorde before God and al the people. † And hovv our
cheefe Prieſtes and Princes deliuered him into condemna-
21 tion of death, and crucified him. † but vve hoped that it vvas
he that ſhould redeeme Iſrael: and novv beſides al this, to day
22 is the third day ſince theſe things vvere done. † But certaine
vvomen alſo of ours, made vs afraid: vvho before it vvas
23 light, vvere at the monument, † and not finding his body,
came, ſaying that they ſavv a viſion alſo of Angels, vvho ſay
24 that he is aliue. † And certaine men of ours vvent to the
monument: and they found it ſo as the vvomen ſaid, but him
25 they found not. † And he ſaid to them, O foliſh, and ſlovv
of hart to beleeue, in al things vvhich the Prophets haue
26 ſpoken. † Ought not Chriſt to haue ſuffred theſe things,
27 and ſo to enter into his glorie? † And beginning from Moy-
ſes and al the Prophets, he did interpret to them in al the
28 ſcriptures the things that vvere concerning him. † And
they drevv nigh to the tovvne vvhither they vvent:
29 and he made ſemblaunce to goe further. † And they forced

both. Whereby we learne, both the keeping of Sunday, & the Churches count of daies by the 2.3.4 of the Sabboth, to be Apoſtolical. Which S. Syluester after ward named, 2. 3. 4 feriam &c. *Breuiar. Roman. Decemb. 31*

The Goſpel vpō Munday in Eaſter weeke.

him, saying, Tarie vvith vs, because it is tovvard night, and the day is novv farre spent. And he vvent in vvith them. † And it came to passe, vvhiles he sate at the table vvith them, 30 he "tooke bread, and blessed and brake, and did reach to them. † And their eies vvere opened, and they knevv him: and he 31 vanished out of their sight. † And they said one to the other, 32 Vvas not our hart burning in vs, vvhiles he spake in the vvay, and opened vnto vs the scriptures? † And rising vp the same 33 houre they vvent backe into Hierusalem: and they found the eleuen gathered together, and those that vvere vvith them, † saying, That out Lord is risen in deede, and hath appeared 34 to Simon. † And they told the things that vvere done in the 35 vvay: and hovv they knevv him in the breaking of bread. ℣

The Gospel vpō Tuesday in Easter weeke.

† * And vvhiles they speake these things, IESVS stoode 36 in the middes of them, and he saith to them, Peace be to you: it is I. feare not. † But they being troubled and frighted, 37 imagined that they savv a spirit. † And he said to them, Vvhy 38 are you troubled, and cogitations arise into your harts? † See 39 my handes, and feete, that it is I my self. handle, and see: for a spirit hath not flesh and bones, as you see me to haue. † And 40 vvhen he had said this, he shevved them his handes and feete. † But they yet not beleeuing and marueiling for ioy, he said, 41 Haue you here any thing to be eaten? † But they offred him 42 a peece of fish broiled, and a honie combe. † And vvhen he 43 had eaten before them, taking the remaines he gaue to them.

† And he said to them, These are the vvordes vvhich I 44 spake to you, vvhen I vvas yet vvith you, that al things must needes be fulfilled, vvhich are vvritten in the lavv of Moyses, and the Prophets, and the Psalmes, of me. † Then he opened 45 their vnderstanding, that they might vnderstand the Scriptures. † and he said to them, That so it is vvritten, and so it 46 behoued Christ to suffer, and to rise againe from the dead the third day: † :: and "penance to be preached in his name 47 and remission of sinnes vnto al nations, ℣ beginning from Hierusalem. † And you are vvitnesses of these things. † * And 48 I send the promes of my Father vpon you: but you, tarie in 49 the citie, til you be endued vvith povver from high.

† And he brought them forth abrode into Bethánia: and 50 lifting vp his handes he blessed them. † * And it came to 51 passe, vvhiles he "blessed them, he departed from them, and vvas

Mr. 16, 14. Io. 20, 19.

Act. 1, 8. 2, 1.

Mr. 16, 19. Act. 1, 9.

[illegible] As he shal be Anathema (saith S. Aug.) which preacheth that Christ neither suffered nor rose againe, because we learne by the Gospel, *That it behoued Christ to suffer and to rise againe the third day*: so he shal also be Anathema, whosoeuer preacheth the Church to be els where thē in the cōmunion of al natiōs: because by the self same Gospel we learne in the Wordes next following, *and penāce to be preached in his name & remissiō of sinnes through out al nations. August. ep. 61.*

ASCENSION DAY.

52 vvas caried into heauen. † And they adoring vvent backe
53 into Hierusalem vvith great ioy: † and they vvere alvvaies in the temple praising and blessing God.

ANNOTATIONS
CHAP. XXIIII.

26. Tooke bread.) The Fathers in diuers places take this to be meant of the B. Sacrament. *Author operis imperf. ho. 19. S. Augustine li. 19 de consensu Euang. c. 25 & ser. 120 de temp. & ep. 59 ad Paulinum q. 1.* Paulinus him self in the next epistle before that, among S. Augustines. Venerable Bede also vpon this place. Theophylacte vpon this place. And that it should be meant of the holy Sacrament, the forme of solemne taking the bread into his handes, blessing it, breaking it, and reaching it to his disciples (exceding proper to the consecration, and common to none other vulgar benediction, nor any where vsed but in Christs miraculous multiplying the loaues) and the singular effecte in notifying Christ vnto them, do proue. And if it be the Sacrament (as it is most probable) then is it an euident example and vvarrant of ministration in one kinde.

The B. Sacrament in one kinde.

27. Penance to be preached.) He shevved vnto them out of the Scriptures, not onely the things that were now accomplished in him self, but also that were yet to come about his Church: as, vvhere it should begin, to vvit, at Hierusalem: and hovv farre it should goe, to vvit, to al nations: that he might not suffer vs (saith S. Augustine) to erre neither in the bridegrome nor in the bride. For this maketh manifestly against al Heretikes and Schismatikes, that set vp nevv churches in particular countries, drawing the people from the foresaid onely true Church, vvhich from Hierusalem so grovveth *ouer al nations, til the end of the vvorld come.

The Catholike or vniuersal Church.

De vnit. Ec. c. 10.

**Mt. 24, 14.*

**Heb. 7, 6. Io. 20, 21. 26. Marc. 10, 16. Gen. 48, 14.*

28. Blessed them.) Christ our high priest,* prefigured specially therein by Melchisedec, often gaue his blessing to his: sometimes by vvordes, as, *Peace be to you:* sometimes by imposing his handes: and now here by lifting vp his hands ouer his Disciples as it vvere for his farevvel. In vvhat forme, the Scripture doth not expresse, but very like it is that in forme of the crosse, as Iacob the Patriarch blessed his nephewes for signification of Christs benediction. for now the crosse began to be glorious among the faithful, and the Apostles (as it is most certaine * by the fathers vvhich call it an ancient tradition) vsed that signe for an external note of benediction. Yea S. Augustine saith (*in Ps. 30 Conc. 1*) that Christ him self not without cause would haue his signe to be fixed in our foreheads as in the seate of shamefastnes, that a Christian man should not be ashamed of the reproche of Christ. and what forme can a Christian man vse rather to blesse him self or others, then that which was dedicated in Christs death, and is a conuenient memorial of the same? Howsoeuer it be, that the Bishops and Priests of Gods Church blesse with an external signe, no man can reprehend, being warranted by Christs owne example and action.

Christ blessed diuers waies.

Blessing with the signe of the crosse.

Tertul. de coron. milit. nu. 3 Basil. de Sp. sanct. c. 27.

THE ARGVMENT OF S. IOHNS GOSPEL.

S. Iohns Gospel may be diuided into foure partes.

The first part is, of the actes of Christ before his solemne manifestation of himselfe, vvhile Iohn Baptist vvas yet baptizing: Chap. 1. 2. 3. 4.

The second, of his Actes in Iurie (hauing nowv begonne his solemne manifestation in Galilee, Mat. 4, 12) the second Easter or Pasche of his preaching: Chap. 5. For of the first pasche, we had in the first part, chap. 2, 13: And the pasche of *the Iewes was at hand. And that feast vvhereof vve haue in this second part, chap. 5, 1: After this there was a festiual day of *the Iewes, is thought of good Authors, to be the feast of Paschè.

Iren. li. 2. c. 39.

The third part is, of his Actes in Galilee, and in Iurie, about the third Pasche, and after it: cap. 6, to the 12. For so vve haue chap. 6, 4: And Pasche the festiual day of *the Iewes was at hand.

The fourth part is of the fourth pasche (vvhich vve haue in the end of the chap. 11, 55: And the pasche of *the Iewes was at hand) that is to say, of the Holy vveeke of his Passion in Hierusalem: chap. 12. vnto the end of the booke.

By vvhich diuision it is manifest, that the intent of this Euangelist vvriting after the other three, vvas, to omit the Actes of Christ in Galilee, because the other three had vvritten them at large: and to reporte his Actes done in Iurie, vvhich they had omitted.

And this he doth, because Iurie vvith Hierusalem and the Temple, being the principal parte of the Countrey, there abode the principal of the Iewes, both for authoritie, and also for learning in the lavv or knowvledge of the Scriptures. and therfore that vvas the place, vvhere our Lord IESVS finding in the Head it selfe and in the leaders of the rest, such vvilful obstinacie and desperate resistance, as the Prophets had foretold, did by this occasion, much more plainely then in Galilee, both say and proue, at sundry times, euen euery yere of his preaching, him selfe to be the CHRIST that had bene so long promised vnto them, & expected of them: & the same CHRIST to be not onely a man, as they imagined, but also the natural, consubstantial, & coëternal Sonne of God the Father, vvho nowv had sent him. Therfore these vvere the vvordes and deedes that serued best the purpose of this Euangelist, being, to shevv the glorie & excellencie of this person IESVS. that thereby the Gētils might see, hovv vvorthily Hierusalem & the Iewes vvere reprobated, vvho had refused yea & crucified such an one: and hovv vvel & to their ovvne saluation themselues might doe, to receiue him and to beleeue in him. For this to haue bene his purpose, him selfe declareth in the end, saying: These are written, that you may beleeue that IESVS is CHRIST the Sonne of God: and that beleeuing, you may haue life in his name.

Io. 20, 31.

And hereupon it is, that S. Hierome vvriteth thus in his life: Iohn the Apostle, [a] whom IESVS loued very much, the [b] sonne of Zebedee, [b] the brother of Iames the Apostle [c] whom Herod after our Lords Passion

Hier. in Catal.
a Io. 21, 20. &
b Mat. 4, 21.
c Act. 12, 2.

* This speach very common in this Gospel, as appeareth by the places here marked, declareth that he writeth to the Gentils.

ſion beheaded, laſt of al wrote the Goſpel, at the requeſt of the Biſhops of Aſia, againſt Cerinthus, and other Heretikes, and ſpecially againſt the aſſertion of the Ebionites then riſing, who ſay that Chriſt was not before MARIE. Wherevpon alſo he was compelled to vtter his Diuine Natiuitie. *Of his three Epiſtles, and of his Apocalypſe, ſhal be ſaid in their owne places.*

It folowveth in S. Hierome, that In the Second perſecution vnder Domitian, fourtene yeres after the perſecution of Nero he was exiled into the ile Patmos. But after that Domitian was ſlaine, and his actes for his paſſing crueltie repealed by the Senate: vnder Nerua the Emperour he returned to Epheſus, and there continuing vnto the time of Traiane the Emperour, he founded and gouerned al the Churches of Aſia. and worne with old age, he died the threeſcore and eighteth yere after the Paſſion of our Lord, and was buried beſides the ſame citie.

Whoſe excellencie the ſame holy Doctor thus breifly deſcribeth. li. 1. Aduerſ. Iouinianum.

IOHN *the Apoſtle, one of our Lords Diſciples, vvho vvas the yongeſt among the Apoſtles, and vvhom the faith of Chriſt found a virgin, remained a virgin, and therefore is* [b] *more loued of our Lord, and* [a] *lieth vpon the breaſt of* IESVS: *and that vvhich Peter durſt not aſke,* [a] *he deſireth him to aſke: and after the reſurrection, vvhen Marie Magdalen had reported that our Lord vvas riſen againe, both of them ranne to the Sepulchre,* [b] *but he came thither firſt: and vvhen they vvere in the ſhip and fiſhed in the lake of Genezareth,* IESVS *ſtood on the ſhore, neither did the Apoſtles knovv vvhom they ſavv:* [c] *onely the virgin knovveth the virgin, and ſaith to Peter,* It is our Lord. *This Iohn vvas both an Apoſtle, and Euangeliſt, and Prophet: an Apoſtle, becauſe he vvrote to the Churches as a Maiſter: an Euangeliſt, becauſe he compiled a booke of the Goſpel, vvhich (except Matthew) none other of the twelue Apoſtles did: a Prophet, for he ſavv in the ile Patmos, vvhere he vvas baniſhed by Domitian the Emperour for the teſtimonie of our Lord, the Apocalypſe, conteining infinite myſteries of things to come. Tertullian alſo reporteth, that at Rome being caſt into a barrel of hote boiling oile, he came forth more pure and freſher or liuelier, then he vvent in. The and his Goſpel is ſelf ſame diſſereth from the reſt. Matthevv beginneth to vvrite as of a man: Marke of the prophecie of Malachie and Eſay. Luke of the Prieſthod of Zacharie: the firſt hath the face of a man, becauſe of the genealogie: the ſecond the face of a lion, for the voice of one crying in the deſert: the third the face of a calfe, becauſe of the Prieſthod. But Iohn as an Eagle flieth to the things on high, & mounteth to the Father him ſelf, ſaying:* In the beginning vvas the VVORD, and the VVORD vvas with God, and God was the VVORD. *Thus far S. Herome.*

a Io. 13, 23. 24. & c. 21, 20.

b Io. 20, 4.

c Io. 21, 7.

Vpon this Goſpel there are the famous commentaries of S. Auguſtine called Tractatus in Euang. Ioan. to. 9. *and twelue bookes of S. Cyrils commentaries.*

THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO IOHN.

CHAP. I.

The 1. parte: THE ACTES of Christ before his manifestation, whiles Iohn Baptist was yet baptizing.

The preface of the Euangelist, commending Christ (as being God the Sonne incarnate) to the Gentils, and setting out the blindnes of the Iewes in not receiuing him. 19 Then, the testimonies of Iohn Baptist, first to the solemne legacie of the Iewes: 29 secondly, vvhen he savv IESVS come to him. 35 thirdly, to his ovvne Disciples also, putting them ouer from him self to IESVS. Vvho made it plainer to them that he is Christ, 40 and so began he also to haue Disciples.

The Gospel at the third Masse vpō Christmas day. And euery day at the end of Masse.

IN THE beginning "vvas the WORD, and the WORD vvas "vvith God, and "God vvas the WORD. † This vvas in the beginning vvith God. † Al things vvere made "by him: and vvithout him vvas made `nothing. That vvhich vvas made', † in him vvas life, and the life vvas the light of men: † and the light ſhineth in darkeneſſe, and the darkeneſſe did not comprehend it. † There vvas a man ſent from God, vvhoſe name vvas Iohn. † This man came for teſtimonie: to giue teſtimonie of the light, that al might beleeue through him. † He vvas not the light, but to giue teſtimonie of the light. † It vvas the true light, vvhich lighteneth euery man that commeth into this vvorld. † He vvas in the vvorld, and the vvorld vvas made by him, and the vvorld knevv him not. † He came into his ovvne, and his ovvne receiued him not. † But as many as receiued him, "he gaue them povver to be made the ſonnes of God, to thoſe that beleeue in his name. † Vvho, not of bloud, nor of the vvil of fleſh, nor of the vvil of man, but of God are borne.

`nothing that was made.

ET VERBVM CARO FACTVM EST. † AND "THE VVORD VVAS MADE FLESH, and dvvelt in vs (and vve ſavv the glorie of him, glorie as it vvere of the only-begotten of the Father) ful of grace and veritie.

15 veritie. ✝ Iohn giueth teſtimonie of him, and crieth ſaying,
This vvas he of vvhom I ſpake, He that ſhal come after me,
16 ::is made before me: becauſe he vvas before me. ✝ And of
17 his fulnes al vve haue receiued, and grace for grace. ✝ For
the lavv vvas giuen by Moyſes, grace and veritie vvas made
18 by IESVS Chriſt. ✝ God *no man hath ſeen at any time: the
only-begotten Sonne vvhich is in the boſome of the father,
he hath declared.

:: He is preferred & made of more dignitie and excellencie then I, becauſe he was before me & al things, eternal God.

19 ✝ And this is Iohns teſtimonie, vvhen the Ievves ſent from
Hieruſalem Prieſts and Leuites to him, that they ſhould aſke
20 him, Vvho art thou? ✝ And he confeſſed, and did not denie:
21 and he confeſſed, That I am not CHRIST. ✝ And they
Mal.4,5 aſked him, Vvhat then? Art thou *Elias? And he ſaid, I am
Deu.18, 15. 22 not. Art thou ::*the Prophet? And he anſvvered, No. ✝ They
ſaid therefore vnto him, Vvho art thou, that vve may giue an
anſvver to them that ſent vs? vvhat ſaieſt thou of thy ſelf?
Eſa.40, 3. 23 ✝ He ſaid, *I am the voyce of one crying in the deſert, make ſtraight the way of*
24 *our Lord*, as Eſaie the Prophet ſaid. ✝ And they that vvere ſent,
25 vvere of the Phariſees. ✝ And they aſked him, and ſaid to
him, Vvhy then doeſt thou baptize, if thou be not Chriſt, nor
Mt.3,11. Mr.1,8. Lu.3,16 26 Elias, nor the Prophet? ✝ Iohn anſvvered them, ſaying, *::I
baptize in vvater: but there hath ſtood in the middes of you
27 vvhom you knovv not. ✝ The ſame is he that ſhal come after
me, that is made before me: vvhoſe latcher of his ſhoe I am
28 not worthie to vnlooſe. ✝ Theſe things were done in Bethania
beyond Iordan, vvhere Iohn vvas baptizing. ✝

Elias ſaw not the place in Deuteronomie, of Chriſt, and therfore they aſke alſo whether he be the Prophet there ſpoken of. See alſo c.7,40.

::He doth oftē here ſignifie the great difference of his baptiſme & of Chriſts, as of his perſon & Chriſts. See Annot. Mat.3.

29 ✝ The next day Iohn ſavv IESVS cōming to him, and he
'ſinnes AGNVS DEI at Maſſe. ſaith, *Behold the lambe of God, behold him that taketh avvay the ſinne*
30 *of the vvorld.* ✝ This is he of vvhom I ſaid, After me there
commeth a man, vvhich is made before me: becauſe he vvas
31 before me. ✝ And I knevv him not, but that he may be ma-
32 niſeſted in Iſrael, therefore came I baptizing in vvater. ✝ And
Iohn gaue teſtimonie, ſaying, That I ſavv *the Spirit deſcen-
ding as a doue from heauen, and he remained vpon him.
33 ✝ And I knevv him not: but he that ſent me to baptize in vva-
ter, he ſaid to me, He vpō vvhom thou ſhalt ſee the Spirit de-
ſcending and remaining vpon him, he it is that baptizeth in
34 the holy Ghoſt. ✝ And I ſavv: and I gaue teſtimonie that
this is the ſonne of God. ✝

The Goſpel vpō the 3 Sunday in Aduent.

35 ✝ The next day againe Iohn ſtoode, and tvvo of his diſ-
36 ciples. ✝ And beholding IESVS vvalking, he ſaith, Behold

The Goſpel vpō S. Andrevves day.

the lambe of God. † And the two Diſciples heard him 37
ſpeaking, and they followed IESVS. †And IESVS turning, 38
and ſeeing them following him, ſaith to them, What ſeeke
you? Who ſaid to him, Rabbi (which is called by interpre-
tation, Maiſter) where dwellest thou? † He ſaith to them, 39
Come and ſee. They came, and ſaw where he abode and they
tarried with him that day: and it was about the tenth houre.
† And Andrew the brother of Simon Peter was one of the 40
two that had heard of Iohn, and followed him. †He findeth 41
firſt his brother Simon, and ſaith to him, We haue found
:: MESSIAS, which is being interpreted, CHRIST.
† And he brought him to IESVS. And IESVS looking 42
vpon him, ſaid, Thou art Simon the ſonne of Iona: thou
ſhalt be called :: *Cephas*, which is interpreted, *Petr*. † On 43
the morow he would goe forth into Galilee, and he findeth
Philippe. And IESVS ſaith to him, Follow me. † And Phi- 44
lippe was of Bethſaida, the citie of Andrew and Peter.
† Philippe findeth Nathanael, and ſaith to him, Him whom 45
Moyſes in the law, and the Prophets wrote of: we haue
found IESVS the ſonne of Ioſeph, of Nazareth. † And Na- 46
thanael ſaid to him, From Nazareth can there be any good?
Philippe ſaith to him, Come and ſee. † IESVS ſaw Natha- 47
nael comming to him, and he ſaith of him, Behold an Iſrae-
lite in very deede, in whom there is no guile. † Nathanael 48
ſaith to him, How knowest thou me? IESVS anſwered
and ſaid to him, Before that Philippe did call thee, when thou
waſt vnder the figtree, I ſaw thee. †Nathanael anſwered him, 49
and ſaith, Rabbi, thou art the ſonne of God, thou art the king
of Iſrael. † IESVS anſwered, and ſaid to him, Becauſe I ſaid 50
vnto thee, I ſaw thee vnder the figtree, thou beleeueſt: grea-
ter then theſe things ſhalt thou ſee. † And he ſaith to him, 51
Amen Amen I ſay to you, You ſhal ſee the heauen opened,
and the * Angels of God aſcending and deſcending, vpon the
Sonne of man. ‡

:: Meſſias in Hebrue, in Greeke Chriſt, I Engliſh Anointed, to witte, With the ſpiritual oile of grace aboue his brethren. *Pſ. 44.*

:: Cephas in Syriake, & Peter in Greeke, in Engliſh, Rocke. See Mat. 16, 18.

The Goſpel in a votiue Maſſe of the holy Angels.

* *Gen. 28, 12.*

ANNOTATIONS
CHAP. I.

How God the Sonne is called the WORD.

1. *Was the Word,*] The ſecond Perſon in Trinitie which is the natural, onely, and eternal Sonne of God the Father, is called the WORD: not as the holy Scriptures or ſpeaches of the Prophets and Apoſtles (written and ſpoken by Gods commaundement for the vttering of his diuine Wil towards man) be called his Word, but in a more diuine, eminent, and ineffable ſort, to expreſſe vnto

vs

vs in a sort, by a terme agreable to our capacitie, that the Sonne of God so is, and so from euerlasting is borne of God the Father, as our prime concept (which is our internal and mental word) is and issueth out of our intelligence & minde. This VVORD then, Sonne, or second Person in the holy Trinitie, was and had his being then already, when other creatures (of what sort so euer) had but their beginning, and therfore can not be a creature, as many Heretikes before the writing of this Gospel thought, and as the Arrians after taught. And this first sentence of the Gospel not onely the faithful, but the Platonikes did so admire (as S. Augustine writeth) that they wished it to be written in gold.

August. de Ciu. Dei li. 10, c. 29.

The Platonikes.

1. With God.] Because a man might say, If the VVORD were before any thing was created, where or how could he be? the Euangelist preuenting that carnal concept, saith first, that he was with God, whose being depended not vpon time, place, space, or any other creatures, al which were made by him. secondly, he giueth vs to vnderstand, that the VVORD hath his proper subsistence or personalitie distincte frō God the Father, whereby Sabellius the old Heretike is refuted. thirdly, here is insinuated the order of these two persons, one towardes the other, to wit, that the Sonne is with and of the Father, and not the Father of the Sonne. Fourthly, you may confute here the blasphemie of Caluin, holding the second Person to be God, not as of God the Father, but as of him self. And yet such are the bookes that our youth now read commonly in England, and that by commaundement.

The VVORD coeternal with the Father, distinct in person, and of the Father.

Calu. inst. li. 1 c. 13. sect. 23 & 25.

1. God was the VVord.] Lest any man vpon the premisses, which set forth the relation and distinction of the second Person from the first, might thinke that the Father onely were God, the Euangelist expressly teacheth, the VVORD to be God. for though the wordes seeme to lie otherwise (because we haue of purpose so vowed the elegancie which the Euangelist him self obserued in placing them so, and therfore they stand so both in Greeke and Latin) yet in deede the construction is thus, *The* VVORD *was God*, and (as in his first Epistle the same Apostle writeth) *true God*: lest any might say (as the Arians did) that he was God in deede, but not truely and naturally, but by common adoption or calling, as good men in the Church be called the sonnes of God. What wonderful wrangling and tergiuersation the Arians vsed to auoid the euidence of this place, we see in S. Augustine *li. 3 de Doct. Christ. c. 2.* euen such as the Protestants do, to auoid the like wordes, *This is my body*, concerning the B. Sacrament.

The VVORD true God by nature.

1 Io. c. 5. 20.

The Protestants are like the vvrāgling Arrits.

2. By him.] Againe, by this he signifieth the eternitie, diuinitie, omnipotencie, and equalitie of the WORD or Sonne, with God the Father, because by him al things were created. al things he saith, both visible of this vvorld: and inuisible, as Angels and al spiritual creatures. Wherevpon it is euident also, that him self is no creature, being the creator of al: neither is sinne of his creation, being a defecte of a thing, rather then a thing it self, and therfore neither of nor by him.

The VVORD not a creature but the creator.

12. He gaue them power.] Free wil to receiue or acknowledge Christ, & power giuen to men, if they wil, to be made by Christ the sonnes of God: but not forced or drawen therevnto by any necessitie.

Free vvil.

14. The Vword made flesh.] This is the high and diuine testimonie of Christs incarnation and that he vouchsaued to become man. for the acknowledging of which inexplicable benefite and giuing humble thankes for the same, al Christian people in the world by tradition of the Fathers prostrate them selues or kneele downe, when they heare it sung or said at the holy Masse, either in this Gospel, or in the Crede by these wordes, ET HOMO FACTVS EST.

Humble kneeling at the solemne wordes of Christs incarnation.

18. No man hath seen.] Neuer man in this mortalitie saw God in the very shape and natural forme of the diuine essence, but men see him onely in the shape of visible creatures, in or by which it pleaseth him to shew him self vnto many diuersly in this world: but neuer in such sort as vvhen he shewed him self in the person of the Sonne of God, being made truely man and conuersing with men.

How mortal men see God.

22. The Spirit.] Here is an euident testimonie of the third Person in Trinitie, which is the Holy Ghost: so that in this one Chapter we finde expressly against al Heretikes, Iewes, & Pagans, set furth the truth of the Churches doctrine concerning the whole Trinitie.

The B. Trinitie.

42. Looking vpon him.] This beholding of Simon, insinuateth Christs designement and preferring of him to be the cheefe Apostle, the Rocke of the Church, and his Vicar. and therfore vpon that Diuine prouidence and intention he accordingly changeth his name, calling him for Simon, *Cephas*, which is a Syriake word, as much to say as, Rocke or Stone. And S. Paul commonly calleth him by this name Cephas, whereas other both Greekes and Latines call him altogether by the Greeke word, *Peter*, which signifieth the self same thing. vvhereof S. Cyril saith, that our Sauiour by foretelling that his name should no more nowe be *Simon*, but *Peter*, did by the vvord it self aptly signifie, that on him, as on a rocke and stone most firme, he vvould build his Church.

Peter by his new name designed to be the Rocke of the Church.

Cephas. Petrus. Isi. 2 c. 12 in Ioan.

CHAP. II.

At the requeſt of his mother he worketh his firſt miracle, turning water into vvine at a mariage in Galilee, although the time of his manifeſtation be not yet come. 13 Then in Hieruſalem at Paſche, being but one, and yet obſcure, he throweth out of the Temple moſt miraculouſly all the marchants. 23 And being yet of the blind Iewes of god eſteemed, he ſignifieth ſo long before, that they ſhould kill him, but he vvil riſe againe the third day. 24 Vvhich alſo preſently they vvould doe, but that he knevving their falſe harts (though many beleeue in him) vvil not truſt among them.

The Goſpel vpō the 2 Sunday after the Epiphanie.

AND the third day there vvas a mariage made in Cana of Galilee: and the mother of IESVS vvas there. † And *IESVS also vvas called, and his Diſciples to the mariage. † And the vvine failing, the mother of IESVS ſaith to him, *They haue no vvine. † And IESVS ſaith to her, Vvhat is to me and thee vvoman? my houre commeth not yet. † His mother ſaith to the miniſters, *Vvhatſoeuer he ſhal ſay to you, doe ye. † And there were ſet there ſixe vvater-pottes of ſtone, according to the purificatiō of the Ievves, holding euery one tvvo or three meaſures. † IESVS ſaith to them, Fil the vvater-pottes vvith vvater. And they filled them vp to the toppe. † And IESVS ſaith to them, Dravv novv, and carie to the cheefe ſtevvard. And they caried it.

1 2 3 4 5 6 7 8

:: He that ſeeth water turned in to wine, nedeth not diſpute or doubt hovv Chriſt changed bread into his body.

† And after the cheefe ſtevvard taſted the :: vvater made vvine, and knevv not vvhence it vvas, but the miniſters knew that had dravvne the vvater: the cheefe ſtevvard calleth the bridegrome, † and ſaith to him, Euery man firſt ſetteth the good vvine: and vvhen they haue vvel drunke, then that vvhich is vvorſe. But thou haſt kept the good vvine vntil novv. † This beginning of miracles did IESVS in Cana of Galilee: and he manifeſted his glorie, and his Diſciples beleeued in him. ¶

9 10 11

† After this he vvent dovvne to Capharnaum him ſelf and his mother, and his brethren, and his diſciples: and there they remained not many daies. † And the Paſche of the Ievves vvas at hand, and IESVS vvent vp to Hieruſalem: † and he found in the temple them that ſold oxen and ſheepe and doues, and the bankers ſitting. † And vvhen he had made as it vvere a vvhippe of litle coardes, he *caſt them al out of the temple, the ſheepe alſo and the oxen, and the money of the bankers he powred out, and the tables he ouerthrevv. † And to them that ſold doues, he ſaid, Take avvay

12 13 14 15 16

The Goſpel vpō Munday in the fourth vvecke of Lent.

theſe

these things hence, and make not the house of my father, a
17 house of marchandise. † And his Disciples remembred that
18 it is vvritten, *The zeale of thy house hath eaten me.* † The Ievves therfore
Ps. 68. 10. answered and said to him, Vvhat signe doest thou shevv vs,
19 that thou doest these things? † IESVS answered and said to
Mt. 26. 61. 27. 40. them, * Dissolue this temple, and in three daies I vvil raise it.
20 † The Ievves therfore said, In fourtie and sixe yeres vvas this
21 temple built, and vvilt thou raise it in three daies? † But he
22 spake of the temple of his body. † Therfore vvhen he vvas
risen againe from the dead, his Disciples remembred, that he
said this, and they beleeued the scripture and the vvord that
23 IESVS did say. † And vvhen he vvas at Hierusalem in the
Pasche, vpon the festiual day, many beleeued in his name,
24 seeing his signes vvhich he did. † But IESVS did not com-
25 mit him self vnto them, for that he knevv al, † and becavse
it vvas not needeful for him that any should giue testimonie
of man: for he knevv vvhat vvas in man. †

ANNOTATIONS
CHAP. II.

2. IESVS *also vvas called.*) By his vouchsauing to come with his to the Mariage, he approueth the custome of the Faithful in meeting at honest feasts and recreations for maintenance of loue, peace, and amitie among them selues: he reproueth the heresie of Tatian, Marcion, and such like condemning wedlocke: lastly (as S. Cyril saith) he sanctifieth and blesseth the Mariage of the Faithful in the new Testament, making it a new creature in him, and discharging it of the manifold maledictions and disorders wherein it was before. By which benediction the often diuorces, remariages, and pluralities of wiues, and the womens seruile subiection and imparitie in that case, be redressed and reduced to the primitiue institution, and so Christian mariage made a Sacrament. See S. *Aug. de nupt. & concup. li. 1. c. 10 & 21. li. 1 de adult. coniug. c. 8.* *Cyril. in 2 Io. c. 22.*

Christ with his presence honoureth and approueth Mariage.

1. *They haue no vvine.*) Our Lady many yeares vnderstood that now the time approched of manifesting him self to the world by miracles and preaching, and nothing doubted but that he would now begin at her request. Whereby we learne that Christ ordinarily giueth not his graces, but humbly asked and requested thervnto, and that his mothers intercession is more then vulgarly effectual, and that he denieth her nothing.

Our Ladies intercession.

4. *What is to me and thee?*) Because this speach is subiect to diuers senses, We keepe the Wordes of our text, dest by turning it into any English phrase, We might straiten the holy Ghosts intention to some certaine sense either not intended, or not onely intended, and so take away the choise and indifferencie from the reader, vvherevnto (in holy Scripture specially) al Translatours must be vvare. Christ then may meane here, What is that, Woman, to me & thee being but strangers, that they want wine? as some interpret it. or (vvhich is the more proper vse of that kinde of speach in holy Write) vvhat haue I to doe with thee? that is, why should I haue respect to thy desire in this case? In matters touching my charge & the comission of my father for preaching, working miracles, and other graces, I must not be ted to flesh and bloud, which vvas not a reprehension of our Lady, or signification that he vvould not heare her in this or other things pertaining to Gods glorie or the good of men, for the event sheweth the contrarie. but it vvas a lesson to the companie that heard it, and namely to his Disciples, that respect of kinred should not drawe them to doe any thing against reason, or be the principal motion vvhy they doe their duelies, but Gods glorie.

Translatours of holy Scriptures.

5. *Whatsoeuer he (hal say.*) By this you see, our Lady by her diuine prudence and entire familiaritie and acquaintance with al his maner of preaches, knew it was no checke to her, but a doctrine to others: and that she had no repulse, though he seemed so by his time vvas not yet come

Our lady doubteth not but Christ vvil graunt her petition.

to worke miracles: not doubting but he would begin a little before his ordinary time for her sake, as S. Cyril thinketh he did: and therfore like a diuine Phisitian tooke the waters to marke wel, & so execute it. 2. in Io. c. 12.

Profaners of Gods Church are to be punished in soul & body by the Spiritual power.

15. *Cast them out.*) By this chastising commonly the dedites and abusers of the Temple, he doth not onely shew his power, that being but one poore man he could by force execute his pleasure vpon so many sturdy fellowes: but also his detestation and hatred against offenders, and that not vpon their soules onely, as by excommunication censures and spiritual penalties, but so far as is requisite for the execution of spiritual iurisdiction, vpon their bodies and goods also. That this Spiritualtie may learne, how far and in what cases, for the zeale of Christs Church, they may vse and exercise both spiritually and temporally their forces and faculties against offenders, specially against the prophaners of Gods Church, according to the Apostles admonition 1 Cor. 3. *If any defile the Temple of God, him will God destroy.*

The B. Sacrament is not to be giuen to nouices or younglings in faith.

20. IESVS *committed not himself.*) S. Augustine applieth this their first faith and beleefe in Christ, sodenly raised vpon the admiration of his wonders, but yet not fully formed or established in them, vnto the faith of Nouices or Catechumens in the Church: and Christ not committing his Person to them as yet, to the Churches like warinesse and wisedom, in not opening nor giuing to them our Lord in the B. Sacrament, because all were not to be trusted with that high point without full trial of their faith. Tract. 12. in Io. 11.

CHAP. III.

He teacheth Nicodemus, that to come to the kingdom of God, Baptisme is necessarie, as being our Regeneration. 10. Whilst poore Nicodemus as then not vnderstanding, it be shewveth that they must beleeue him, and what good cause there is for them so to do. 22. After this he also baptizeth, and teacheth likewise at the same time. 25 Whereupon a question being moued, Whether Baptisme is better. 25 Iohn answereth it by saying, that he is so far inferiour to Christ, as a mere man to God must high.

The Gospel vpō Holy Roode day, May 3.

AND there vvas a man of the Pharisees, named Nicodemus, a prince of the Ievves. † This man came to IESVS by night, and said to him, Rabbi, vve knovv that thou art come from God a maister, for no man can doe these signes vvhich thou doest, vnles God be vvith him. † IESVS answered, and said to him, Amen, Amen I say to thee, Vnles a man be borne againe, he can not see the kingdom of God. † Nicodemus said to him, Hovv can a man be borne, vvhen he is old? can he enter into his mothers vvombe againe and be borne? † IESVS answered, Amen, Amen I say to thee, Vnles a man be "borne againe of vvater and the Spirit, he can not enter into the kingdom of God. † That vvhich is borne of the flesh, is flesh: & that vvhich is borne of the spirit, is spirit. † Marueil not, that I said to thee, You must be borne againe. † The spirit breatheth vvhere :: he vvil: and thou heares his voice, but thou knovvest not vvhence he commeth and vvhither he goeth: so is euery one that is borne of the Spirit. † Nicodemus answered, & said to him, Hovv can these things be done? † IESVS answered, and said to him, Thou art a maister

1 2 3 4 5 6 7 8 9 10

" we folow rather S. August. & those ancient fathers, which most commōly vnderstand this place of the holy Ghost, & not of the winde: although both senses be good.

maister in Israel, and art thou ignorant of these things?
11 † Amen, Amen I say to thee, that we speake that which we
knowe, and that which we haue seen we testifie, and our te-
12 stimonie you receiue not. † If I haue spoken to you earth-
ly things, and you beleeue not: how if I shal speake to you
13 heauenly things, will you beleeue? † And no man hath as-
cended into heauen, but he that descended from heauen, the
Nu.21,9 14 Sonne of man which is in heauen. † And as * Moyses exal-
ted the serpent in the desert, so must the Sonne of man be
15 exalted: † that euery one which beleeueth in him, perish
16 not, but may haue life euerlasting. † For so God loued the
world, that he gaue his only-begotten sonne: that euery one
that beleeueth in him, perish not, but may haue life euerla-
17 sting. ¶ † For God sent not his sonne into the world, to
iudge the world, but that the world may be saued by him.
18 † He that beleeueth in him, is not iudged. but he that doeth
not beleeue, is already iudged: because he hath not beleeued
19 in the name of the only-begotten sonne of God. † And this
is the iudgment: because the light is come into the world,
and men haue loued the darkenesse rather then the light: for
20 their workes were euil. † For euery one that doeth il, ha-
teth the light, and commeth not to the light, that his workes
21 may not be controuled. † But he that doeth veritie, com-
meth to the light, that his workes may be made manifest, be-
cause they were done in God. ¶

The Gospel vpō Munday in the Whitsonweeke.

22 † After these things IESVS came and his Disciples into
the countrie of Iewrie: and there he abode with them, and
23 baptized. † And Iohn also was baptizing in Ænon beside
Salim: because there was much water there, and they came,
24 and were baptized. † For Iohn was not yet cast into pri-
25 son. † And there rose a question of Iohns disciples with
26 the Iewes concerning purification. † And they came to
Iohn, and said to him, Rabbi, he that was with thee beyond
Io.1,19. Iordan, to whom * thou didst giue testimonie, behold he
27 baptizeth, and al come to him. † Iohn answered and said,
A man can not receiue any thing, vnlesse it be giuen him from
Io.1,20. 28 heauen. † Your selues doe beare me witnesse, * that I said,
29 I am not CHRIST: but that I am sent before him. † He that
hath the bride, is the bridegrome: but the frende of the bride-
grome that standeth and heareth him, reioyceth with ioy
for the voice of the bridegrome. This my ioy therfore is fil-
led

led. † He must increase, and I diminish he. † He that cõmeth 30
from aboue, is aboue al. He that is of the earth, of the earth 31
he is, and of the earth he speaketh. He that commeth from
heauen, is aboue al. † And vvhat he hath seen and heard, 32
that he testifieth: and his testimonie no man receiueth. † He 33
that hath receiued his testimonie, hath signed that God is true.
† For he vvhom God hath sent, speaketh the vvordes of 34
God, for God doth not giue the spirit by measure. † The Fa- 35
ther loueth the Sonne: & he hath giuen al things in his hand.
† He that beleeueth in the Sonne, hath life euerlasting: but he 36
that is incredulous to the Sonne, shal not see life, but the
vvrath of God remaineth vpon him.

ANNOTATIONS
CHAP. III.

Baptisme in water necessarie to saluation.

5. Borne agayne of Water.] As no man can enter into this world nor haue his life and being in the same, except he be borne of his carnal parents: no more can a mã enter into the life & state of grace which is in Christ, or attaine to life euerlasting, vnles he be borne and baptized of water and the Holy Ghost. Whereby we see first, this Sacrament to be called our regeneration or second birth, in respect of our natural and carnal which was before. Secondly, that this Sacrament consisteth of an external element of water, and internal vertue of the Holy Spirit: Wherein it excelleth Iohns Baptisme, which had the external element, but not the spiritual grace. thirdly, that no man can enter into the kingdom of God, nor into the fellowship of Holy Church, without it. Whereby the * Pelagians, and Caluinists be condemned, that promisse life euerlasting to yong children that die without Baptisme, and al other that thinke onely faith to serue, or the external element of water superfluous or not necessarie: our Sauiours wordes being plaine and general. Though in this case, God which hath not bound his grace in respect of his owne freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or els depart this life with vow and desire to haue that Sacrament, but by some remediless necessitie could not obtaine it. Lastly, it is proued that this Sacrament giueth grace *ex opere operato*, that is, of the worke it self (which al Protestants denie) because it so breedeth our spiritual life in God, as our carnal birth giueth the life of the world. * *August. haeres. 88.*

Baptisme in two cases not necessarie, but otherwise supplied.

Euery infidel, and namely heretikes, are iudged already.

18. Is iudged already.] He that beleeueth in Christ with faith which worketh by charitie (as the Apostle speaketh) shal not be condemned at the later day nor at the houre of his death, but the Infidel, be he Iew, Pagan, or Heretike, is already (if he die in his incredulitie) by his owne profession and sentence condemned, and shal not come to iudgement either particular or general, to be discussed according to his workes of mercie done or omitted. In which sense S. Paul saith that the obstinate Heretike is condemned by his owne iudgement, presenting in him self, of his owne free will, the sentence both of Christ and of the Church. *Gal. 5. 6.* *Tit. 3. 11.*

The excellencie of Christs power and graces.

31. He that cõmeth from aboue.] As though he should say, No marueil that men resort to Christ so fast and make lesse account of me, for, his baptisme and his preaching and his person are al from heauen immediatly. He bringeth al from the very bosome, mouth, and substance of God his Father. Whatsoeuer is in me, is but a litle drop of his grace. His spirit and graces are aboue al measures or mens gifts, euen according to his Manhood: and al power temporal and spiritual, the kingdom and the Priesthood, and al soueraintie in heauen and earth are bestowed vpon him as he is man also.

CHAP.

CHAP. IIII.

Leauing Iewrie because of the Pharisees, in the way to Galile he talketh with a Samaritane woman, telling her that he will giue water of euerlasting life, 16 shewing him self to knowe mans secretes, 19 preferring the Iewes religion before the Samaritanes, but euen (the Christian Catholike religion) before them both, 23 and witnesing vnto her that he is Christ. 28 Which by her testimonie and his preaching very many Samaritanes do beleeue: he in the meane time foretelling his Disciples, of the haruest he will send them in to. 45 The Galilaeans also receiue him, where againe he worketh his second miracle.

1 WHEN IESVS therfore vnderstoode that the
2 Pharisees heard that IESVS maketh mo Disciples,
3 and baptizeth, thē Iohn, (hovvbeit ‡ IESVS did
4 not baptize, but his Disciples) † he left Iewrie, and
5 went againe into Galilee. † and he had of necessitie to passe
through Samaria. † He commeth therfore into a citie of Sa-
Gen. 48, 12. maria which is called Sichar: * beside the maner that Iacob
6 gaue to Ioseph his sonne. † And there was there the foun-
taine of Iacob. IESVS therfore wearied of his iourney, sate
so vpon the fountaine. It was about the sixt houre.
7 † There commeth ‡‡ a woman of Samaria to drawe wa-
8 ter, IESVS saith to her, Giue me to drinke. † For his Dis-
9 ciples were gone into the citie, to bie meates. † Therfore that
Samaritane woman saith to him, How doest thou being
a Iewe, aske of me to drinke, which am a Samaritane woma?
For the Iewes ‡‡ do not communicate with the Samaritanes.
10 † IESVS answered, and said to her, If thou didst knowe the
gift of God, and who he is that saith vnto thee, Giue me to
drinke: thou perhaps wouldest haue asked of him, and he
11 would haue giuen thee [c] liuing water. † The woman
saith to him, Sir, neither hast thou wherein to drawe, and the
12 well is deepe: whence hast thou the liuing water? † art thou
greater then our father Iacob, who gaue vs the well, and him
13 self dranke of it, and his children, and his cattel? † IESVS an-
swered, and said to her, Euery one that drinketh of this wa-
ter, shal thirst againe: but he that shal drinke of the water
14 that I will giue him, shal not thirst for euer, † but the water
that I will giue him, shal become in him a fountaine of wa-
15 ter springing vp vnto life euerlasting. † The woman saith
to him, Lord giue me this water, that I may not thirst, nor
come hither to drawe.
16 † IESVS saith to her, Goe, call thy husband, and come
17 hither. † The woman answered and said, I haue no hus-

‡ He did not baptize ordinarily, yet that he baptized his Apostles, S. Aug. thinketh it very probable. q. 108.

The Gospel vpō Friday in the 3 Weeke in Lent.

‡‡ This woman is a figure of the Church, not yet iustified, but now to be iustified. *Aug. tract. 15 in Ioan.*

‡‡ There were many other causes why the faithful Iewes could not abide the Samaritans, but their precise abstaining from their companie & cōuersation, was their Schismatical Temple and seruice in most Garisim.

[c] He speaketh of his baptizing in the Holy Ghost. See Io. c. 7. 39.

band. IESVS ſaith to her, Thou haſt ſaid vvel, that I haue
no huſband. † For thou haſt had fiue huſbands: and he 18
vvhom thou novv haſt, is not thy huſband. this thou haſt
ſaid truely.

† The vvoman ſaith to him, Lord, I perceiue that thou art 19
a Prophet. †* Our fathers adored in this mountaine, and you 20
ſay, * that at Hieruſalem is the place vvhere men muſt adore. *Deu. 12, 6. Pſ. 121 13.*
† IESVS ſaith to her, Vvoman beleeue me, that the houre 21
ſhal come, vvhen you ſhal neither in this mountaine, nor in
Hieruſalem adore the Father. †* You adore that you knovv 22 *4 Reg. 17, 28, 36.*
not: vve adore that vve knovv, for ſaluation is of the Ievves.
† But the houre commeth, and novv it is, vvhen the true 23
adorers ſhal adore the Father in ſpirit and veritie. for the Fa-
ther alſo ſeeketh ſuch, to adore him. † God is a ſpirit, and 24
they that adore him, muſt adore in ſpirit and veritie. † The 25
vvoman ſaith to him, I knovv that MESSIAS commeth,
(vvhich is called CHRIST): therfore vvhen he commeth,
he vvil ſhevv vs al things. † IESVS ſaith to her, I am he, that 26
ſpeake vvith thee.

† And incontinent his Diſciples came: and they marueiled 27
that he talked vvith a vvoman. No man for al that ſaid, Vvhat
ſeekeſt thou, or vvhy talkeſt thou vvith her?

† The vvoman therfore left her vvater-pot: and ſhe vvent 28
into the citie, and ſaith to thoſe men, † Come, and ſee a man 29
that hath told me al things vvhatſoeuer I haue done. Is not
he CHRIST? † They vvent forth therfore out of the citie, 30
and came to him.

† In the meane time the Diſciples deſired him, ſaying, 31
Rabbi eate. † But he ſaid to them, I haue meate to eate 32
vvhich you knovv not. † The Diſciples therfore ſaid one to 33
an other, Hath any man brought him for to eate? † IESVS ſaith 34
to them, My meate is to doe the vvil of him that ſent me, to
perfit his vvorke. † Doe not you ſay that yet there are foure 35
moneths, and harueſt commeth? Behold I ſay to you,
lift vp your eies, and ſee the countries, that they are vvhite
already to harueſt. † And he that reapeth, receiueth hire, 36
and gathereth fruite vnto life euerlaſting: that both he that
ſovveth, and he that reapeth, may reioyce together. † For 37
in this is the ſaying true: that it is one man that ſovveth, and
it is an other that reapeth. † I haue ſent you to reape that 38
vvhich you laboured not: others haue laboured, and you
haue

haue entred into their labours.

39 † And of that citie many beleeued in him of the Samaritans, for the vvord of the :: vvoman giuing teſtimonie, that
40 he told me al things vvhatſoeuer I haue done. † Therfore vvhen the Samaritans vvere come to him, they deſired him that he vvould tarie there. And he taried there tvvo daies.
41 † And many moe beleeued for his ovvne vvord. † And
42 they ſaid to the vvoman, That novv not for thy ſaying doe vve beleeue: for our ſelues haue heard, and doe knovv that this is the Sauiour of the vvorld in deede. ✣

:: This Woman myſtically beſig the Church, it is here ſignified, that they which at the firſt beleeue becauſe the Church teacheth ſo, afterward be much confirmed, finding it in the Scripture alſo, and by other inſtructions.

43 † And after the tvvo daies he departed thence: and vvent
44 into Galilee. † For IESVS him ſelf gaue teſtimonie that a
Mt. 4, 12 *Mr.* 1, 14 *Luc.* 4, 14. 45 Prophet hath not honour in his ovvne countrie. † Therfore * vvhen he vvas come into Galilee, the Galilæans receiued him, vvhereas they had ſeen al things that he had done at Hieruſalem in the feſtiual day: for them ſelues alſo came to the feſtiual day.

Io. 2, 9. 46 † He came againe therfore into Cana of Galilee, * Vvhere he made vvater vvine. And there vvas a certaine lord vvhoſe
47 ſonne vvas ſicke at Capharnaum. † He hauing heard that IESVS came from Ievvrie into Galilee, vvent to him, and deſired him that he vvould come dovvne & heale his ſonne,
48 for he began to die. † IESVS therfore ſaid to him, Vn-
49 leſſe you ſee ſignes and vvonders, you beleeue not. † The lord ſaith to him, Lord, come dovvne before that my ſonne
50 die. † IESVS ſaith to him, Goe, thy ſonne liueth. The man
51 beleeued the vvord that IESVS ſaid to him, and vvent. † And as he vvas novv going dovvne, his ſeruants mette him: and
52 they brought vvord, ſaying, That his ſonne liued. † He aſked therfore of them the houre, vvherein he vvas amended. And they ſaid to him, That yeſterday at the ſeuenth houre the feuer
53 left him. † The father therfore knevv that it vvas in the ſame houre vvherein IESVS ſaid to him, Thy ſonne liueth. and
54 him ſelf beleeued and his vvhole houſe. ✣ † This againe the
Io. 2, 11. * ſecond ſigne did IESVS, vvhen he vvas come from Ievvrie into Galilee. ✣

The Goſpel vpō the 20 Sunday after Pentecoſt.

ANNOTATIONS
CHAP. IIII.

20. *Our Fathers adored.*] By adoration is meant doing of ſacrifice, for other offices of Religion might be done in any place. The Samaritanes to defend their adoring in Garizim, preſumed their Worſhiping there to be more ancient then the Iewes in Hieruſalem, referring it to Iacob

The Schiſmatical tēple contendeth againſt the true Tēple.

Iacob: Whereas in deede that Patriarch adoring there before the Temple vvas appointed, or the Lavv giuen, made nothing for their Schisme: Which vvas begone by Manasses a fugitiue Priest, onely to hold his vnlavvful wife thereby, and to obtaine Superioritie, in Schisme: vvhich he could not doe in the vanitie of his brethren: long after the Temple of Hierusalem, from vvhich the reuolt vvas made. Therfore Christ giueth sentence for the Iewes and the Temple of Hierusalem, affirming that they had a good ground thereof, but the Samaritanes none at al. *Iosep. li. antiq. 11. c. 8.*

Iosephus also recordeth how the Samaritanes demaunded of Alexander the Great, the like priuileges and immunities as he had graunted to the high Priest and Temple of Hierusalem, pretending their Temple to be as great and as vvorthy, and them selues to be Iewes as the other, and to vvorship the same God. but their Schismatical hypocrisie vvas easely spied and dimissed vvith nothing. An other time the Iewes and Samaritanes (as the same vvriter testifieth) made a great sturre in Alexandria about the truth and antiquitie of the Schismatical temple and seruice in Garizim and the other true Temple of Salomon: in so much that the matter vvas put to arbitrement by Ptolomæus the kings commaundement, onely to trie whether of the two was first. And the Schismatikes (as their custome is) *per falsum* can make their Church or seruice as old as they list, referring it to the Patriarches, as our Schismatikes do now to Christ and the Apostles. But when the trial was made, onely they of Hierusalem did inuincibly proue by continual succession of their Priests, and by the iust note of the time when the Schismatikes went out from them, that theirs was the lavvful, and the other the false temple and false adoration. and so it was iudged, and the Samaritanes put to silence. Afterward the said Schismatikes (which is lightly the end of al Schismes) reuolted quite from the Iewes religion, and dedicated their temple in Garizim to Iupiter Olympius, as Caluins supper and his bread and wine is like at length to come to the sacrifice of Ceres and Bacchus. *Iosep. li. 13. antiq. c. 6.*

The true Temple preuaileth.

The true Temple is proued by continual succession.

23. *In Spirit and veritie.*) Our Sauiour foretelleth her that the end & ceasing of their sacrifice & adoration in both the Temples should shortly be, and euen then vvas begone to be fulfilled: instructing her in three things concerning that point. first, that the true Sacrifice should be tied no more to that one place or nation, but that true adoration should be through out al Nations according to the Prophecie of Malachie. Secondly, that the grosse and carnal adoration by the flesh and bloud of beastes and other external terrene creatures, not hauing in them grace, spirit, and life, should be taken avvay, & an other sacrifice succeede, which should be in it self inuisible, celestial, diuine, ful of life, Spirit, and grace. and thirdly, that this adoration and sacrifice should be the veritie it self, vvherof al the former sacrifices and hostes were but shadovves and figures. and he calleth that here spirit and truth, vvhich in the first Chapter is called grace and truth. Al vvhich is no more but a prophecie and description of the Sacrifice of the faithful Gentils in the body and bloud of Christ: not that it is not by external meanes giuen to vs (for othervvise vve being men consisting of flesh and bloud could not be capable thereof) but that it is spirit and life in it self, being the flesh of the VVORD of God. And if a man enlarge the vvord of Adoratiõ, (vvhich here as is said, signifieth properly the vvorship of God by sacrifice) to al the Sacraments of the new Law, they al likevvise be spirit and grace, the Holy Ghost working inuisibly and internally vpon our soules by euery one of them. Wherevpõ our Baptisme, is water & the Holy Ghost: our Penance, the vvord of absolution and the Holy Ghost: our Confirmatiõ, oile & the Holy Ghost by imposition of handes: finally, al the adoration of the Catholike Church, is properly spiritual, though certaine external creatures for our natures, state and necessitie, be ioyned therevnto. Take heede therfore thou gather not of Christs vvordes, that Christian men should haue no vse of external office towards God: for that vvould take avvay al sacrifice, Sacraments, praiers, Churches, and societie of men in his Seruice. *Mal. 1, 11.* *Io. 1, 17.*

Christian adoratiõ throughout al natiõs in euery place, in spirit & veritie: that is, in the Sacraments and seruice of the new law, ful of spirit & grace: in the veritie of things before prefigured, specially the true sacrifice of Christs body and bloud.

The 1 part: THE ACTES of Christ in Iewrie (hauing already begonne his solemne Manifestation in Galilee Mt. 4, 12) the second Pasche of his preaching.

CHAP. V.

Curing a bedred man at the pond of miracle, because he doth it on the Sabboth, the blind Iewes do persecute him, 7 and against because he saith that God is his natural father. 19 He thervpon continueth saying, the Fathers operation and his to be in euery thing al one, and that he shal do greater things then these miraculous cures, to wit, 21 quicken the dead in soule by sinne, as being appointed Iudge of al, 25 yea and quicken the dead in bodies also, incontinent iudging al vprightly. 31 And that these are not braggs of his prvvne, but his vvitnesses to be, 33 Iohn Baptist, 36 his ovvne miraculous vvorkes, 37 his fathers voice at his baptisme, 39 the Scriptures also, namely of Moyses.

AFTER

The Gospel vpō friday in the first vvecke of Lent.

1 AFTER theſe things there vvas a feſtiual
day of the Ievves, and IESVS vvent vp
2 to Hieruſalem. † And there is at Hieru-
ſalem' vpon' ‡ Probatica a" pond vvhich
3 in hebrevv is ſurnamed ' Bethſaida', ha-
uing fiue porches. † In theſe lay a great mul
titude of ſicke perſons, of blinde, lame,
4 vvithered, expecting the ſtirring of the vvater. † And an An-
gel of our Lord deſcended at a certaine time into the pond:
and the vvater vvas ſtirred. And he that had gone dovvne
firſt into the pond after the ſtirring of the vvater, vvas made
5 vvhole of vvhatſoeuer infirmitie he vvas holden. † And
there vvas a certaine man there that had been eight and thir-
6 tie yeres in his infirmitie. † Him vvhen IESVS had ſeen
lying, & knevv that c he had novv a long time, he ſaith to him,
7 Vvilt thou be made vvhole? † The ſicke man anſvvered him,
Lord, I haue no man, vvhen the vvater is troubled, to put me
into the pond. For vvhiles I come, an other goeth dovvne
8 before me. † IESVS ſaith to him, Ariſe, take vp thy bed,
9 and vvalke. † And forthvvith he vvas made vvhole: and
he tooke vp his bed, and vvalked. And it vvas the Sabboth
10 that day. † The Ievves therfore ſaid to him that vvas healed,
11 It is the Sabboth, thou maiſt not take vp thy bed. † He an-
ſvvered them, He that made me vvhole, he ſaid to me, Take
12 vp thy bed, and vvalke. † They aſked him therfore, Vvhat
is that man that ſaid to thee, Take vp thy bed, and vvalke?
13 † But he that vvas made vvhole, knevv not vvho it vvas. For
IESVS ſhronke aſide from the multitude ſtanding in the
14 place. † Aftervvard IESVS findeth him in the temple, and
ſaid to him, Behold thou art made vvhole: " ſinne nomore,
15 leſt ſome vvorſe thing chaunce to thee. † That man vvent
his vvay, and told the Ievves that it vvas IESVS that made
16 him vvhole. ✠ † Therevpon the Ievves perſecuted IESVS,
becauſe he did theſe things on the Sabboth.
17 † But IESVS anſvvered them, My father vvorketh vn-
18 til novv: and I doe vvorke. † Therevpō therefore the Ievves
ſought the more to kil him: becauſe he did not only breake
the Sabboth, but alſo he ſaid God was his father, making him
19 ſelf æqual to God. † IESVS therfore anſvvered, and ſaid to
them, Amen, amen I ſay to you, The Sonne can not doe any
thing of him ſelf, but that vvhich he ſeeth the Father doing.

' Bethſeda,

c multū tempus haberet,

" By our latin text and the Greecke, this miraculous pond vvas in or vpon *Probatica*, thatis, a place vvhere the ſheepe to be ſacrificed, vvere kept. But by other latin copies, S. Hierom, and ſome Greecke fathers, *Probatica* is the very pōd it ſelfe ſo called, becauſe the ſheepe of ſacrifice vvere there vvaſhed.

For vvhat things ſoeuer he doeth, theſe the Sonne alſo doeth
in like maner. † For the Father loueth the Sonne, and ſhevv- 20
eth him al things that him ſelf doeth, and greater vvorkes
then theſe vvil he ſhevv him, that you may marueil. † For as 21
the Father doth raiſe the dead and quickeneth: ſo the Son-
ne alſo quickeneth vvhom he vvil. † For neither doth the 22
Father iudge any man: but al iudgement he hath giuen to
the Sonne, † that al may honour the Sonne, as they doe 23
honour the Father. He that honoureth not the Sonne, doth
not honour the Father, vvho ſent him. † Amen, amen I ſay 24
to you, that he vvhich heareth my vvord, and beleeueth him
that ſent me, hath life euerlaſting. and he commeth not
into iudgement, but 'ſhal paſſe' from death into life. 'is paſ-
ſed.
The Goſpel vpō Alſoules day. † Amen, amen I ſay to you, that the houre commeth, and 25
novv it is, vvhen the dead ſhal heare the voice of the Sonne
of God, and they that haue heard, ſhal liue. † For as the Fa- 26
ther hath life in him ſelf: ſo he hath giuen to the Sonne alſo
to haue life in him ſelf: † and he hath giuē him povver to doe 27
iudgement alſo, becauſe he is the Sonne of man. † Marueil 28
not at this, becauſe the houre commeth vvherein al that are
in the graues, ſhal heare his voice, † and they that haue 29
:: done good things, ſhal come forth into the reſurrection
of life: but they that haue done euil, into the reſurrection of
iudgement. † I can not of my ſelf doe any thing. As I hea- 30
re, ſo I iudge: and my iudgement is iuſt. becauſe I ſeeke not
my vvil, but the vvil of him that ſent me. † If I giue teſtimo- 31
nie of my ſelf, my teſtimonie is not true. † There is an other 32
that giueth teſtimonie of me: and I knovv that the teſtimo-
nie is true vvhich he giueth of me.

† * You ſent to Iohn: and he gaue teſtimonie to the truth. 33 Io. 1,19.
† But "I receiue not teſtimonie of man: but I ſay theſe things 34
that you may be ſaued. † He vvas the lampe burning and 35
ſhining. And you vvould for a time reioyce in his light.
† But I haue a greater teſtimonie then Iohn. For the vvorkes 36
vvhich the Father hath giuen me to perfit them: the very
vvorkes them ſelues vvhich I doe, giue teſtimonie of me, that
the Father hath ſent me. † And the Father that ſent me, him 37
ſelf hath * giuen teſtimonie of me. neither haue you heard Mt. 3,17
his voice at any time, nor ſeen his ſhape, † and his vvord 38
you haue not remaining in you: becauſe vvhom he hath ſent,
him you beleeue not. † "Search the :: ſcriptures, for you 39
thinke

:: Not faith only, but good and ill deedes ſhal be counted, and accordingly rewarded at the day of iudgement.

:: Catholikes ſearche the ſcriptures, and finde there, Peters & his ſucceſſors Primacie, the real preſence, the Priests poWer to forgiue ſinnes, iuſtification by faith & good Workes, Virginitie preferred before matrimonie, breach of the vow of cōtinencie damnable, voluntarie pouertie, Penāce, almes, and good deedes meritorious, diuers reWardes ſ heauē accordīg to diuers merites, & ſuch like.

thinke in them to haue life euerlasting: and the same are they
40 that giue testimonie of me: † and you vvil not come to me
41 that you may haue life. † Glorie of men I receiue not. † But
42 I haue knovven you, that the loue of God you haue not in
43 you. † I am come in the name of my Father, and you receiue me not: if ‡ an other shal come in his ovvne name, him you
44 vvil receiue. † Hovv can you beleeue, that receiue glorie one of an other: and the glorie vvhich is of God only, you seeke
45 not? † Thinke not that I vvil accuse you to the Father. there
46 is that accuseth you, Moyses, in vvhom you trust. † For if you did beleeue Moyses: you vvould perhaps beleeue me
47 also. for of me he hath vvritten. † And if you doe not beleeue his vvritings: hovv vvil you beleeue my vvordes?

‡ He meaneth specially Antichrist. How the can the Pope be he, seing the Iewes receiue him not?

ANNOTATIONS
CHAP. V.

1. *A pond.*) This is as great a wonder and worke as was in the old Law, yet neuer recorded in the Scripture before: the conditions and circumstances of the same much to be distinctly weighed against the Miscreants of this time for many causes. First, that God without derogation to his honour, yea to the great cõmendation of it, doth giue vertue of miracles and cure to water or other creatures. Secondly, that he giueth such vertues to these creatures specially which be by vse and occupying in sacred functions or other vse, as it were sanctified: for this pond was it wherein the carcasses of sheepe (therfore called Probatica) & other beasts to be sacrificed, were first washed, to which being alwaies red (as S. Hierom saith) with the bloud of hostes, this force was giuen, for the commendation of the sacrifices of the Law there offered. How much more may we acknowledge such workes of God miraculously done in or about the Sacrifice or Sacraments of the new Testament, which faithlesse men wholy reiect and condemne for fables, because they know not the Scriptures nor the power of God. Thirdly, that this operation was giuen at one time more then an other, & rather on great festiual daies then other vulgar times (for this vvas the feast of Pasche or of Pentecost) as daies more sanctified, and vvhen the people made greater concourse: which seeming that vve should not vvonder to see great miracles done at the Memories and feastes of Martyrs or other great Festiuities, more then at other places and times. Fourthly, that the Angels or some special Saincts are Presidents or Patrones of such places of miracle, and workers also vnder God of the effects that there extraordinarily be done. Which ought to make Christians lesse doubt, that the force of diuers waters in the world is iustly attributed by our forefathers and good stories to the prayers and presence of Saincts, which profane incredulous men referre onely to nature, vntruely pretending that God is more glorified by the workes of nature, which be of his ordinarie prouidence, then by the graces of Miracle giuen to his Saincts or Angels by his extraordinarie prouidence. Fifthly, that miracles be not wrought on men by their faith onely and as wel by their presence in spirit as in body, or vpon the parties desire or deuotion onely, according to the Heretikes pretext that God is a like present by his power and grace to euery man and place: and therfore that men neede not to go from their owne houses or countries to seeke holines or health at the places of Christs or his saincts birth, death, memories: for none could haue benefite of this water but he that could touch it, and be in it corporally, and at that iust time when the Water was in motion by the Angel. Yea sixtly, we may consider that in such cases to make the matter more maruelous, rare, and more earnestly to be sought for, and to signifie to vs that God hath al such extraordinary operations in his owne wil and commaundement, without al rules of our reasons and questioning thereon, none could be healed but that person who first could get into the pond after the Angel came and stirred the same. Seuenthly, that these graces of corporal cures giuen to this water, * prefigure the like force of the Sacrament of Baptisme for the cure of soules, though we neede not seeke the correspondence thereof to the figure in euery point.

Hiero. de loci Hebr. post med.

Hiero. con. Luafer. c. 3 in. 2.

Lastly, Christ by his power of excellencie and prerogatiue could and did heale this poore man that

1 Vertue of miracles giuen to creatures.

2 The same giuē specially to sanctified creatures.

3 Miracles done at on time more thē at an other, specially I greater solemnities.

4 Angels and Saincts patrones & Workers in places of miracles.

5 Miracles in certaine places, & Wrought vpō thē that corporally visite the same. See S. Augustine ep. 137.

6 All reasoning in these matters must yeld to Gods pleasure.

7 This Water is a figure of Baptisme.

that could get no body to help him into the water, becauſe he earneſtly and long deſired the remedie by God appointed, but was excluded by neceſſitie: as our Lord ſaueth al ſuch as die without Baptiſme, if they in their owne perſons earneſtly intended, deſired, and ſought for the ſame.

Chriſt extraordinarily healeth and ſaueth without creatures.

10. Sinne no more.) We may gather hereby that this mans long infirmitie was for puniſhment of his ſinnes, and that men often attribute their ſicknes to other natural defects, and ſeeke for remedies of the world in vaine, when the ſinne for which it was ſent, remaineth, or is not repented of: and therfore that in al infirmities men ſhould firſt turne to God & goe to their Ghoſtly father, and then call for the wordly Phiſicions afterward.

Sinne the cauſe of ſicknes and infirmities.

11. I receiue not.) Our Maiſter meaneth that mans teſtimonie is not neceſſarie to him, nor that the truth of his Diuinitie dependeth on worldly witneſſes or mens commendations: though to vs ſuch teſtimonies be agreable and neceſſarie, and ſo for our inſtruction he vouchſaued to take the teſtimonies of Iohn the Baptiſt and Moyſes and the Prophets: and departing out of this world, to ſend forth al his Apoſtles, and in them al Biſhops and Lawful Paſtors, to be his witneſſes from Hieruſalem to the ends of the world.

39. Searche the Scriptures.) He reprehendeth the Iewes, that reading daily the Scriptures and acknowledging that in them they ſhould finde life and ſaluation, they yet looked ouer them ſo ſuperficially that they could not finde therein him to be CHRIST their King, Lord, life, and Sauiour. For the ſpecial maiſters & Scribes of the Ievves then, were like vnto our Heretikes novv, vvho be euer talking and turning and ſhuffling the Scriptures, but are of al men moſt ignorant in the deepe knovvledge thereof. And therfore our Maiſter referreth them not to the reading onely or learning them without booke, or hauing the ſentences thereof gloriouſly painted or vvritten in thier Temple, houſes, or coates: but to the deepe ſearche of the meaning and myſteries of the Scriptures, vvhich are not ſo eaſily to be ſeen in the letter.

Neither Ievves nor Heretikes finde the truth, becauſe they ſearche not the Scriptures deepely, but read ſuperficially.

CHAP. VI.

Hauing vvith fiue loaues fed fiue thouſand. 16. (vvalking alſo the night after vpon the ſea) 22 on the morovv the people there vpon reſorting vnto him, 27 he preacheth vnto them of the Bread vvhich he vvil giue: telling them that he is come from heauen, and therfore able to giue ſuch bread as ſo quicken the World, euen his ovvne fleſh: and that al his Elect ſhal beleeue as much. 60 Many notvvithſtanding do murmur at this doctrine, 70 and become apoſtates, though he tel them that they ſhal ſee by his Aſcenſion into heauen, that he is deſcended from heauen. but the Twelue ſticke vnto him, beleeuing that he is God omnipotent, as he ſaid. Among vvhom alſo (that no man be ſcandalized) he ſignifieth that he foreknovveth vvhich vvil become a traitor: as among the foreſaid, vvhich vvould become apoſtates.

The 3 part. His ACTES in Galilee, & in Iewrie, about the third Paſche and after.

The Goſpel vpō Midlent Sūday.

AFTER theſe things IESVS vvent beyond 1
the ſea of Galilee, vvhich is of Tiberias: *Mt. 14, 13. Mar. 6, 32. Lu. 9, 10*
† and a great multitude folovved him, be- 2
cauſe they ſavv the ſignes vvhich he did
vpon thoſe that vvere ſicke. † IESVS ther- 3
fore went vp into the mountaine, and there
he ſate vvith his Diſciples. † And the Paſche vvas at hand, 4
the feſtiual day of the Ievves. † Vvhen IESVS therfore had 5
lifted vp his eies, and ſavv that a very great multitude com-
meth to him, he ſaith to Philippe, Vvhence ſhal vve bie
bread: that theſe may eate? † And this he ſaid, tempting him. 6
for him ſelf knevv vvhat he vvould doe? † Philippe anſvve- 7
red him, Tvvo hundred penie vvorth of bread is not ſuffi-
cient for them, thateuery man may take a litle peece. † One 8
of his Diſciples, Andrevv the brother of Simon Peter, ſaith

to

9 to him, † There is a boy here that hath fiue barley loaues, &
10 two fishes: but what are these among so many? † IESVS
therfore saith, Make the men to sit downe. And there was
much grasse in the place. The men therfore sate downe, in
11 number about fiue thousand. † IESVS therfore tooke the
loaues: and when he had giuen thankes, he distributed to
them that sate. in like maner also of the fishes as much as they
12 would. † And after they were filled, he said to his Disci-
ples, Gather the fragments that are remaining, lest they be
13 lost. † They gathered therfore, and filled twelue bas kets
with fragments of the fiue barley loaues, which remained to
14 them that had eaten. † Those men therfore when they had
seen what a signe IESVS had done, said, That this is the
15 Prophet in deede that is to come into the world. † IESVS
therfore when he knew that they would come to take him,
and make him king, * he fled againe into the mountaine him
Mt. 14, 23. Mr. 6, 46. selfe alone. ‡

16 † And when euen was come, his Disciples went downe
17 to the sea. † And when they were gone vp into the shippe,
they came beyond the sea into Capharnáum. and now it was
18 darke, and IESVS was not come vnto them. † And the sea
19 arose, by reason of a great winde that blew. † When
they had rowed therfore about fiue and twentie or thirtie
furlonges, they see IESVS walking vpon the sea, and to
20 draw nigh to the shippe, and they feared. † But he saith to
21 them, It is I, feare not. † They would therfore haue taken
him into the shippe: and forthwith the shippe was at the
land to which they went.

22 † The next day, the multitude that stoode beyond the
sea, saw that there was no other boate there but one, and
that IESVS had not entred into the boate with his Disciples,
23 but that his Disciples only were departed: † but other boa-
tes came in frō Tiberias beside the place where they had eatē
24 the bread, our Lord ‡‡ giuing thankes. † When therfore the
multitude saw that IESVS was not there, nor his Disciples,
they went vp into the boates, & came to Capharnaū seeking
25 IESVS. † And when they had found him beyond the sea, they
26 said to him, Rabbi, when camest thou hither? † IESVS answe-
red them, and said, Amen, amen I say to you, you seeke me
not becaūse you haue seene signes, but becaūse you did eate
27 of the loaues, and were filled. † Worke not the meate that

‡‡ These Wordes do plainly import, that the giuing thankes was an effectuall blessing of the bread and Working the multiplication thereof.

perisheth; but that endureth vnto life euerlasting, vvhich the Sonne of man vvil giue you. For him the Father, God, hath signed. † They said therfore vnto him, Vvhat shal vve doe that vve may vvorke the vvorkes of God? † IESVS answered, and said to them, This is the vvorke of God, that you beleeue in him vvhom he hath sent. † They said therfore to him, Vvhat signe therfore doest thou, that vve may see, and may beleeue thee? vvhat vvorkest thou?

† Our fathers did eate Manna in the desert, as it is vvritten, *Bread from heauen he gaue them to eate.* † IESVS therfore said to them, Amen, amen I say to you, Moyses gaue you not the bread from heauen, but my Father giueth you the true bread from heauen. † For the bread of God it is that descendeth from heauen, and giueth life to the vvorld. † They said therfore vnto him, Lord, giue vs alvvaies this bread. † And IESVS said to them, I am the bread of life, he that commeth to me, shal not hunger: and he that beleeueth in me, shal neuer thirst. † But I said to you that both you haue seen me and you beleeue not. † Al that the Father giueth me, shal come to me: and him that commeth to me I vvil not cast forth. † Because I descended from heauen, not to doe mine ovvne vvil, but the vvil of him that sent me. † For this is the vvil of him that sent me, the Father: that al that he hath giuen me I leese not thereof, but raise it in the last day. † And this is the vvil of my father that sent me: that euery one that seeth the Sonne, and beleeueth in him, haue life euerlasting, and I vvil raise him in the last day. ℣

† The Ievves therfore murmured at him, because he had said; I am the bread vvhich descended from heauen: † and they said, Is not this IESVS the sonne of Ioseph, vvhose father and mother vve knovv? Hovv then saith he, That I descended from heauen? † IESVS therfore answered and said to them, Murmure not one to an other: † no man can come to me, vnles the Father that sent me, draw him: and I vvil raise him vp in the last day. † It is vvritten in the Prophets, *And al shal be docible of God.* Euery one that hath heard of the Father, and hath learned, commeth to me. † Not that any man hath seen the Father, but he vvhich is of God: this hath seen the Father. † Amen, amen I say to you, he that beleeueth in me, hath life euerlasting. † I am the bread of life. † Your fathers did eate Manna in the desert: and they died.

† This

Exo. 16. 4. 14. Ps. 77. 24.

Esa. 54. 13.

:: Why We keepe the hebrue word, *Amen*, & translate it not, See the Annot. 1. Cor. 14. vers. 16.

The Gospel in the Assiuersarie of the dead.

The Gospel vpõ lamber vvednesday in vvhitsun-vveeke.

50 † This is the bread that descendeth from heauen: that if any
51 man eate of it, he die not. † I am the liuing bread, that came
dovvne from heauen. If any man eate of this bread, he shal
liue for euer: and * the bread vvhich I vvil giue, is my flesh
for the life of the vvorld. ‡

The Gospel in a daily Masse for the dead.

Mt. 26, 26. Mr. 14, 22. Lu. 22, 19. 1. Cor. 11, 24.

52 † The Ievves therfore stroue among them selues, saying,
53 "Hovv can this man giue vs his flesh to eate? † IESVS ther-
fore said to them, Amen, amen I say to you, "Vnles you eate
the flesh of the Sonne of man, "and drinke his bloud, "you
54 shal not haue life in you. † He that eateth my flesh, and
drinketh my bloud, hath life euerlasting: and "I vvil raise him
55 vp in the last day. ‡ † For my flesh, is "meate in deede: and
56 my bloud is drinke in deede. † He that eateth my flesh, and
57 drinketh my bloud, abideth in me, and I in him. † As the li-
uing father hath sent me, and I liue by the father: and he that
58 eateth me, the same also shal liue by me. † This is the bread
that came dovvne from heauen. Not as your fathers did eate
Manna, and died. "He that eateth this bread, shal liue for e-
59 uer. ‡ † These things he said teaching in the Synagogue, in
Capharnáum.

The Gospel vpō CONVE. CHAIRE day.

60 † Many therfore of his Disciples hearing it, said, This
61 saying is hard, and vvho can heare it? † But IESVS knovving
vvith him self that his Disciples murmured at this, he said to
Le. 3, 13. 62 them, Doth this scandalize you? † "If then you shal see "the
63 Sonne of man ascend vvhere he vvas before? † It is the spi-
rit that quickeneth, "the flesh profiteth nothing. The vvor-
64 des that I haue spoken to you, be spirit and life. † But there
be certaine of you "that beleeue not. For IESVS knevv from
the beginning vvho they vvere that did not beleeue, and
65 vvho he vvas that vvould betray him. † And he said, Ther-
fore did I say to you, that no man can come to me, vnles it
66 be giuen him of my Father. † After this many of his Disci-
ples "vvent backe: and novv they vvalked not vvith him.
67 † IESVS therfore said to the Tvvelue, Vvhat, vvil you
68 also depart? † Simon "Peter therfore answered him, Lord,
to vvhom shal vve goe? thou hast the vvordes of eternal life.
69 † And vve beleeue and haue knovven that thou art Christ
70 the sonne of God. † IESVS answered them, Haue not I cho-
71 sen you the Tvvelue: & of you one is a deuil? † And he meant
Iudas Iscariot, Simons sonne: for this same vvas to betray
him, vvhereas he vvas one of the Tvvelue.

ANNOTATIONS
CHAP. VI.

22. Worke not the meate.] By their greedy seeking after him for meate of the body, he taketh occasion to draw them to the desire of a more excellent foode which he had to giue them, and so by little to open vnto them the great meate and mysterie of the B. Sacrament: which (as he proueth) doth not onely far passe their ordinarie bread or his marueilous multiplied loaues, but Manna it self, which they thought came from heauen, and so much wondered at it.

32. The true bread.] Though the person of Christ incarnate, euen out of the Sacrament also, be meant vnder the Metaphores of bread and drinke from heauen: and our beleefe in him, be signified by eating and feeding: yet the causes why they should be recommended vnto vs in such termes, were, that he was to be eaten and drunken in deed in the formes of bread and wine: for the which cause his body on the crosse is called his breade: & his bloud shed on the crosse, the bloud of the grape: no doubt because the same body and bloud were in Holy Sacrament to be eaten and drunken. In which speaches, either of Christs person generally, or peculiarly of the same as in the B. Sacrament, *the true bread* is not taken properly and specially for that substance which is of corne, and called vnto vs bread: but generally, for food or meate, and therefore it hath ioyned with it lightly a terme signifying a more excellent sort of sustenance: as, the true bread, the bread of heauen, the bread of life, Supersubstantial bread, in which sort the holy Sacrament which is Christs body, is both here, and in S. Luke and S. Paul also, often called bread, euen after consecration: not onely for that it was made of bread, but because it is bread most truely, and by most excellent property and calling, then that which ordinarily is named bread.

Why Christ is called bread: & beleeuing, eating.

What signifieth, The true bread.

The B. Sacrament called bread.

Ioann. 21, 19. Gen. 49. 11.

Luc. 24. 35. Act. 2. 42. 20. 7. 1 Cor. 10.

44. Draw him.] The Father draweth vs and teacheth vs to come to his Sonne, and to beleeue these high and hard mysteries of his incarnation and of feeding vs with his owne substance in the Sacrament: not compelling or violently forcing any against their will or without any respect of their consent, as Heretikes pretend: but by the secrete internal motions and persuasions of his grace and spirit he wholy maketh vs of our owne will and liking to consent to the same.

God draweth vs with our free wil.

Aug. cont. duas Ep. Pelag. l. 1. c. 19. & Ser. 9 de verb. Ap. c. 2.

49. Manna, and died.] The Heretikes holding the fathers of the old Testament to haue eaten of the same meate, and to haue had as good Sacraments as we, be here refuted: Christ putting a plaine difference in the very substance thereof, and in the graces and effects much more at large. Manna was onely a figure of the B. Sacrament, though a very excellent figure thereof for many causes. It came in a sort from beneath, our Sacrament more: it was made by God miraculously, our Sacrament easier: it was to be eaten for the time of their peregrination, our Sacrament more: it was to euery man what he liked best, our Sacrament more: a little thereof serued and sufficed as well as much, our Sacrament more: it was reserued but fiue daies as it could not be gathered, and our Sacrament much more: it was kept for a memorial in the arke of the Testament, our Sacrament much more: the disconcerted and incredulous murmured and gainsaid it, at our Sacrament much more: it sustained their bodies in the desert, our Sacrament both body and soule much more.

The manifold preeminences of the B. Sacrament aboue Manna.

52. Heere vs his flesh?] *It came not to their minds that nothing was impossible to God, that truely said, Heere vs his flesh to eate: but they may make great profit of their sense, beleeuing the Mysteries, and tasting a season, more to sauor what they think, Heere I for it is a Iewish word and ouertly of grosse vnderstanding.* So saith S. Cyril. l. 4. c. 15. in Ioann. Neuertheles if one asked onely for desire to learne in humility, as our Lady did touching her hauing a childe in her virginitie, then he must take the Angels answere to her, This it is of the Holy Ghost. So saith S. Damascene l. 4. c. 14.

In the B. Sacrament, *Heere*, is a Iewish word.

53. Vnles you eate.) Christ commending the Sacrament of the faithful vnto vs said, *Except you eate &c. you can not haue life in you. So the life saith of life, and to him that thinketh the life to be a liar, this meate shal be death & not life to him.* August. Ser. 2 de verb. Ap. 11. And S. Leo thus, *Because our Lord saith, Except you eate &c. let vs so communicate that we be nothing doubt of the truth of Christes body and bloud: for that is receiued with mouth, which is beleeued in hart: and they answer Amen in vaine, that dispute against that which they receiue.*

The real presence.

Ser. 6 de ieiun. 7. mens.

54. And drinke.) This the Protestants alleage for the necessitie of receiuing in both kindes: but in respect of them selues (who holdly hold, al this chapter to pertaine nothing to the Sacramental receiuing, but to spiritual feeding on Christ by faith onely) it can make nothing for one kinde or other. And in respect of vs Catholikes, who beleeue Christs whole person both humanitie and Diuinitie, both flesh and bloud to be in either forme, and to be wholy receiued no lesse in the first, then in the second or in both, this place commaundeth nothing for both the kindes.

Receiuing in both kindes not necessarie.

53. You shal not haue life.) Though the Catholikes teach these wordes to be spoken of the Sacrament, yet they meane not (no more then our Saiour here doth) to exclude al from saluation, that receiue not actually and Sacramentally vnder one or both kindes. For then children that die after they be baptized and neuer receiued Sacramentally, should perish: which to hold, were heretical. Neither did S. Augustine mean it, applying these wordes to infants also, that they could not be saued without receiuing Sacramentally, as not onely the Heretikes, but Erasmus did vaine-

The Sacramental receiuing of Christs body, not al Wales necessarie to saluation.

Lib. 1 de pec. merit. c. 20

ly

nedly mistake him: but his sense is that they were by the right of their Baptisme ioyned to Christs body Mystical, and thereby spiritually partakers of the other Sacrament also of Christs body and bloud. As al Catholike men that be in prison, ioyning with the Church of God in hart and desire to receiue and be partakers with the Church of this Sacrament, and those specially that deuoutly heare Masse and adore in presence the body and bloud of Christ, ioyning in hart with the Priest, al these receiue life and fruite of the Sacrament, though at euery time they receiue not sacramentally of the B. Sacrament. in one or both kindes. And although in the Primitiue Church the holy Sacrament in the second kind were often giuen vnto infants to sanctifie them, yet (as the holy Councel hath declared) it was neuer ministred vnto them with opinion that they could not be saued without it, and therfore the Heretikes do vntruely charge the Church and the Fathers with that errour.

Con. Trid. Sess. 21 c. 4.

Cyril. li. 4 c. 14, 15.

Tertul. de resur. car. in. 7.

Li. 4 c. 38.

Nyss. in orat. catech. magna.

Ge. Trid. Sess. 21 c. 1.

Ep. 118 c. 6 ad Ianuarium.

Lu. 24, 35.

1 Cor. 11.

1 Cor. 10, 18.

1c. I will raise him.) *As the Sonne liueth by the Father, euen so he vvho liues by his flesh*, saith S. Hilarie. *li. 1. de Trin.* And S. Cyril againe thus, *Though by nature of our flesh vve be corruptible, yet by participation of life vve are reformed to the propertie of life. For not onely our soules vvere to be lifted vp by the holy Ghost to life euerlasting, but this rude grosse terrestrial body of ours is to be reduced to immortalitie, by touching, tasting, and eating this agreable food of Christes body. And vvhom Christ saith, I vvil raise him vp, he meaneth that this body vvhich he eateth, shal raise him. Our flesh* (saith Tertullian) *eateth the body and bloud of Christ, that the soule may also be fatted. therfore they shal both haue one reward at the Resurrection.* And S. Irenæus, *Hovv do they affirme that our bodies be not capable of life euerlasting, vvhich is nourished by the body and bloud of our Lord? Either let them change their opinion, or els cease to offer the Eucharist.* S. Gregorie Nyssene also saith, *That liuely body entering into our body, changeth it and maketh it like and immortal.*

The true meaning of S. Augustins vvordes touching infants receiuing of the B. Sacrament.

The effects of the B. Sacrament both in our body and soule.

31. Moats in deede.) Manna was not the true meate nor the Water of the rocke, the drinke in deede: for they did but driue away death or famine for a time and for this life. *But the holy Body of Christ is the true food nourishing to life euerlasting, and his bloud the true drinke that driueth death away vtterly. for they be not the body and bloud of a mere man, but of him that being ioyned to life is made life: and therfore are vve the body and members of Christ, because by this humiliation of the mysterie vve receiue the fonne of God him self.* So saith S. Cyril li. 4 c. 16 in Io.

The B. Sacrament is the true Manna & vvater of the rocke.

38. He that eateth this bread.) By this place the holy Councel proueth that for the grace and effect of the Sacrament, which is the life of the soule, there is no difference whether a man receiue both kindes or one, because our Sauiour vvho before attributed life to the eating and drinking of his body and bloud, doth here also affirme the same effect, vvhich is life euerlasting, to come of eating onely vnder one forme. Therfore the Heretikes be seditious calumniators that would make the people beleeue, the Catholike Church and Priests to haue defrauded them of the grace and benefite of one of the kindes in the Sacrament. Nay, it is they that haue defrauded the world, by taking away both the real substance of Christ, and the grace from one kinde and both kindes, and from al other Sacraments. The Church doth onely (by the wisedom of Gods Spirit and by institution of Christ and his Apostles, according to time and place, for Gods most honour, the reuerence of the Sacrament, and the peoples most profite thereby) dispose of the maner and order, how the Priest, how the people shal receiue, and al other particular poinres, *Which him self* (saith S. Augustine) *did not take order for, that he might comit that to the Apostles, by vvhom he vvas to dispose his Churches affaires.* though both he and the Apostles and the Fathers of the primitiue Church left vs example of receiuing vnder one kind. Christ *at Emmaus*, The Apostles *Act. 2. 42.* The primitiue Church in giuing the bloud onely to children, *Cypr. li. de lapsis, nu. 16.* in reserving most commonly the body onely, *Tertul. li. 2 ad vxo. nu. 4. Cypr. li. de lapsis, nu. 16.* in houseling the sicke therewith, *Euseb. Ec. hist. li. 6 c. 36.* in the holy Eremites also that receiued and reserued it commonly and not the bloud, in the Wildernes, *Basil. ep. ad Cæsariam Patriciam.* and in diuers other cases which were to long to rehearse.

Receiuing in one or both kindes, is differet, according to the holy Churches appointment.

Authoritie of Scriptures and the Primitiue Church for receiuing in one kinde.

Whereby the Church being warranted and in the ruling of such things fully taught by Gods spirit, as wel for the reprouing of certaine heresies, that Christ God and man vvas not vvhole and al in euery part of the Sacrament, as specially for that the Christian people being now enlarged, and the communicants often so many at once, that neither so much vvine could be conueniently consecrated, nor vvithout manifold accidents of sheading or abusing be receiued (vvherof the Protestants haue no regard, because it is but common vvine vvhich they occupie, but the Church knowing it to be Christs vvine bloud, must haue al dreadful regard) therfore I say she hath decreed and for some hundreth yeres put in vse, that the Priest saying Masse, should alvvaies both consecrate and also receiue both kindes, because he must expresse liuely the Passion of Christ, and the separation of his bloud from his body in the same, and for to imitate the vvhole action and institution as vvel in sacrificing as receiuing, as to vvhom properly it vvas said, *Do this*, for that vvas spoken onely to such as haue povver thereby to offer and consecrate. But the Lay men, and the Clergie also vvhen they do not execute or say Masse them selues, should receiue in one kinde, being thereby no lesse partakers of Christs vvhole person and grace, then if they receiued both. For (as S. Paul saith) *He that vvaits the hostes, is partaker of the altar.* He that eateth, saith he: for though there vvere drink-offerings or libaments ioyned lightly to euery sacrifice, yet it vvas enough to eate onely of one kinde, for to be partaker of the vvhole.

The causes of the Churches practise & ordinance concerning one kinde.

The Priests that say Masse, must receiue both kindes.

Christ insinuateth that faithles mē shal not beleeue his presence in the B. Sacrament, because he is ascended.

61. If you shal see.) Our Sauiour seemeth to insinuate, that such as beleeue not his Wordes touching the holy Sacrament, and thinke it impossible for him to giue his Body to be eaten in so many places at once, being yet in earth, should be much more scandalized and tempted after they saw or knew him to be ascended into heauen. Vvhich is proued true in the Capharnaites of this time, whose principal reason against Christs presence in the Sacrament is, that he is ascended into heauen: yea, who are so bold as to expound this same sentence for them selues thus, It is not this body or flesh which I wil giue you, for that I wil carie with me to heauen. Whereby if they meant onely that the condition and qualities of his body in heauen should be other then in the Sacrament, it were tolerable: for S. Augustine speaketh sometime in that sense. but to deny the substance of the body to be the same, that is wicked.

The Capharnaites grosse vnderstanding of Christs flesh to be giuen or eaten. And, how his flesh doth profit, and not profit.

62. The flesh profiteth nothing.) If this speach were spoken in the sense of the Sacramentaries, it would take away Christs Incarnation, manhod, and death, no lesse then his corporal presence in the Sacrament. for if his flesh were not profitable, al these things were vaine. Therfore CHRIST denieth not his owne flesh to be profitable, but that their grosse and carnal conceiuing of his Wordes, of his flesh, and of the maner of eating the same, was vnprofitable. Which is plaine by the sentence following, where he warneth them, that his wordes be spirit and life, of high Mystical meaning, and not vulgarly and grosly to be taken, as they tooke them. And it is the vse of the Scripture to call mans natural sense, reason, and carnal resisting or not reaching supernatural truthes, flesh or bloud: as, *Flesh and bloud reuealed not this to thee &c. Mat. 16.*

This carnalitie then of theirs, stood in two points specially: first, that they imagined that he would kil him self, and cut & māgel his flesh into partes, & so giue it them raw or rost to be eaten among them. Which could not be meant, saith S. Augustine: for that had conteined an heinous and barbarous facte, and therfore they might and should haue bene assured, that he would commaund no such thing: but some other sweete sense to be of his hard, mystical, or figuratiue wordes, and to be fulfilled in a Sacrament, mysterie, and a maruelous diuine sort, otherwise then they could comprehend. Secondly, they did erre touching his flesh, in that they tooke it to be the flesh of a mere man, and of a dead man also, when it should come to be eaten: of which kind of flesh Christ here pronoūceth, that it profiteth nothing. Wherevpon S. Cyril saith, *This body is not of Peter or Paul or any other like, but of Christ* IESVS *Who is the life it self: and therfore this Body giueth life, the very fulnes of the Diuinitie dwelling in it.* And the holy Councel of Ephesus in the 11 Anathematisme expounded also by the said S. Cyril: *The Eucharist is not the body of any common person (for the flesh of a common man could not quicken) but of the* VVORD *it self. But the Heretike Nestorius dissolueth the vertue of this Mysterie, holding mans flesh vnably to be in the Eucharist.* Thus there. And S. Ignatius cited of Theodorete, and many other Fathers haue the like. Whereby we may see that it commeth of the Diuinitie and Spirit (without which Christs flesh can not be) that this Sacrament giueth life.

August. de Doct. Chr. li. 3 c. 16.

Li. 4 c. 21 in Io.

Ignatius apud Theodor. dial. 3.

Iudas the cheefe of them that beleeue not the real presence.

63. That beleeue not.) It is lacke of faith, you seee here, that causeth men to spurne against this high truth of the Sacrament: as also it may be learned here, that it is the great and merciful gift of God that Catholike men do against their sensles and carnal reasons, beleeue and submit them selues to the humble acknowledging of this Mysterie: lastly, that it may wel * by Christs insinuation of Iudas, be gathered, that he specially spurned against our Maisters speaches of the holy Sacrament.

* *vers. 66.*

Heretikes beleeue not the real presence, because they see bread and wine: as the Iewes beleeued not his Godhead because of the shape of a poore man.

64. Went backe.) It can be no maruel to vs now that so many reuolt from the Church, by offense or scandal vniustly taken at Christs body and bloud in the Sacrament: seeing many of his Disciples that savv his vvonderful life, doctrine, and miracles, forsooke Christ him self, vpon the speach & promes of the same Sacrament, for the mysterie of it is so supernatural and diuine in it self, and withal so low & base for our sakes, by the shew of the formes of these terrene elements vnder which it is, and we eate it: that the vnfaithful and infirme do so stumble at Christ in the Sacrament, as the Iewes and Gentils did at Christ in his humanitie. For, the causes of contradictions of the Incarnation and Transsubstantion be like. And it may be verily deemed, that whosoeuer now can not beleeue the Sacrament to be Christ, because it is vnder the formes of bread and wine, and is eaten and drunken, would not then haue beleued that Christ had bene God, because he was in shape of man, and crucified. To conclude, it was not a figure nor a mysterie of bare bread and wine, nor any Metaphoricall or Allegorical speach, that could make such a troupe of his Disciples reuolt at once. When he said he was a doore, a vine, a way, a Pastor, and such like (vnto which kinde of speaches the Protestants ridiculously resemble the Wordes of the holy Sacrament) who was so mad to mistake him, or to forsake him for the same? For the Apostles at the least would haue plucked them by the sleeues, and said, Goe not away my maisters, he speaketh parables. The cause therfore was their incredulitie, and the height of the Mysterie, for that they neither knew the meanes how it might be present, nor would beleeue that he was able to giue his flesh to be eaten in many places. And euen such is the vnbeleefe of the Heretikes about this matter at this day.

The difficiples reuoltig at Christs wordes, proue that he spake not metaphorically, as at other times.

As Iudas of al vnbeleeuing heretikes, so Peter beareth the person of the Church and al Catholike men, that for no difficulty of his word, nor for any reuolt (be it neuer so general) of

65. Peter answered.) Peter answereth for the Twelue, not knowing that Iudas in hart was already naught, and beleued not Christs former Wordes touching the B. Sacrament, but was to reuolt afterward as wel as the other. * Wherein Peter beareth the person of the Church and al Catholike men, that for no difficulty of his word, nor for any reuolt (be it neuer so general) of

* Cyp. de vn. Eccl.

Schisma-

Schismatikes, Heretikes, or Apostates, either for this Sacrament or any other Article, wil euer son of al beleu forsake Christ. And when company draweth vs to reuolt, let vs say thus: Lord, whither or to whom shal we goe, when we haue forsaken thee? to Caluin, Luther, or such: and forsake thee and thy Church with the vnfaithful multitude? No, thou hast the Wordes of life, and we beleeue thee, and thy Church wil not nor can not beguile vs. *Thou hast* (saith S. Augustine) *life euerlasting in the ministration of thy body and blood: and a litle after, Thou art life euerlasting it self, and thou giuest not in thy flesh and blood but that which thy self art.*

Tract. 27 in Euang. Io.

ing Catholikes: namely in the B. Sacrament.

CHAP. VII.

The IEWS (of Hierusalem) seking his death, he walketh in Galilee: Where he signifieth to his brethren, that not in this feast Scenopegia, but in an other (to wit, Paske folowing) the tyme should be that he should be slayn: that is, not when they would, but when he will. He goeth so much that at the feast he teacheth openly in the Temple, and conuerteth many, yea both in the middle day and the last day thereof, without any hurt, though also the Rulers send to apprehend him.

1 AFTER these things IESVS vvalked, into Galilee, for he vvould not vvalke into Ievv-
2 rie: because the Ievves sought to kil him. † And
3 the festiual day of the Ievves, * Scenopegia, vvas at hand. † And his brethrē said to him, Passe
4 from hence, and goe into Ievvrie: that thy Disciples also may see thy vvorkes vvhich thou doest. †
5 For no man doeth any thing in secrete, and seeketh him self to be in publike. If thou doe these things, manifest thy self to the vvorld. †
6 For neither did his brethren beleeue in him. † IESVS therfore saith to them, My time is not yet come: but your time is alvvaies
7 readie. † The vvorld can not hate you, but me it hateth: because I giue testimonie of it, that the vvorkes thereof are euil.
8 † Goe you vp to this festiual day: I goe not vp to this festiual day: because my time is not yet accomplished.
9 † When he had said these things, him self taried in Ga-
10 lilee. † But after his brethren vvere gone vp, then he also vvent vp to the festiual day, not openly, but as it vvere in
11 secrete. † The Ievves therfore sought him in the festiual
12 day, and said, Vvhere is he? † And there vvas much murmuring in the multitude of him. For certaine said, That he is good. And others said, No, but he seduceth the multi-
13 tudes. † Yet no man spake openly of him for feare of the Ievves. †
14 † And vvhen the festiuitie vvas novv halfe done, IESVS
15 vvent vp into the tēple, and taught. † And the Ievves marueiled.

The Gospel vpō Tuesday in Passion Weeke.

* *Scenopegia (Lev. 23 σκηνοπηγία) is the feast of Tabernacles, which the Iewes kept frō the 7 of Hob. for eight daies together, by Gods commaundement, for a memorie that their fathers dwelt by Gods protectiō fourtie yeres in tabernacles or tentes, and not in houses, comming out of Aegypt. See Leuit. 23, 34.*

The Gospel vpō Tuesday in the 4 weeke of Lent.

a *in Galilee,* b *in Iurie: Leu. 23, 34.*

c *I vvil not yet goe vp*

ueiled, saying, Hovv doth this man knovv letters, vvheteas he hath not learned? † IESVS answvered them, and said, My 16
doctrine is not mine, but his that sent me. † If any man 17
:: vvil doe the vvil of him, he shal vnderstand of the doctrine vvhether it be of God, or I speake of my self. † :: He that 18
speaketh of him self, seeketh his ovvne glorie. But he that seeketh the glorie of him that sent him, he is true, and iniustice in him there is not. † Did not Moyses giue you the lavv, 19
and none of you doeth the lavv? † * Vvhy seeke you to kil 20 Io.5,18.
me? The multitude answvered, and said, :: Thou hast a deuil, vvho seeketh to kil thee? † IESVS answvered, and said to 21
them, One vvorke I haue done: and you doe al marueil.
† Therfore * Moyses gaue you circumcision: not that it is 22 Leu. 12, 3.
of Moyses, but * of the fathers, and in the Sabboth you circuncise a man. † If a man receiue circumcision in the Sabboth, 23 Gen. 17, 10.
that the lavv of Moyses be not broken: are you angrie at me becausе I haue healed a man vvholy in the Sabboth? † Iudge 24
not according to the face, but iudge iust iudgement.

† Certaine therfore of Hierusalem said, Is not this he 25
vvhom they seeke to kil? † And behold, he speaketh openly, 26
and they say nothing to him. Haue the Princes knovven in deede that this is CHRIST? † But this man vve knovv vvhéce 27
he is. But vvhen CHRIST cómeth, no man knovveth vvhence he is. † IESVS therfore cried in the temple teaching, and 28
saying, Both me you doe knovv, and vvhence I am you knovv. And of my self I am not come, but he is true that sent
me, vvhom you knovv not. † I knovv him, becausе I am of 29
him, and he sent me. † They sought therfore to apprehend 30
him: and no man laide handes vpon him, becausе his houre vvas not yet come. † But of the multitude many beleeued 31
in him, † and said, CHRIST vvhen he cómeth, shal he doe more signes then these vvhich this man doeth? † The Pha- 32
risees heard the multitude murmuring these things touching
him: and the Princes and Pharisees sent ministers to appre- chiefe Priests
hend him. † IESVS therfore said to them, Yet a litle time 33
I am vvith you: and I goe to him that sent me. † * You seeke 34 Io.13,33.
me, and shal not finde: and vvhere I am, you can not come.
† The Ievves therfore said among them selues, Vvhither vvil 35
this man goe, that vve shal not finde him? Vvil he goe into
the dispersion of the Gētiles, and teach the Gentiles? † Vvhat 36
is this saying that he hath said, You shal seeke me, and shal
not

:: The vvay to come to knovv the truth, is to liue vvel.

:: It is spoken of Antichrist specially, and it is true in al Heretikes. Augustin. tract. 29. in Ioann.

:: No marueil, vvhen these speake thus to Christ him self, if Heretikes call his vicar Antichrist.

The Gospel vpō Mōday in Passion vveeke.

not finde: And vvhere I am, you can not come.

Leu. 23, 36. 37 † And in the laſt, the * great day of the feſtiuitie IESVS
ſtoode, and cried, ſaying, If any man thirſt, let him come to
38 me, and drinke. † He that beleeueth in me, as the ſcripture
Ioel. 2, 28. 39 ſaith, *Out of his belly ſhal flovv riuers of liuing vvater.* † (And this he
** Act. 2, 1.* ſaid * of the Spirit that they ſhould receiue vvhich beleeued
in him. ‡ :: for as yet the Spirit vvas not giuen: becauſe IESVS
vvas not yet glorified.)

40 † Of that multitude therfore, vvhen they had heard theſe
41 wordes of his, ſome ſaid, This is the Prophet in deede. † others
ſaid, This is CHRIST. But certaine ſaid, Vvhy, doth
42 CHRIST come from Galilee? † Doth not the * ſcripture ſay,
Pſ. 131, 11. Mich. 5, 2. that of the ſeede of Dauid, and from Bethlehem the tovvne
43 vvhere Dauid vvas, CHRIST doth come? † Therfore there
44 aroſe diſſenſion in the multitude for him. † And certaine of
them vvould haue apprehēded him: but no man laid handes
45 vpon him. † The miniſters therfore came to the cheefe
prieſts and the Phariſees. And they ſaid to them, Vvhy haue
46 you not brought him? † The miniſters anſvvered, Neuer
47 did there man ſo ſpeake, as this man. † The Phariſees ther-
48 fore anſvvered them, Vvhy, are you alſo ſeduced? † Hath
49 any of the Princes beleeued in him, or of the Phariſees? † but
50 this multitude that knovveth not the lavv, are accurſed. † Ni-
Io. 3, 2. codemus ſaid to them, :: he* that came to him by night, vvho
51 vvas one of them, † Doth our lavv iudge a man, vnles it firſt
52 heare him, and knovv vvhat he doeth? † They anſvvered,
and ſaid to him, Vvhy, art thou alſo a Galilean? Search, and ſee
53 that from Galilee a Prophet riſeth not. † And euery man re-
turned to his houſe.

:: This was fulfilled on Whitſunday Act. 2, & afterward alvvaies by impoſition of hands in the Sacrament of Confirmation: viſibly in the primitiue Church, and inuiſibly to the end of the world.

:: Chriſt hath ſome good alvvaies euen amōg the vvicked, which ſecretly ſerue him and by vviſe delaies auert the execution of vniuſt lawes againſt him and his people, as Nicodem' and Gamaliel.

CHAP. VIII.

Againe in the Temple (abſoluing an adoutreſſe after hir merciful maner, and yet vvithal declaring againſt hir enemies that he is not a fauourer of ſinne, no more then Moyſes) 12 he teacheth openly, and is not for al that apprehended, telling them both of his Godhead, 21 and of their reprobation, 28 of his exaltation alſo by their Crucifying of him. 31 exhorting the beleeuers to perſeuere: 33 and ſhevving them that ſeeke his death, that they are neither free, 39 nor of Abraham, 41 nor of God, 44 but of the Diuel, 45 but that him ſelfe is of God, 52 and greater and auncienter then Abraham. 59 For the vvhich they go about to ſtone him, but in vaine.

The Gospel vpō Saturday the 3 Weeke of Lent.

AND Iesvs vvent into the Mount-oliuet: † and early in the morning againe he came into the temple, and the people came to him, and sitting he taught them. 1 2

† And the Scribes and Pharisees bring a vvoman taken in aduoutrie: and they did set her in the middes, † and said to him, Maister, this vvoman vvas euen novv taken in aduoutrie. † And *in the lavv Moyses commaunded vs to stone such. What saiest thou therfore? †And this they said tempting him: that they might accuse him. But Iesvs bovving him self dovvne, vvith his finger vvrote in the earth. † Vvhen they therfore continued asking him: he lifted vp him self, and said to them, :: He that is vvithout sinne of you, let him first throvv the stone at her. † And againe bovving him self, he vvrote in the earth. † And they hearing, vvent out one by one, beginning at the seniours: and Iesvs alone remained, and the vvoman standing in the middes. †And Iesvs lifting vp him self, said to her, Vvoman, vvhere are they that accused thee? hath no man condemned thee? † Vvho said, No man, Lord. And Iesvs said, :: Neither vvil I condemne thee. Goe, and novv sinne no more. ¶ 3 4 5 6 7 8 9 10 11

Lev. 20, 10.

:: We can not conueniently reprehend or cōdemne other mens faults, if our selues be guilty of the same or other greater. *Cyril in Io. See Annot. Mt. 7, 1.*

†b Againe therfore Iesvs spake to them, saying, I am the light of the vvorld. he that folovveth me, vvalketh not in darkenesse: but shal haue the light of life. †The Pharisees therfore said to him, Thou giuest testimonie of thy self: thy testimonie is not true. † Iesvs answvered, and said to them, Although I doe giue testimonie of my self, my testimonie is true: becavse I knovv vvhence I came, & vvhither I goe: but you knovv not vvhēce I come, or vvhither I goe. † You iudge according to the flesh: I doe not iudge any man. † And if I doe iudge, my iudgement is true: becavse I am not alone, but I and he that sent me, the Father. † And in your lavv it is vvritten, that * the testimonie of tvvo men is true. † I am he that giue testimonie of my self: and he that sent me, the Father, giueth testimonie of me. † They said therfore to him, Vvhere is thy father? Iesvs answvered, Neither me doe you knovv, nor my Father. If you did knovv me: perhaps you might knovv my Father also. † These vvordes Iesvs spake in the Treasurie, teaching in the temple: and no man apprehended him, becavse his houre vvas not yet come. ¶ 12 13 14 15 16 17 18 19 20

Deu. 17, 6. 19, 15.

b The Gospel vpon Saturday the 4 Weeke in Lent.

† Againe

21 † Againe therfore IESVS ſaid to them, I goe, and you
ſhal ſeeke me, and ſhal die in your ſinne. Vvhither I goe, you
22 can not come. † The Ievves therfore ſaid, Vvhy, vvil he kil
him ſelf, becauſe he ſaith, Vvhither I goe, you can not come?
23 † And he ſaid to them, You are from beneath, I am from
24 aboue. you are of this vvorld, I am not of this vvorld. † Ther-
fore I ſaid to you that you ſhal die in your ſinnes. for if you
25 beleeue not that I am he, you ſhal die in your ſinne. † They
ſaid therfore to him, Vvho art thou? IESVS ſaid to them,
26 :: The beginning vvho alſo ſpeake to you. † Many things I
haue to ſpeake and iudge of you. but he that ſent me, is true:
and vvhat I haue heard of him, theſe things I ſpeake in the
27 vvorld. † And they knevv not that he ſaid to them that his
28 father vvas God. † IESVS therfore ſaid to them, Vvhen you
ſhal haue exalted the ſonne of man, then you ſhal knovv
that I am he, and of my ſelf I doe nothing, but as the Father
29 hath taught me, theſe things I ſpeake: † and he that ſent me,
is vvith me: and he hath not left me alone, becauſe the things
30 that pleaſe him I doe alvvaies. ¶ † Vvhen he ſpake theſe
things, many beleeued in him.

31 † IESVS therfore ſaid to them that beleeued him, the
Ievves: If you :: abide in my vvorde, you ſhal be my diſ-
32 ciples in deede. † And you ſhal knovv the truth, and the
33 truth ſhal make you free. † They anſvvered him, Vve are the
ſeed of Abraham, and vve neuer ſerued any man: hovv ſaieſt
34 thou, You ſhal be free? † IESVS anſvvered them, Amen,
amen I ſay to you; that * euery one vvhich cõmitteth ſinne,
Ro. 6, 16 2 Pet. 2, 19.
35 is the ſeruant of ſinne. † and the ſeruant abideth not in the
36 houſe for euer: the ſonne abideth for euer. † If therfore the
37 ſonne make you free, you ſhal be :: free in deede. † I knovv
that you are the children of Abraham: but you ſeeke to kil
38 me, becauſe my vvorde taketh not in you. † I ſpeake that
vvhich I haue ſeen vvith my father: and you doe the things
39 that you haue ſeen vvith your father. † They anſvvered, and
ſaid to him, Our father is Abraham. IESVS ſaith to them, If
you be the children of Abraham, :: doe the vvorkes of Abra-
40 ham. † But novv, you ſeeke to kil me, a man that haue ſpoken
the truth to you, vvhich I haue heard of God. this did not
41 Abraham. † You doe the vvorkes of your father. They ſaid
therfore to him, Vve vvere not borne of fornication. vve
42 haue one father, God. † IESVS therfore ſaid to them, If

The Goſpel vpõ Munday in the 2 Weeke of Lẽt.

:: So read S. Cyril, S. Ambroſe, & S. Auguſtine: expounding it of Chriſtes perſon, that he is the beginning or cauſe of al creatures.

:: Only faith is not ſufficient without perſeuerance or abiding in the keeping of his cõmaundements.

:: Man was neuer without free wil: but hauig the grace of Chriſt, his wil is truely made free (as S. Auguſtine ſaith) from ſeruitude of ſinne alſo. *trad. 41 in Euang. Io.*

:: Not onely faith but good workes alſo make men the children of Abraham. according as S. Iames alſo ſpeaketh of Abrahams Workes. 2.

God vvere your father: verely you vvould loue me. for from God I proceded, and came: for I came not of my self, but he sent me: † Vvhy doe you not knovv my speach? Because you 43
can not heare my vvord. † You are of your father the Diuel, 44
and the desires of your father you vvil doe. he vvas a ‡ man-
killer from the beginning, and he stoode not in the veritie:
because veritie is not in him. vvhen he speaketh a lie, he
speaketh of his owne, because he is a lyer, and the father there-
of. † But because I say the veritie, you beleeue me not. 45
† Vvhich of you shal argue me of sinne? If I say the veritie: 46
vvhy doe you not beleeue me? † He that is of God, heareth 47
the vvordes of God. Therfore you heare not, because you are
not of God. † The Ievves therfore answvered, and said to 48
him, Doe not we say vvel that thou art a Samaritane, and hast
a diuil? † IESVS answvered, ‡ I haue no deuil: but I doe ho- 49
nour my Father, and you haue dishonoured me. † but I seeke 50
not mine ovvne glorie. there is that seeketh and iudgeth.
† Amen, amen I say to you, If any man keepe my vvord, he 51
shal not see death for euer. † The Ievves therfore said, Novv 52
vve haue knovven that thou hast a deuil. Abraham is dead,
and the Prophets: and thou saiest, If any man keepe my
vvord, he shal not tast death for euer. † Vvhy, art thou 53
greater then our father Abraham, vvho is dead? and the Pro-
phets are dead. Vvhom doest thou make thy self? † IESVS 54
answvered, If I doe glorifie my self, my glorie is nothing. it
is my father that glorifieth me, vvhom you say that he is your
God. † And you haue not knovven him, but I knovv him. 55
And if I shal say that I knovv him not: I shal be like to you,
a lyer. But I doe knovv him, and doe keepe his vvord. † Abra- 56
ham your father reioyced that he might see my day: and he
savv, and vvas glad. † The Ievves therfore said to him, Thou 57
hast not yet fiftie yeres, and hast thou seen Abraham? † IESVS 58
said to them, Amen, amen I say to you, before that Abraham
vvas made, I am. † They tooke stones therfore to cast at him. 59
but IESVS hid him self, and vvent out of the temple. ¶

‡ S. Augustine compareth Heretikes in their spiritual murder by driuig Christian men out of the Church, to the Diuel that droue our parents out of Paradise. *Cont. lit. Petil. li. 2. c. 11.*

The Gospel vpō PASSION Sunday.

‡ He denieth not that he is a Samaritane, because he is our keeper or protector, as the word signifieth, and because he is in deede that merciful Samaritane in the parable of the vvounded man Luc. 10, 33. *Aug. tract. 43 in Ioan.*

ANNOTATIONS CHAP. VIII.

Why Amen, amen, is not translated.

58. *Amen, amen.*] *What is it (saith S. Augustine vpon this place) vvhen our Lord saith,* Amen, amen? *He doth much esteem and vrge the thing that he so vttereth, doubling it. It is a certaine othe of his, if a man may so say. for* Amē *in Hebrue signifieth* verum, *a truth. Yet is it not translated, vvhereas it might haue been said,* verum, verū dico vobis, *but neither the* * *Greeke interpreter durst doe it, nor the Latin the Hebrue Word* * Amēn, *hath remained stil, that so it might be the more esteemed. Tract. 41 in Ioan. By vvhich vvordes and the like recorded in other places of the new Testament, the Reader may see great reason, vvhy vve also say* Amen, amen, *and durst not translate it and such like vvordes into our English tongue.*

*See the preface. & Annot. in Apocal. c. 19. 4.

CHAP.

CHAP. IX.

To shew that by his Baptisme (being the Sacrament of illumination or faith) he will take away the blindnes of the world, he giueth vnto strange ceremonies sight to one borne blinde. 1 By which wonderful miracle (the attestation of the partie him self and of his parents mentioning) first the neighbours, then also the Pharisies them selues are plainely confounded. Yet so obstinate they are, that because it was the Sabbath when he wrought it, they inferre that he is not of God: yea and thereuppon out of their Synagogue the parties for confessing him. 11 But our Lord reuealeth him: 39 and foretelleth by this occasion, the exception of the Iewes (because of their wilful obstinacie) and illumination of the Gentils who confesse their owne blindnes.

1 AND IESVS passing by, saw a man blinde
2 from his natiuitie: † and his disciples
asked him, Rabbi, who hath sinned, this
3 man, or his parents, that he should be borne blinde? † IESVS answered, ‡ Neither
4 hath this man sinned, nor his parents: but
that the workes of God may be manifested in him. † I must
5 worke the workes of him that sent me, while it is day.
6 The night commeth, ‡ when no man can worke. † As long
as I am in the world, I am the light of the world. † When he
7 had said these things, he spit on the ground, and [a] made clay of
the spettle, and spred the clay vpō his eies, † and said to him,
Goe, [b] wash in the poole of Siloé, which is interpreted,
8 *Sent.* He went therfore, and washed: and he came seeing.
† Therfore the neighbours, and they which had seen
9 him before, that he was a begger, said, Is not this he that sate,
10 and begged? Others said, That this is he. † But others, No,
11 not so, but he is like him. But he said, That I am he. † They said
therfore to him, How were thine eies opened? † He answered, That man that is called IESVS, made clay, and anointed
mine eies, and said to me, Goe to the poole of Siloé, and wash.
12 And I went, and washed, and saw. † And they said to him,
13 Where is he? He saith, I know not. † They bring him that
14 had been blinde, to the Pharisees. † And it was the Sabboth
when IESVS made the clay, and opened his eies.
15 † Againe therfore the Pharisees asked him, how he saw.
But he said to them, He put clay vpō mine eies, & I washed:
16 and I see. † Certaine therfore of the Pharisees said, This man
is not of God, that keepeth not the Sabboth. But others said,
How can a man that is a sinner doe these signes? And there

The Gospel vpō Wednesday in the 4 Weeke of Lent.

‡ Though many infirmities fall for sinne, yet not al. some coming for probation, and some sent that God by the cure therof may be glorified.

‡ The time of working, and meriting, is in this life: after death We can deserue no more by our deedes, but must onely receiue good or il, according to the difference of workes here.

[a] This was a figure of Baptisme, to which al men borne in sinne and blindnes are sent for health & sight. *Ambr. li. 1 c. 2 de Sacramentis.*

vvas a ſchiſme among them. † They ſay therfore to the 17
blinde againe, Thou, vvhat ſaieſt thou of him that opened
thine eies? And he ſaid, That he is a Prophet. † The Ievves 18
therfore did not beleeue of him, that he had been blinde and
ſavv: vntil they called the parents of him that ſavv, † and 19
aſked them, ſaying, Is this your ſonne, vvhom you ſay that
he vvas borne blinde? hovv then doeth he novv ſee? † His 20
parents anſvvered them, and ſaid, Vve knovv that this is
our ſonne, and that he vvas borne blinde: † but hovv he 21
novv ſeeth, vve knovv not, or vvho hath opened his eies, vve
knovv not, aſke him ſelf: he is of age, let him ſelf ſpeake of
him ſelf. † Theſe things his parents ſaid, becauſe they fea- 22
red the Ievves. for the Ievves had novv conſpired, that if any
mã ſhould cõfeſſe him to be CHRIST, he ſhould be put out
of the Synagogue. † Therfore did his parents ſay, That he is 23
of age, aſke him ſelf. † They therfore againe called the man 24
that had been blinde, and ſaid to him; :: Giue glorie to God.
vve knovv that this man is a ſinner. † He therfore ſaid to 25
them, Whether he be a ſinner, I know not: one thing I know,
that vvhereas I vvas blinde, novv I ſee. † They ſaid therfore 26
to him, Vvhat did he to thee? hovv did he open thine eies? † He 27
anſvvered them, I haue novv told you, and you haue heard:
vvhy vvil you heare it againe? vvil you alſo become his diſci-
ples? † They reuiled him therfore, & ſaid, Be thou his diſciple: 28
but we are the diſciples of Moyſes. † We know that to Moyſes 29
God did ſpeake: but this man vve knovv not vvhence he is.
† The man anſvvered and ſaid to them, For in this it is mar- 30
uelous that you knovv not vvhence he is, and he hath ope-
ned mine eies. † and vve knovv that ſinners God doth not 31
heare. but if a man be a ſeruer of God, and doe the vvil of him,
him he heareth. † From the beginning of the vvorld it hath 32
not been heard that any man hath opened the eies of one
borne blinde. † Vnles this man vvere of God, he could not 33
doe any thing. † They anſvvered, and ſaid to him, Thou 34
vvaſt vvholy borne in ſinnes, and doeſt thou teach vs? And
they did caſt him forth.

† IESVS heard that they caſt him forth: and vvhen he 35
had found him, he ſaid to him, Doeſt thou beleeue in the ſon-
ne of God? † He anſvvered, and ſaid, Vvho is he Lord, that 36
I may beleeue in him? † And IESVS ſaid to him, Both thou 37
haſt ſeen him: and he that talketh vvith thee, he it is. † But he 38
ſaid,

:: So ſay the Heretikes whē they derogat frō miracles done by Saincts or their Relikes, phariſaically pretending the glorie of God. As though it were not Gods glorie, whē his Saincts do it by his power and vertue: yea his greater glorie, that doeth ſuch things by his ſeruants, & by the meaneſt things belonging to them, as Peters ſhadow Act. 5. & Paules hap-kin Act. 9.

said, I beleeue Lord. And falling dovvne he adored him. ‖

39 † And IESVS said to him, For iudgement came I into this vvorld: :: that they that see not, may see: and they that see, 40 may become blinde. † And certaine of the Pharisees that vvere vvith him, heard: and they said to him, Vvhy, are vve 41 also blinde? † IESVS said to them, If you vvere blinde, you should not haue sinne. but novv you say, That vve see. Your sinne remaineth.

‖ By this we see that this miracle was not onely maruelous and beneficial to the blinde, but also significatiue of taking away spiritual blindnesse.

ANNOTATIONS
CHAP. IX.

6. Made clay.] Christ that could haue cured this man by his onely Wil or Word, yet vsed certaine creatures as his instrumens in working, and diuers circumstances and ceremonies, clay, Water, anoynting, Washing, &c. No maruel then that he and his Church vse such diuersities of Sacraments and ceremonies external in curing our soules. External ceremonies.

22. Put out of the Synagogue.) The Heretikes vntruely translate here (& v. 35.) *Excommunicate*: to make the simple conceaue the Churches Excõmunication to be no other, or no better, or no more rightly vsed against them, then this casting out of the Synagogue of such as confessed our Sauiour. They might as wel haue translated for Synagogue, Church: for the Old Testament, the new: for Law, grace: for flesh, spirit: for Moyses, Christ. For no lesse difference is there betwene, casting out of the Synagogue, and, Excommunication. Besides that, not euery one which was not of the Iewes Synagogue, was therfore out of the communion of the Faithful, many true beleeuers being in other partes of the World not subiect to the Iewes Synagogue, Law, nor Sacraments. And therfore it was not al one to be out of the Synagogue, and to be excommunicated. as now, whosoeuer is out of the Churches communion, either by his owne wil, or for his iust deserts thrust out of it by the spiritual Magistrate, he is quite abandoned out of al the societie of Saincts in heauen and earth, so long as he so continueth. Heretical vsurpation. Casting out of the Synagogue. The Churches Excõmunicatiõ. See in the *Annot. Mat. 18, 17.*

As for the cause of thrusting this poore man and such other out of the Synagogue, and excommunicating Heretikes, there is as great oddes as betwixt heauen and hel: he being vsed so for following Christ and his Church, these for forsaking Christ and his Church. Some more agreement there is betwene that corupt sentence of the Iewes against the followers of Christ, and the pretended excommunication executed against Catholike men by our Heretikes, although in truth there is no great resemblance. For, the Iewes though they abused their power sometimes, yet had they authoritie in deed by Gods law so to punish contemners of their Law, & therfore it was feared and respected euen of good men. But the excommunication vsed by heretikes against Catholikes or any offenders, is not to be respected at al, being no more but a ridiculous vsurpation of the Churches right and fashion of the same, for, out of their Synagogues al faithful men ought to flee, and not tarie to be thrust out: according to the warning giuen against Core and Dathan. *Boye separated from their tabernacles, lest you be vvrapped in their sinnes.* The Heretikes ridiculous Excommunicatiõ. *Num. 16.*

CHAP. X.

He continueth his talke to the Phariseis, shevving that they and al other that wil not enter in by him, are Theues: and that they which heare them, are not the true sheep. 11 But that him self is the good Pastor, and therfore to saue the sheepe from these Wolues, he wil yeld his life, which otherwise no might of theirs could take from him: foretelling also his Resurrection, and vocation of the Gentils. 22 Against an other time, he telleth these Iewes openly, that they are not of his sheepe, and that no might of theirs shal take from him his true sheepe, because he is God, euen as his Father is God. 31 Which by his miracles and by Scripture he sheweth to be no blasphemie: and they in vaine seeking to stone and to apprehend him, 40 he goeth out to the place where Iohn Baptist had giuen open Witnes of him.

Amen,

The Gospel vpō Tuesday in Whitsonweeke.



MEN, amen I say to you, he that entreth 1
not by the doore into the folde of the
sheepe, but climeth vp an other vvay:
he is :: a theefe and a robber. † But he that 2
entreth by the doore, is the Pastor of the
sheepe. † To this mā the porter openeth: 3
& the sheepe heare his voice: and he cal-
leth his ovvne sheepe by name, and leadeth them forth. † And 4
vvhen he hath let forth his ovvne sheepe, he :: goeth before
them: and the sheepe folovv him, becausе they knovv his
voice. † But a stranger they folovv not, but flee from him: 5
becausе they knovv not the voice of strangers. † This pro- 6
uerbe IESVS said to them. But they knevv not vvhat he
spake to them.

† IESVS therfore said to them againe, Amen, amen I say to 7
you, that I am the doore of the sheepe. † And hovv many so- 8
euer haue come, are theeues and robbers: but the sheepe
heard them not. † I am the doore. By me if any enter, he shal 9
be saued: and he shal goe in and shal goe out, and shal finde
pastures. † The theefe commeth not but to steale and kil and 10
destroy. I came that they may haue life, and may haue more
abundantly. ✠ † I am the good Pastor. * The good Pa- 11
stor giueth his life for his sheepe. † But the hireling and he 12
that is not the Pastor, vvhose ovvne the sheepe are not, seeth
the vvoulfe comming, and leaueth the sheepe, and fleeth: and
the vvoulfe raueneth, and disperseth the sheepe. † And the 13
hireling fleeth becausе he is a hireling: and he hath no care
of the sheepe. † I am the good Pastor: and I knovv mi- 14
ne, and mine knovv me. † As the Father knovveth me, and 15
I knovv the Father: and :: I yeld my life for my sheepe. † And 16
c other sheepe I haue that are not of this folde: them also I
must bring, and they shal heare my voice, and there shal be
made * one folde and one Pastor. ✠ † Therfore the Father 17
loueth me: becausе I yeld my life, that I may take it againe.
† No man taketh it avvay from me: but * I yeld it of my self. 18
and I haue povver to yeld it: and I haue povver to take it
againe. This commaundement I receiued of my father.

† A dissension rose againe among the Ievves for these 19
vvordes. † And many of them said, He hath a deuil and is 20
mad: vvhy heare yōu him? † Others said, These are not the 21
vvordes of one that hath a deuil. can a deuil open the eies
of

:: The theefe, is the Heretike specially, & any other that vnlawfully breake in vpō the sheepe to kil & destroy them by false doctrine and otherwise.

:: That is the fashion of Iewrie & other countries, signifying that the shepheard or Pastor must teach the sheepe, and not they him.

The Gospel vpō the 1 Sunday after Easter, and for S. Thomas of Canterburie, Decemb. 29.

:: Christes death was so necessarie for the flocke, that when he might haue escaped, he voluntarily offered him self to death for his flocke.

c He meaneth the Church of the Gentils.

Esa. 40, 11. Ezec. 34, 23.

Ezec. 37, 24.

Esa. 53, 7

of blinde men?

1 Mach. 4,56.59 22 † And the Dedication vvas in Hierusalem: and it vvas
23 vvinter. † And IESVS vvalked in the temple, in Salomons
24 porche. † The Ievves therfore compassed him round about, and said to him, Hovv long doest thou hold our soule in sus-
25 pense? if thou be CHRIST, tel vs openly. † IESVS answered them, I speake to you: and you beleeue not. the vvorkes that I doe in the name of my Father, they giue testimonie of me.
26 † but you doe not beleeue, because you are not of my sheepe.
27 † My sheepe heare my voice: and I knovv them, and they
28 folovv me. † And I giue them life euerlasting: and they shal not perish for euer, and no man shal plucke them out of my
29 hand. † My father, that vvhich he hath giuen me, is greater then al: and no man can plucke them out of the hand of my
c vnum. 30 father. † I and the Father are c one.
31 † The Ievves tooke vp stones, to stone him. † IESVS
32 answered them, Many good vvorkes I haue shevved you from my father, for vvhich of those vvorkes doe you stone
33 me? † The Ievves answered him, For a good vvorke vve stone the not, but for blasphemie, and because thou being a
34 man, makest thy self God. † IESVS answered them, Is it
Ps. 81,6. 35 not vvritten in your lavv, that *I said, you are goddes?* † If he called
them goddes, to vvhom the vvord of God vvas made, and
36 the scripture can not be broken: † vvhom the Father hath sanctified and sent into the vvorld, say you, That thou blas-
37 phemest, because I said I am the sonne of God? † If I doe
38 not the vvorkes of my father, beleeue me not. † But if I doe, and if you vvil not beleeue me, beleeue the vvorkes: that you may knovv and beleeue that the Father is in me, and I in the
39 Father. ✠ † They sought therfore to apprehend him: and he vvent forth out of their handes.
40 † And he vvent againe beyond Iordan into that place
41 vvhere Iohn vvas baptizing first: and he tatied there. † and many came to him. and they said, That Iohn in deede did no signe. But al things vvhatsoeuer Iohn said of this man, vvere
42 true. † And many beleeued in him.

The Gospel vpō Wednesday in Passion Weeke.

An other reading is, *My father that hath giuen me, &c.*

ANNOTATIONS
CHAP. X.

1. *Climeth an other way.*) Whosoeuer taketh vpon him to preach without lawful leading, to minister Sacraments, and is not Canonically ordered of a true Catholike Bishop, to be a Curate of soules, Person, Bishop, or what other spiritual Pastor soeuer, and commeth not in by lawful election and holy Churches ordinance to that dignity, but breaketh in against order by force or fauour of men, and by humane lawes, he is a theefe and a murderer. So came in Arius, Caluin, Luther, and all Heretikes: and all that succede them in roome and doctrine. And generally euery one that descendeth not by Lawful succession in the knowen ordinarie line of Catholike Bishops and Pastors that haue been in al Countries since their conuersion. And according to this rule *S. Irenæus li. 3. c. 3* trieth the true shepheards from the theeues and Heretikes. So doe *Tertul. de Præscr. nu. 31. S. Cypr. de unit. Ec. nu. 4. S. Augustl. ep. 165. & ant. ep. Manich. 44.* and *Lirinens.*

Arch-heretikes specially, are the tenures that clime in an other way, not by the doore.

11. *Good Pastor.*) The good Pastor, is he whose special care is not of his owne aduantage, but of the safty of the flocke. The hireling, is he that respecteth not the profite and good of the flocke, but his owne lucre. The Woulfe, is the Heretike, or any persecutor of the Church, which is Christs flocke.

Whē the Pastor must tarie, or may flee.

12. *Flieth.*) Euery Bishop and Pastor is bound to abide with his flocke in times of danger and persecution euen to death, except him self be personally sought for, rather then the flocke, or the flocke it self forsake him. for in such cases the Pastor may flee, as the Apostles did, and S. Athanasius, and others. *S. Athan. Apol. de fuga. Augustl. ep. 180.*

Iudas Machabæus. Dedication of Churches.

22. *The dedication.*) This is the feast of Dedication instituted by Iudas Machabæus *li. 1 Mach. c. 4.* Christ vouchsafed to honour and keepe that feast instituted by him: & our Heretikes vouchsafe not to pray and sacrifice for the dead, *vsed and approued by him. The Dedication also of Christian Churches is warranted thereby, with the annual memories thereof. And is prouth that such things may be instituted without any expresse commandement in Scripture.

* 2 Macha. 12.

Christs essence & diuine nature of the Father.

Caluins autotheisme.

22. *That which he gaue me.*) Thus read also diuers of the Fathers, namely *S. Hilar. Trin. li. 7 post medium. S. Ambr. de Sp. S. li. 3. c. 12. S. Augustl. in Io. tract. 98. S. Cyril. li. 7 in Io. c. 10.* and vse it to proue that Christ had his essence and nature of the Father. And therfore some Heretikes of our time wickedly accuse the Councel of Laterane for falsifying this place and applying it to the same purpose. Which they lesse can abide, for that it is against Caluins Autotheisme, holding that Christ tooke his person of the Father, but not his substance. *Sanctes 2 Comment. in 1 Io. v. 1.*

CHAP. XI.

He cōmeth into Iewrie boldly (the time that he vvould be killed of them, being not yet come) and raiseth Lazarus foure daies buried. 47. At vvhich miracle the blind malice of the rulers is increased, that in Counsel they conclude to make him away. but vvhile the high Priest prophesieth vnawares, of the saluation of the vvorld by his death. 54. He therupon goeth againe out of the way.

The Gospel vpō Friday in the 4 Weeke of Lent.

AND there vvas a certaine sicke man, Lazarus of Bethánia, of the tovvne of Marie and Martha her sister. († And Marie vvas she * that anointed our Lord vvith ointemēt, and vviped his feete vvith her heare: vvhose brother Lazarus vvas sicke.) † His sisters therfore sent to him saying, Lord, behold, he vvhom thou loueſt, is sicke. † And IESVS hearing, said to them, This sickneſſe is not to death, but for the glorie of God: that the sonne of God may be glorified by it. † And IESVS loued Martha, and her sister Marie, and Lazarus. † As he heard therfore that he vvas sicke, then he tarried in the same place tvvo daies: † then after this he saith to his Disciples, Let vs goe into Ievvrie againe. † The Disciples say to him, Rabbi, novv the Ievves sought to stone thee: and goeſt

Lu. 7, 37 Mat, 26, 7. Mar. 14, 3. Io. 12, 3.

9 goest thou thither againe? † IESVS answered, Are there
not twelue houres of the day? If a man walke in the day, he
10 stumbleth not: because he seeth the light of this world: † but
if he walke in the night, he stumbleth, because the light is not
11 in him. † These things he said: and after this he saith to
them, Lazarus our friende sleepeth: but I goe that I may raise
12 him from sleepe. † His Disciples therfore said, Lord, if he
13 sleepe, he shal be safe. † but IESVS spake of his death: & they
14 thought that he spake [c] of the sleeping of sleepe. † Then ther-
15 fore IESVS said to them plainely, Lazarus is dead: † and I am
glad for your sake, that you may beleeue, because I was not
16 there. but let vs goe to him. ¶ Thomas therfore, who is
called Didymus, said to his condisciples, Let vs also goe, to
die with him.

17 † IESVS therfore came, and found him now hauing
18 been foure daies in the graue. († And Bethania was nigh
19 to Hierusalem about fifteene furlonges.) † And many of the
Iewes were come to Martha and Marie, to comfort them
20 concerning their brother. † Martha therfore when she
heard that IESVS was come, went to meete him: but Marie
21 sat at home. † Martha therfore said to IESVS, Lord if thou
22 hadst been here, my brother had not died. † but now also
I know that what things soeuer thou shalt aske of God,
23 God will giue thee. † IESVS saith to her, Thy brother shal
24 rise againe. † Martha saith to him, I know that he shal rise
25 againe in the resurrection, in the last day. † IESVS said to
her, I am the resurrection and the life: he that beleeueth in
26 me, although he be dead, shal liue. † and euery one that li-
ueth, and beleeueth in me, shal not die for euer, Beleeuest
27 thou this? † She saith to him, Yea Lord, I haue beleeued
that thou art CHRIST the sonne of God that art come into
this world. ¶

28 † And when she had said these things, she went, and
called Marie her sister secretely, saying, The maister is come,
29 & calleth thee. † She, when she heard, riseth quickely, & com-
30 meth to him. † For IESVS was not yet come into the towne:
but he was yet in that place where Martha had mette
31 him. † The Iewes therfore that were with her in the house
and did comfort her, when they saw Marie that she rose
quickly and went forth, followed her, saying, That she
32 goeth to the graue, to weepe there. † Marie therfore when

[c] de dormitione somni.

The Gospel in a Masse for the dead vpon the day of the burial or deposition.

ſhe vvas come vvhere Iesvs vvas, ſeeing him, fel at his feete, and ſaith to him, Lord, if thou hadſt been here, my brother had not died. † Iesvs therfore vvhen he ſavv her vveeping, 33
and the Ievves that vvere come vvith her, vveeping, he groned in ſpirit, and troubled him ſelf, † and ſaid, Vvhere haue 34
you laid him? They ſay to him, Lord, come and ſee. † And 35
Iesvs vvept. † The Ievves therfore ſaid, Behold hovv he 36
loued him. † But certaine of them ſaid, Could not he that 37
* opened the eies of the blinde man, make that this man Io. 9, 6.
ſhould not die? † Iesvs therfore againe groning in him 38
ſelf, commeth to the graue. and it vvas a caue: and a ſtone vvas laid ouer it. † Iesvs ſaith, Take avvay the ſtone. Mar- 39
tha the ſiſter of him that vvas dead, ſaith to him, Lord, novv he ſtinketh, for he is novv of foure daies. † Iesvs ſaith 40
to her, Did not I ſay to thee, that if thou beleeue, thou ſhalt ſee the glorie of God? † They tooke therfore the ſtone 41
avvay. And Iesvs lifting his eies vpvvard, ſaid, Father, I giue thee thankes that thou haſt heard me. † and I did knovv 42
that thou doeſt alvvaies heare me, but for the people that ſtandeth about, haue I ſaid it, that they may beleeue that thou haſt ſent me. † Vvhen he had ſaid theſe things, he cried 43
vvith a loude voice, Lazarus, come forth. † And forthvvith 44
he came forth that had been dead, bound feete and handes vvith vvinding bandes, and his face vvas tied vvith a napkin. Iesvs ſaid to them, :: Looſe him, and let him goe.

:: S. Cyril li. 12. edit. in Io. and S. Auguſt. Tract. 49 in Io. apply this to the Apoſtles and Priests authoritie of abſoluing ſinners: affirming Chriſt to reuiue none frō ſinne, but in the Church and by the Priests miniſterie.

† Many therfore of the Ievves that vvere come to Marie 45
and Martha, and had ſeen the things that Iesvs did, beleeued in him. † And certaine of them vvent to the Phariſees, and 46
told them the things that Iesvs did. † The cheefe prieſts 47
therfore and the phariſees gathered a councel, and ſaid, Vvhat doe vve, for this man doeth many ſignes. † If vve let him 48
alone ſo, al vvil beleeue in him: and the Romanes vvil come, and :: take avvay our place and nation. † But one of them na- 49
med Caiphas, being the high prieſt of that yere, ſaid to them, You knovv nothing, † neither doe you cōſider that it is expe- 50
dient for vs that one man die for the people, and the vvhole natiō periſh not. † And this he ſaid not of him ſelf: but being 51
the high prieſt of that yere, he prophecied that Iesvs ſhould die for the nation: † and not only for the nation, but to ga- 52
ther into one the children of God that vvere diſperſed.
† From that day therfore they deuiſed to kil him. † Iesvs 53
therfore 54

The Goſpel vpō ſtriday in Paſſion vveeke.

:: Al men, but ſpecially Natiōs muſt take heede, that vvhiles to ſaue their temporal ſtate, they forſake God: they loſe not both as the Ievves did. Aug. tract. 49 in Io.

therfore vvalked no more openly among the Ievves, but he vvent into the countrie beside the desert vnto a citie that is called Ephrem, and there he abode vvith his Disciples. ✠ I
55 † And the Pasche of the Ievves vvas at hand: and many of the countrie vvent vp to Hierusalem before the Pasche to
56 sanctifie them selues. † They sought IESVS therfore: and they communed one vvith an other, standing in the temple, Vvhat think e you, in that he is not come to the festiual day? And the cheefe Priests & Pharisees had giuen cõmandemẽt, that if any man should knovv vvhere he vvas, he should tel, that they might apprehend him.

ANNOTATIONS
CHAP. XI.

51. *Being the high Priest.*] Marvel not that Christ preferreth his vvith in the Church as vvel by the vnworthy as the worthy Prelates thereof: the gifts of the Holy Ghost following their Order and office, as we see here in Caiphas, and not their merites or person. And if this man being many vvaies wicked, and in part an vsurper, and the Law and Priesthod being to decline and to giue place to Christs new ordinance, had yet some assistence of God for vttерance of truth which him self meant not, nor knew not: how much more may we be assured, that Christ will not leaue Peters Lib. 12. 13. Seate, vvhose faith he promised should never faile, though the persons which occupie the same, were as ill as the blasphemous and malitious mouthes of Heretikes do affirme?

The priuilege of the office & order, though in a wicked person.

CHAP. XII.

The Rulers dealing as if he bid him self. 1 He cõmeth to Bethania, 3 Where by occasion of Iudas the theefs murmuring at Marie Magdalens costly deuotion, he foretelleth his death. 12 From thence, though they did vvrongfully intend to kil Lazarus also, he rideth openly into Hierusalem, the people (because he had raised Lazarus) confessing vvith their acclamations that he is Christ. 20 Where certaine Gentils desiring to see him, 21 he foretelleth the conversion of the vvhole vvorld from the Diuel to him, to be vvrought instant, on the offall of his death vpon the Crosse. 28 The Father also answvering from heauen to his prayer made to that purpose; 37 yet after all this, the Ievves continevved incredulous: as Esay prophesied of them: 42 though many beleeued, but vvere afraied to confesse him. 44 Vvherevpon he, of he vvith that it is glorious before God, and saluation to them selues, to beleeue in him, and confesse him: and damnable, to despise him.

Mt. 26, 1 *Mar.* 14, 3. PALME SVNDAY eue.



IESVS therfore sixe daies before the Pasche came to Bethánia, vvhere Lazarus vvas, that had been dead, vvhom IESVS
2 raised. † And they made him a supper there: and Martha ministred, but Lazarus vvas one of them that sate at the table
3 vvith him. † ✠ Marie therfore tooke a povvnd of ointement of right spikenard, pretious, and

The Gospel vpõ Munday in Holy Weeke.

✠ Of this womans extraordinarie offices of deuotion, & how acceptable they were to Christ, see the *Annot. Mt.* 26.

The 4 part. THE 4 Pasche, & holy weeke of his Passion in Hierusalem.

anointed the feete of IESVS, and vviped his feete vvith her heare: and the house vvas filled of the odour of the ointmẽt. † One therfore of his disciples, Iudas Iscariote, he that vvas to betray him, said, † "Vvhy vvas not this ointment sold for three-hundred pence, and giuen to the poore? † And he said this, not because he cared for the poore: but because he vvas "a theefe, and hauing the purse, caried the things that vvere put in. † IESVS therfore said, Let her alone that she may keepe it for the day of my :: burial. † For the poore you haue alvvaies vvith you: but :: me you shal not haue alvvaies. † A great multitude therfore of the Ievves knevv that he vvas there: and they came, not for IESVS only, but that they might see Lazarus, vvhom he raised from the dead. † But the cheefe Priests deuised for to kil Lazarus also: † because many for him of the Ievves vvent avvay, and beleeued in IESVS.

:: The deuout offices of balming and anointing the dead bodies of the faithful are here also allowed.

"Not in visible and mortal cõdition, to receiue almes of you or such like offices for supply of my necessities.

The Gospel vpõ Saturday in Passion weeke.

† And on the morovv a great multitude that vvas come to the festiual day, vvhen they had heard that IESVS commeth to Hierusalem: † they tooke the * boughes of palmes, and vvent forth to meete him, and cried, *Hosanna, blessed is he that commeth in the name of our Lord, the king of Israel.* † And IESVS foũd a yong asse, and sate vpon it, as it is vvritten, † *Feare not daughter of Sion: behold, thy king commeth sitting vpon an asses colt.* † These things his disciples did not knovv at the first: but vvhen IESVS vvas glorified, then they remembred that these things had been vvritten of him, and these things they did to him. † The multitude therfore gaue testimonie, vvhich vvas vvith him vvhẽ he called Lazarus out of the graue, and raised him from the dead. † For therfore also the multitude came to meete him, because they heard that he had done this signe. † The Pharisees therfore said among them selues, Doe you see that vve preuaile nothing? behold, the vvhole vvorld is gone after him.

PALME SVNDAY.

*Mt. 21, 7. Mr. 11, 7. Lu. 19, 35.

*Ps. 117, 26. Zach. 9, 9.

:: We may see there is a great differẽce where a man pray or adore, at home or I the Church & holy places: When the Gentils also came of deuotion a pilgrimage to the Temple in Hierusalem.

† And there vvere certaine Gentiles of them that :: came vp to adore in the festiual day. † These therfore came to Philippe vvho vvas of Bethsaida of Galilee, and desired him, saying, Sir, vve are desirous to see IESVS. † Philippe commeth, and telleth Andrevv. Againe Andrevv & Philippe told IESVS. † But IESVS answered them, saying, The houre is come, that the Sonne of man shal be glorified. † [b]Amen, amen I say to you, vnles the graine of vvheate falling into the ground, die:

b The Gospel for S. Ignatius Febr. 1. And for a martyr that is no Bishop, as namely S. Laurence Aug. 10.

die: it ſelf remaineth alone. but if it die, it bringeth much
25 fruite. † He that loueth his life, ſhal loſe it: and he that ha-
teth his life in this vvorld, doth keepe it to life euerlaſting.
26 † If any man miniſter to me, let him folovv me: and vvhere
I am, there alſo ſhal my miniſter be. If any man miniſter to
27 me, my father vvil honour him. ¶ † Novv my ſoule is trou-
bled. And vvhat ſhal I ſay? Father, ſaue me from this houre.
28 But therfore came I into this houre. † Father, glorifie thy
name. A voice therfore came from heauen, Both I haue glo-
29 rified it, and againe I vvil glorifie it. † The multitude ther-
fore that ſtoode and had heard, ſaid that it thundered. Others
30 ſaid, An Angel ſpake to him. † IESVS anſvvered, and ſaid,
31 This voice came not for me, but for your ſake. † Novv is
the iudgemẽt of the vvorld: novv the Prince of this vvorld
Io. 3,14. 32 ſhal be caſt forth. † And I, * if I be exalted from the earth,
33 vvil dravv al things to my ſelf. († and this he ſaid, ſigni-
34 fying vvhat death he ſhould die.) † The multitude anſvve-
red him, Vve haue heard out of the lavv, that CHRIST
abideth for euer: and hovv ſaieſt thou, The Sonne of man
35 muſt be exalted? Vvho is this Sonne of man? † IESVS ther-
fore ſaid to them, Yet a litle vvhile, the light is among you.
Vvalke vvhiles you haue the light, that the darkeneſſe ouer-
take you not. And he that vvalketh in darkeneſſe, knovveth
36 not vvhither he goeth. † Vvhiles you haue the light, beleeue
in the light, that you may be the children of light. ¶ Theſe
things IESVS ſpake and he vvent avvay, and hid him ſelf
from them. ¶

The Goſpel vpõ Holy roode day *September.* 14. in latin. *Exaltatio S. Crucis.*

37 † And vvhereas he had done ſo many ſignes before them,
38 they beleeued not in him: † that the ſaying of Eſay the Pro-
Eſ. 53, 1. phet might be fulfilled, vvhich he ſaid, *Lord, vvho hath beleeued the*
39 *hearing of vs? and the arme of our Lord to vvhom hath it bene reuealed?* † Ther-
40 fore they ::could not beleeue, becauſe Eſay ſaid againe, † *He*
Eſa. 6, 9. Mt. 13, 14. Mr. 4, 12. Lu 8, 10. Act. 28, 27. *hath blinded their eies, and indurated their hart: that they not ſee vvith*
their eies, nor vnderſtand vvith their hart, and be conuerted, and I heale them.
41 † Theſe things ſaid Eſaie, vvhen he ſavv his glorie, and ſpake
42 of him. † But yet of the Princes alſo many beleeued in him:
but :: for the Phariſees they did not confeſſe, that they might
43 not be caſt out of the Synagogue. † for they loued the glo-
rie of men more, then the glorie of God.

:: If any man aſke (ſaith S. Auguſtine) why they could not beleeue: I anſwer roddily, becauſe they would not. *Tract. 53. in Io.* See the meanig of this ſpeach Annot. *Mat. 11, 15. Mar. 4, 12.*

:: This is the caſe of many principal men in ſuch countries where herеſie hath the vpperhand, who know and beleeue the Catholike faith: but

44 † But IESVS cried, and ſaid, He that beleeueth in me, doth
45 not beleeue in me, but in him that ſent me. † And he that
ſeeth

seeth me, seeth him that sent me. † I a light am come into this 46
vvorld: that euery one vvhich beleeueth in me, may not re-
maine in the darkenesse. † And if any man heare my vvordes, 47
and keepe them not: I doe not iudge him. for I came not to
iudge the vvorld, but to saue the vvorld. † He that despiseth 48
me, & receiueth not my vvordes, hath that iudgeth him. the
vvord that I haue spoken, that shal iudge him in the last day.
† Because of my self I haue not spoken, but the Father that 49
sent me, he gaue me commaundement vvhat I should say,
and vvhat I should speake. † And I knovv that his com- 50
maundement is life euerlasting. The things therfore that I
speake: as the Father said to me, so doe I speake.

but making cholse rather to keepe mans fauour thé Gods, they dare not confesse the same. Such may pray that God and the world agree together: for els it is seen whose part they wil take.

ANNOTATIONS
CHAP. XII.

Church ornaments.

1. Why vvas.) So wicked, couetous, and sacrilegious persons reprehend good men for bestowing their goods vpon Church ornaments &c. vnder pretence of better bestowing them on the poore. such prouide for the poore as Iudas did.

Toleration of the euil.

6. A theefe.) Iudas did not then first perish when he sould our Lord, for he was a theefe before: and being lost he yet followed Christ, not in hart, but in body onely. Which our Maister tolerated, to giue vs a lesson to tolerate the ill, rather then deuide the body. *Aug. tract. 50 in Io.*

CHAP. XIII.

At his last supper, to giue his farevvel, and that in most vvunderful louing manner, 4 he vvasheth his Disciples feete, 6 beginning vvith Peter, 7 (shevving hovv necessarie it is for vs to be vvashed by him in Baptisme, and needful also after Baptisme) 12 and by this example teaching them al humilitie one tovvard an other, 21 Then he foretelleth, that (notvvithstanding his exceding loue tovvard them) one euen of them vvil betray him, meaning Iudas, 22 as to Iohn he secretly shevveth. After vvhose going out, he reioyceth and saith that euen nov the houre is come, 34 commendeth vnto them to loue together, as a nevv commaundement, 36 and foretelleth Peter vvho presumed to much of his ovvne strength, that euen this night he vvil deny him thrise.

The Gospel vpō maūdy thursday at Masse, and at the washing of feete.

MAVNDY THVRSDAY.

AND before the festiual day of Pasche, 1 *Mt.* 26, 1 *Mr.* 14, 1. *Luc.* 22, 1.
IESVS knovving that his houre was come
that he should passe out of this vvorld
to his Father: vvhereas he had loued his
that vvere in the vvorld, vnto the end he
loued them. † And vvhen :: supper vvas 2
done, vvhereas the deuil novv had put into the hart of Iudas
Iscariote the sonne of Simon, to betray him: † knovving 3
that the Father gaue him al things into his handes, and that he
came from God, and goeth to God: † he riseth from sup- 4
per

:: By supper, he meaneth the eating of the Paschal lambe. for, the institution of the B. Sacrament was after this.

pet, and laieth aſide his garments, and hauing taken a
5 towel, girded him ſelf. † After that, he put water into a
baſon, and *began to waſh the feete of the diſciples, and to
wipe them with the towel wherewith he was girded.
6 † He commeth therfore to Simon Peter. And Peter ſaith to
7 him, Lord, doeſt thou waſh my feete? † IESVS anſwered
and ſaid to him, That which I doe, thou knoweſt not
8 now, hereafter thou ſhalt know. † Peter ſaith to him,
Thou ſhalt not waſh my feete for euer. IESVS anſwe-
red him, If I waſh thee not, thou ſhalt not haue part with
9 me. † Simon Peter ſaith to him, Lord, not only my feete,
10 but alſo handes, and head. † IESVS ſaith to him, He that is
waſhed, needeth not but *to waſh his feete, but is cleane
11 wholy. And you are cleane, but not al. † For he knew
who he was that would betray him. therfore he ſaid, You
are not cleane al.
12 † Therfore, after he had waſhed their feete, and taken his
garments, being ſet downe, againe he ſaid to them, Know
13 you what I haue done to you? † You cal me, Maiſter, and
14 Lord: and you ſay wel, for I am ſo. † If then I haue waſhed
your feete, Lord and Maiſter, you alſo ought to waſh one
15 an others feete. † For I haue giuen you an example, that as
16 I haue done to you, ſo you doe alſo. † Amen, amen I ſay to
you, a ſeruant is not greater then his lord, neither is an apoſtle
17 greater then he that ſent him. † If you know theſe things,
18 you ſhal be bleſſed if you doe them. † I ſpeake not of you
al: I know whom I haue choſen. But that the ſcripture may
Pſ. 40, 10. be fulfilled, *He that eateth bread with me, ſhal lift vp his heele againſt me.*
19 † From this time I tel you, before it come to paſſe: that when
20 it ſhal come to paſſe, you may beleeue, that I am he. † Amen,
amen, I ſay to you, he that receiueth any that I ſend, recei-
ueth me: & he that receiueth me, receiueth him that ſent me.
21 † When IESVS had ſaid theſe things, he was troubled in
Mat. 26, 18. *Mar.* 14, 16. *Luc.* 22, 21. ſpirit: and he proteſted, and ſaid: * Amen, amen I ſay to
22 you: that one of you ſhal betray me. † The diſciples ther-
fore looked one vpon an other, doubting of whom he ſpake.
23 † There was therfore one of his diſciples leaning in the bo-
24 ſome of IESVS, he whom IESVS loued. † Therfore Simon
Peter beckeneth to him, and ſaid to him, Who is it of whom
25 he ſpeaketh? † He therfore leaning vpon the breaſt of IESVS,
26 ſaith to him, Lord, who is he? † IESVS anſwered: He it is

to vvhom I ſhal reach the dipped bread. And vvhen he had dipped the bread, he gaue it to Iudas Iſcariote Simons ſonne. † And after the morſel, then Satan entred into him. And IESVS ſaith to him, That vvhich thou doeſt, doe it quickely. † But no man knevv of thoſe that ſate at table to vvhat purpoſe he ſaid this vnto him. † For certaine thought, becauſe Iudas had the :: purſe, that IESVS had ſaid to him, Bie thoſe things vvhich are needeful for vs to the feſtiual day: or that he ſhould giue ſome thing to the poore. † He therfore hauing receiued the morſel, incontinent vvent forth. And it vvas night.

:: Chriſt had ſome prouiſion before hand giuen him by the Collections of the faithful, which was vſed both in his owne neceſſities, & beſtowed vpon the poore.

† Vvhen he therfore vvas gone forth, IESVS ſaid, Novv the Sonne of man is glorified, and God is glorified in him. † If God be glorified in him, God alſo vvil glorifie him in him ſelf, and incõtinent vvil he glorifie him. † Litle children, yet a litle vvhile I am vvith you. You ſhal ſeeke me, & * as I ſaid to the Ievves, Vvhither I goe, you can not come: to you alſo I ſay novv. † *A nevv cõmaundemẽt I giue to you, That you loue one an other: as I haue loued you, that you alſo loue one an other. † In this al men ſhal knovv that you are my diſciples, if you haue loue one to an other. † Simon Peter ſaith to him, Lord, vvhither goeſt thou? IESVS anſvvered, vvhither I goe, thou canſt not novv folovv me, but hereafter thou ſhalt folovv. † Peter ſaith to him, Vvhy can not I folovv thee novv? * I vvil yeld my life for thee. † IESVS anſvvered him, Thy life vvilt thou yeld for me? Amen, amen I ſay to thee, the cocke ſhal not crovv, vntil thou denie me thriſe.

Is. 7, 34.

1 Io. 3, 23.

Mt. 26, 35. Mr. 14, 29. Lu. 22, 33.

ANNOTATIONS
CHAP. XIII.

Puritie required to the receiuing of the B. Sacrament.

5. Began to vvaſh.) This lotion was not onely of curteſy, ſuch as the Iewes vſed tovvard their gheſts, nor onely for example of humilitie: but for myſterie and ſignification of the great puritie that is required before we come to receiue the holy Sacrament, which ſtraight after this waſhing was to be inſtituted and giuen to the Apoſtles. *Ambr. li. 3 de Sacra. c. 1 Bernard. de cœna Domini Serm. 1.*

Venial ſinnes taken avvay by ſacred ceremonies.

10. To vvaſh his feete.) The foulnes of the feete, when al the reſt is cleane, ſignifieth the earthly affections and relikes of former ſinnes remitted: which are to be cleanſed by deuout actes of charitie & humilitie, as *S. Ambroſe li. 3 de Sacr. c. 1.* and *S. Auguſtine ep. 108. & tract. 56 in Io.* do note. And becauſe this was onely a ceremonie, & yet had ſuch force, both now and afterward vſed of the Apoſtles, that it purged ſmaller offenſes and filthines of the ſoule, as *S. Ambroſe* and *S. Bernard* gather, it may not ſeeme ſtrange that holy Water and ſuch ceremonies may remit venial ſinnes. *Ambr. & Bern. locis citatis.*

14. You alſo ought.) Our Maiſter neuer ſpake plainer, nor ſeemed to commaund more preciſely, either of Baptiſme or the Euchariſt or any other Sacrament: and yet by the Churches iudgement directed

directed by the Holy Ghoſt, We know this to be no Sacrament nor neceſſarie ceremonie, and the other to be. And Why do they beleeue the Church in this, and do not credit her affirming the chalice not to be neceſſarie for the communicants?

weeke.

The Church defineth which are Sacraments and which not &c.

34. A NEVV commaundement.) The commaundement of mutual loue was giuen before, but manifoldly miſconſtrued, and abridged by the Iewes to freends onely, to this life onely, for earthly reſpects onely: but Chriſt reneweth it and enlargeth it after the forme of his owne loue toward vs, and giueth grace to fulfil it.

CHAP. XIIII.

They being ſad, becauſe he ſaid that he muſt goe from them, he comforteth them many Waies, as, putting them in hope to folow him vnto the ſame place. ſo that they keepe his commaundements. Where he talketh them, that him ſelf is the vvay thither according to his Humanitie, and alſo the end according to his Diuinitie, no leſſe then his Father, becauſe he is conſubſtantiel. 15 promiſing alſo to ſend vnto them (that is, to his Church) the Holy Ghoſt to be after his departure With them for euer. 28 And ſaying that it is his promotion (according to his Humanitie) to goe to the Father, for, Whoſe obedience this his death ſhalbe, & not for any guilt of his owne.

1 LET not your hart be troubled. You be-
2 leeue in God, beleeue in me alſo. † In my
fathers houſe there be :: many manſions.
If not, I vvould haue told you, Becauſe I
3 goe to prepare you a place. † And if I
goe, and prepare you a place: I come
againe and vvil take you to my ſelf, that
4 vvhere I am, you alſo may be. † And vvhither I goe you
knovv, and the vvay you knovv.
5 † Thomas ſaith to him, Lord, vve knovv not vvhither thou
6 goeſt: and hovv can vve knovv the vvay? † IESVS ſaith to
him, I am the vvay, and the veritie, and the life. no man com-
7 meth to the Father, but by me. † If you had knovven me,
my father alſo certes you had knovven: and from hence forth
you ` ſhal knovv him, and you haue ſeen him. *
8 † Philippe ſaith to him, Lord ſhevv vs the Father, and it ſuf-
9 ficeth vs. † IESVS ſaith to him, So long time I am vvith you:
& haue you not knovvē me? Philippe, he that ſeeth me, ſeeth
10 the Father alſo. Hovv ſaieſt thou, Shevv vs the father? † Doeſt
thou not beleeue that I am in the Father, & the Father in me?
The vvordes that I ſpeake to you, of my ſelf I ſpeake not. But
11 my father that abideth in me, he doeth the vvorkes. † Beleeue
you not, that I am in the Father and the Father in me? Other-
12 vviſe for the vvorkes them ſelues beleeue. † Amen, amen I
ſay to you, he that beleeueth in me, the vvorkes that I doe, he
13 alſo ſhal doe, and [a] greater then theſe ſhal he doe, † becauſe
I goe to the Father, and vvhatſoeuer you ſhal aſke in my

The Goſpel vpō SS. Philip and Iacobs day *Maij. 1.*

:: Theſe manſiõs ſignifie differences of glorie in heauen. *Hiero. li. 1. adu. Iouin.*

` *doc knovv*

name, that vvil I doe: ¶ that the Father may be glorified in the
The Gospel in a votiue Masse for the election of the Pope, & vpon Whitsun eue.
Sonne. † If you aske me any thing in my name, that vvil I 14
doe. † If you :: loue me, keepe my commaundements. † And 15
I vvil aske the father, and he vvil giue you an other c Para- 16
clete, that he may abide vvith you * for euer, † * the Spirit of 17
truth, vvhom the vvorld can not receiue, becausse it seeth
him not, neither knovveth him. but you ` knovv' him: be- ` shal knovv
cause he shal abide vvith you, and shal be in you. † I vvil 18
not leaue you orphanes: I vvil come to you. † Yet a litle 19
vvhile: and the vvorld seeth me no more. But you see me: be-
cause I liue, and you shal liue. ¶ † In that day you shal knovv 20
that I am in my father, and you in me, and I in you. † He 21
that hath my commaundements, and keepeth them: he it is
that loueth me. And he that loueth me, shal be loued of my
father: and I vvil loue him, and vvil manifest my self to
him. ¶

† Iudas saith to him, not that Iscariote, Lord, vvhat is 22
done, that thou vvilt manifest thy self to vs, and not to the
The Gospel vpō Whitsunday. And in a Votiue Masse of the holy Ghost.
vvorld? † IESVS answered, and said to him, If any loue me, 23
he vvil keepe my vvord, and my father vvil loue him, and
vve vvil come to him, and vvil make abode vvith him. † He 24
that loueth me not, keepeth not my vvordes. And the vvord
vvhich you haue heard, is not mine: but his that sent me, the
Fathers. † These things haue I spoken to you abiding vvith 25
you. † But the Paraclete the holy Ghost, vvhom the Father 26
:: See the Annot. vpō the 15 Chap. ℣. 22 & 23.
vvil send in my name, he shal :: teach you al things, & suggest
vnto you al things vvhatsoeuer I shal say to you. † Peace 27
I leaue to you, my peace I giue to you. not as the vvorld gi-
ueth, doe I giue to you. Let not your hart be troubled, nor
feare. † You haue heard that I said to you, I goe and I come 28
to you. If you loued me, you vvould be glad verily, that I
goe to the Father: becausse the * Father is greater then I. † And 29
novv I haue told you before it come to passe: that vvhen it
shal come to passe, you may beleeue. † Novv I vvil not 30
speake many things vvith you. for the prince of this vvorld
commeth, and in me he hath not any thing. † But that the 31
vvorld may knovv that I loue the Father: and as the Father
hath giuen me commaundement, so doe I: ¶ Arise, let vs
goe hence.

ANNOT.

ANNOTATIONS
CHAP. XIIII.

li. de Babyla mart. in. 5. *Act. 5,15 19,12.*

12. *Greater then these.*) S. Chrysostom in a whole booke against the Pagans proueth that this was fulfilled not onely in Peters shadow, and Paules garments, which as we read in the * Actes, healed infirmities: but also by the Reliques and monuments of Saincts, namely of S. Babylas, of whom he there treateth: thereby inferring that Christ is God, who could and did performe these wonderful wordes, by the very ashes of his seruants. The Protestants cleane contrarie, as patrones of the Pagans infidelitie, as though our Sauiour had promised these & the like miraculous workes in vaine, either not meaning or not able to fulfil the, so do they discredite al the approued histories of the Church concerning miracles wrought by Saincts, namely that S. *Gregorie Thaumaturgus* * *In Anot. Mat.* 17,20. remoued a mountaine, the miracles of S. *Paul* the eremite and S. *Hilarion* written by S. *Hierom*, the miracles of S. *Martin* written by *Seuerus Sulpitius*, the miracles testified by S. *Augustine de Ciuit. Dei*, the miracles approued by S. *Gregorie* in his Dialoges, the miracles reported by S. *Bede* in his Ecclesiastical storie and liues of Saincts: and al other miracles neuer so faithfully recorded in Ecclesiastical writers. In al which things aboue their reach of reason and nature, they are as litle persuaded and haue no more faith then had the Pagans, against whom S. *Chrysostom* in the foresaid booke, and S. *Augustine de Ciu. Dei li. 22 c. 8.* and other Fathers heretofore haue written. No man therfore needeth to maruel that the very Image of our Lady, & the like, doe miracles, euen as Peters shadow did: nor wonder, if such things seeme stranger and greater then those which Christ him self did: whereas our Sauiour to put vs out of doubt, saith expresly, that his Saincts shal doe greater things then him self did.

We may and must easily beleeue the miracles of Saincts & of their relikes, who Christ him self foretelleth they shal doe such wonderful things.

The Heretikes as faithles in this point, as the old Pagans.

16. *For euer.*) If the Holy Ghost had been promised onely to the Apostles, their successors and the Church after them could not haue chalenged it. but it was promised them for euer. Whereby we may learne, both that the priuileges and promisses made to the Apostles were not personal, but pertaining to their offices perpetually: and also that the Church and Pastors in al ages had and haue the same Holy Ghost to gouerne them, that the Apostles and primitiue Church had.

The HOLY GHOST is promised to the CHVRCH for euer.

17. *The spirit of truth.*) They had many particular gifties and graces of the Holy Ghost before, and many vertues by the same, as al holy men haue at al times: but the Holy Ghost here promised to the Apostles and their successors for euer, is to this vse specially promised, to direct them in al truth and veritie: and is contrarie to the spirit of errour, heresie, and falshod. And therfore the Church can not fall to Apostasie or Heresie, or to nothing, as the Aduersaries say.

The Spirit of truth shal assist the CHVRCH alwaies.

28. *Father greater then I.*) There is no place of Scripture that seemeth any thing so much to make for the Sacramentaries, as this and other inward shew of wordes seemed to make for the Arians, who denied the equalitie of the Sonne with the Father. Which wordes yet in deede rightly vnderstood after the Churches sense, make nothing for their false secte, but only signifie that Christ according to his Manhod was inferior in deede, and that according to his Diuinitie he came of the Father. And if the Heresie or disease of this time were Arianisme, we should stand vpon these places and the like against the Arians, as we now do vpon others against the Protestants, whose secte is the disease and bane of this time.

The Arians alleage as plaine Scriptures as the Protestats.

CHAP. XV.

He exhorteth them to abide in him (that is, his Church, being the true vine, and not the Synagogue of the Iewes any more) 9 and in his loue, louing one an other, and keeping his commandements: 18 shewing how much he auaunceth of them, by this that he dieth for them, 15 and reuealeth vnto them his secrets of loue, 17 and appointeth their fruite to be perfect: 22 confirming them also against the persecutions and hatred of the obstinate Iewes.

The Gospel for one Martyr.

:: Christ hath some branches in his body mystical that be fruitles.therfore il liuers also may be members of Christ & the Church.

:: Man may cõtinually increase in iustice and sanctification, so long as he liueth.

:: S. Augustine expoundeth it of the Sacramẽtal word of Baptisme, and not as Heretikes do,of preaching onely. *Tract. 80. in Io.*

:: If a Schismatike pray neuer so much, he is not heard, because he remayneth not in the body of Christ.

I AM the true vine: and my father is the husband-man. † Euery :: branche in me, not bearing fruite, he vvil take it avvay: and euery one that beareth fruite, he vvil purge it,:: that it may bring more fruite. † Novv you are cleane for the:: word vvhich I haue spoken to you. † Abide in me: and I in you. As the branche can not beare fruite of it self, " vnles it abide in the vine: so you neither, " vnles you abide in me. † I am the vine: you the branches. he that abideth in me, and I in him, the same beareth much fruite: for vvithout me you can doe nothing. † If any abide not in me: he shal be cast forth as the branche, and shal vvither, and they shal gather him vp, and cast him into the fire, and he burneth. † If you :: abide in me, and my vvordes abide in you: you shal aske vvhat thing soeuer you vvil, and it shal be done to you. ¶ † In this my father is glorified: that you bring very much fruite, and become my Disciples. † As my father hath loued me, I also haue loued you. Abide in my loue. † If you " keepe my precepts, you shal abide in my loue: as I also haue kept my fathers precepts, and doe abide in his loue. † These things I haue spoken to you, that my ioy may be in you, and your ioy may be filled. † * This is my precept, that you loue one an other, as I haue loued you. † Greater loue then this no man hath, that a man yeld his life for his frendes. † You are my frendes, if you doe the things that I commaund you. † Novv I cal you not seruants: for the seruant knovveth not vvhat his lord doeth. But you I haue called frendes: because al things vvhatsoeuer I heard of my father, I haue notified vnto you. † You chose not me, but I chose you: and haue appointed you: that you goe, & bring fruite: and your fruite abide: that vvhatsoeuer you aske the father in my name, he may giue it you. ¶ † These things I commaund you, that you loue one an other.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17

Io.13,34

The Gospel vpõ S. Barnabees day, and on the eue of an Apostle.

The Gospel vpõ SS. Simon and Iudes day.

:: He foresheweth that many wil not obey the Churches wordes, & no maruel, because they cõtemned Christes owne precepts.

† If the vvorld hate you: knovv ye that it hath hated me before you. † If you had been of the vvorld, the vvorld vvould loue his ovvne. but because you are not of the world, but I haue chosen you out of the vvorld, therfore the vvorld hateth you. † Remembre my vvord that I said to you, * The seruant is not greater then his maister. If they haue persecuted me, you also vvil they persecute. if they haue kept my vvord, :: yours also vvil they keepe. † But al these things they vvil doe

18 19 20 21

Io.13, 16 Mt. 10, 24. Lu. 6, 40.

doe to you for my name ſake: becauſe they knovv not him
22 that ſent me. † If I had not come, and ſpoken to them, they
ſhould not haue ſinne: but novv they haue no excuſe of their
23 ſinne. † He that hateth me, hateth my Father alſo. † "If I had
24 not done amõg them vvorkes that no other man hath done,
they ſhould not haue ſinne: but novv both they haue
25 ſeen, and they doe hate both me and my Father. † But that
the vvord may be fulfilled, vvhich is vvritten in their lavv:
Pſ. 24, 26 *That they hated me gratis.* ☩ † But vvhen the Paraclete commeth The Goſpel vpõ Sunday after the Aſcenſion. and in a Votiue of the B. Trinitie.
19. Act. 2, 1. "vvhom I " vvil ſend you from the Father, the Spirit of truth,
vvhich procedeth from the Father, he ſhal giue teſtimonie
27 of me: † and" you ſhal giue teſtimonie, becauſe you are
vvith me from the beginning.

ANNOTATIONS
CHAP. XV.

4. Vnles you abide.] Theſe conditional ſpeaches, *If you remaine in the vine, If you keepe my commaundements*, and ſuch like, giue vs to wit that we be not ſure to perſiſt or perſeuere, nor to be ſaued, but vnder conditions to be fulfilled by vs. *Aug. de corrept. & gra. c. 13.* No man ſure of perſeuerance.

6. Vnles it abide.) Whoſoeuer by Hereſie or Schiſme or for any other cauſe is cut of or ſeparated from the Church, he can do no meritorious worke to Saluation.

10. Keepe my precepts.] This careful and often admonition of keeping his commaundements, proueth that a Chriſtian mans life is not onely or principally in faith, but in good workes. Not onely faith.

20. If I had.) If the Iewes had not ſinned by refuſing Chriſt, in caſe he had not done greater miracles then any other: then were it a great folly of Catholikes to beleeue Luthers or Caluins new opinions without any miracles at all.

26. Whom I vvil ſend.) The Holy Ghoſt is ſent by the Sonne, therfore he procedeth from him alſo, as from the Father: though the late Schiſmatical Greekes thinke otherwiſe.

27. You ſhal giue.) He vouchſafeth to ioyne together the teſtimonie of the Holy Ghoſt, and of the Apoſtles: that we may ſee the teſtimonie of truth ioyntly to conſiſt in the Holy Ghoſt and in the Prelats of the Church.

CHAP. XVI.

The cauſe vvhy he foretelleth them their perſecution by the Iewes, is, that they be not offended vvord ſcandalized and therat. 4 Though they thinke this heauie newes, it is for their vantage that he departeth, becauſe of the great benefites that they ſhal receiue by the comming then of the Holy Ghoſt, vvho ſhal alſo be his vvitnes, againſt his enemies. 16 Although in this vvorld they ſhal ſo be perſecuted, yet to his heauenly Father they and their praiers made in his name, ſhal be moſt acceptable. and at length the childe (that is, Chriſt in al his members) being borne, their ioy ſhal be ſuch as no perſecuter can take from them. 31 He vvrubeis at this inſtant of his apprehenſion, they vvil al forſake him.

Theſe

THESE things haue I ſpoken to you, 1
that you be not ſcandalized. † Out of 2
the ſynagogs they vvil :: caſt you: but
the houre commeth, that euery one
vvhich killeth you, ſhal thinke that
he doeth ſeruice to God. † and theſe 3
things they vvil doe to you: becauſe
they haue not knovven the Father, nor
me. † But theſe things I haue ſpoken to you: that vvhen the 4
houre ſhal come, you may remember them, that I told you. ¶
† But I told you not theſe things from the beginning, be- 5
cauſe I vvas vvith you. And novv I goe to him that ſent me,
and none of you aſketh me: Vvhither goeſt thou? † But be- 6
cauſe I haue ſpoken theſe things to you, ſorovv hath filled
your hart. † But I tel you the truth. it is expedient for you that 7
I goe. For if I goe not, the Paraclete ſhal not come to you:
but if I goe, I vvil ſend him to you. † And vvhen he is come, 8
he ſhal argue the vvorld of ſinne, and of iuſtice, and of iudge-
ment. † of ſinne: becauſe they beleeue not in me. † but of 9
iuſtice: becauſe I goe to the Father: and novv you ſhal not 10
ſee me. † and of iudgement: becauſe the prince of this vvorld 11
is novv iudged. † "Yet many things I haue to ſay to you: 12
but you can not beare them novv. † But vvhen he, "the Spi- 13
rit of truth, commeth, :: he ſhal teach you al truth. for he ſhal
not ſpeake of him ſelf: but vvhat things ſoeuer he ſhal heare,
he ſhal ſpeake: and the things that are to come he ſhal ſhevv
you. † He ſhal glorifie me: becauſe he ſhal receiue of mine, 14
and ſhal ſhevv to you. ¶ † Al things vvhatſoeuer the Fa- 15
ther hath, be mine. Therfore I ſaid, that he ſhal receiue of
mine, and ſhal ſhevv to you. † A litle vvhile, and novv you 16
ſhal not ſee me: and againe a litle vvhile, and you ſhal ſee
me: becauſe I goe to the Father.

† Some therfore of his diſciples ſaid one to an other, Vvhat 17
is this that he ſaith to vs: A litle vvhile, and you ſhal not
ſee me: and againe a litle vvhile, and you ſhal ſee me, and,
becauſe I goe to the Father? † They ſaid therfore, Vvhat is 18
this that he ſaith, A litle vvhile? vve knovv not vvhat he
ſpeaketh. † And IESVS knevv, that they vvould aſke him: 19
and he ſaid to them, Of this you doe queſtion among your
ſelues, becauſe I ſaid to you, A litle vvhile, and you ſhal not
ſee me: and againe a litle vvhile, and you ſhal ſee me. † Amen, 20
amen

:: The Heretikes tranſlate, *Excommunicate you.* See what corruption this is, and the reaſon thereof, *Annot. c. 9, 22.*

The Goſpel vpō the 4 Sunday after Eaſter.

:: If he ſhal teach al truth, & that for euer (as before c. 14, 16:) how is it poſſible, that the Church can erre, or hath erred at any time or in any point?

The Goſpel vpō the 3 Sunday after Eaſter.

amen I say to you, that you shal vweepe, and lament, but the vvorld shal reioyce: and you shal be made sorovvful, but
21 your sorovv shal be turned into ioy. † A vvoman vvhen she trauaileth, hath sorovv, because her houre is come: but vvhen she hath brought forth the childe, novv she remembreth not the anguish for ioy, that a man is borne into the
22 vvorld. † And you therfore, novv in deede you haue sorow, but I vvil see you againe, and your hart shal reioyce: and
23 your ioy no man shal take from you. ℣ † And in that day me you shal not aske any thing. Amen, amen I say to you, if you aske the Father any thing :: in my name, he vvil giue it
24 you. † Vntil novv you haue not asked any thing in my name.
25 Aske and you shal receiue: that your ioy may be ful. † These things in prouerbes I haue spoken to you. The houre commeth vvhen in prouerbes I vvil no more speake to you, but
26 plainely of the Father I vvil shew you. † In that day you shal aske in my name: and I say not to you, that I vvil aske the Fa-
27 ther for you. † For the Father him self loueth you, because you haue loued me, and haue beleeued that I came forth
28 from God. † I came forth from the Father, and came into the vvorld: againe I leaue the vvorld, and I goe to the Father.

29 † His disciples say to him, Behold novv thou speakest
30 plainely, and saiest no prouerbe. † novv vve knovv that thou knovvest al things, and thou needest not that any man aske thee. in this vve beleeue that thou camest forth from
31 God. ℣ † IESVS answered them, Novv do you beleeue?
Mt. 27, 31. Mr. 14,27. 32 † * Behold the houre commeth, and it is novv come, that you shal be scattered euery man into his ovvne, and me you shal leaue alone: and I am not alone, because the Father is
33 vvith me. † These things I haue spoken to you, that in me you may haue peace. In the vvorld you shal haue distresse: but haue confidence, I haue ouercome the vvorld.

Holy weeke. The Gospel for many Martyrs.

The Gospel vpō the 5 Sunday after Easter.

:: Vpon this the Church cōcludeth al her prayers, *Per Christum Dominum nostrum*, euen those also that be made to Saints.

ANNOTATIONS
CHAP. XVI.

12. *Yet many things.*) This place conuinceth that the Apostles and the faithful be taught many things, which Christ omitted to teach them for their weaknes: and that it was the prouidence of God that Christ in presence should not teach and order al things, that we might be no lesse assured of the things that the Church teacheth by the Holy Ghost, then of the things that him self deliuered.

Christ left many things to be taught by the Church.

The Spirit of truth.

15 *The Spirit of truth.*) Euer note that the Holy Ghoſt in that he is promiſed to the Church, is called the Spirit of truth. Which Holy Spirit for many other cauſes is giuen to diuers priuate men and to al good men, to ſanctification: but to teach al truth and preſerue in truth and from error, he is promiſed and performed onely to the Church and the cheefe Gouerner and general Councels thereof.

CHAP. XVII.

After his Sermon of farewel, he prayeth to his Father, that ſeing he hath now finiſhed his worke, he will giue him his appointed glorie, for the conuerſion of al nations, 6 and preſerue his Apoſtles, and his Church after them in vnitie and veritie (that is, from Schiſme and Hereſie:) 20 finally alſo glorifie them with him in heauen.

The Goſpel vpō Aſcenſion eue.

THESE things ſpake IESVS: and lifting 1
vp his eies into heauen, he ſaid, Father,
the houre is come, :: glorifie thy ſonne,
that thy ſonne may glorifie thee. † As 2
thou haſt giuē him povver ouer al fleſh
that al vvhich thou haſt giuen him, to
them he may giue life euerlaſting. † And 3
this is " life euerlaſting that they knovv
thee, the only true God, and vvhom thou haſt ſent IESVS
CHRIST. † I haue glorified thee vpon the earth: I haue 4
conſummated the vvorke vvhich thou gaueſt me to doe:
† and novv glorifie thou me O Father vvith thy ſelf, vvith 5
the glorie vvhich I had before the vvorld vvas, vvith thee.
† I haue manifeſted thy name to the men vvhom thou gaueſt 6
me out of the vvorld. Thine they vvere, and to me thou ga-
ueſt them: and they haue kept thy vvord. † Novv they haue 7
knovven that al things vvhich thou gaueſt me, are from thee:
† becauſe the vvordes vvhich thou gaueſt me, I haue giuen 8
them: and they haue receiued, and knovven in very deede
that I came forth from thee, and haue beleeued that thou
didſt ſend me. † For them doe I pray: Not for the vvorld 9
doe I pray, but for them vvhom thou haſt giuen me: † be- 10
cauſe they be thine: and al my things be thine, and thine
be mine: and I am glorified in them. And novv I am not in
the vvorld, and theſe are in the vvorld, and I come to thee. †
† Holy father, :: keepe them in thy name, vvhom thou haſt 11
giuen me: that they may be one, as alſo vve. † Vvhen I 12
vvas vvith them, I kept them in thy name. Thoſe * vvhom
thou gaueſt me, haue I kept: and none of them periſhed,
but the ſonne of perdition, that the * ſcripture may be fulfil-
led. † And novv I come to thee: and theſe things I ſpeake 13
in the world, that they may haue my ioy filled in them ſelues.

† I

:: The Father glorifieth the Sonne by raiſing him from death, exalting him vp to his right hand, making al creatures to bow downe at his Name, and geuing him al power and iudgement. The Sonne againe glorifieth the Father, by making his honour, which onely in a maner was in lewrie before, now knowen to al Nations.

The Goſpel in a Votiue Maſſe againſt Schiſme.

:: His petition is ſpecially to keepe the Apoſtles and his Church in vnitie and from Schiſmes.

Io. 18, 9.

Pſ. 40, 10. 108, 8.

14 † I haue giuen them thy vvord, and the vvorld hath hated
them, because they are not of the vvorld: as I also am not of
15 the vvorld. † I pray not that thou take them avvay out of
16 the vvorld, but that thou preserue them from euil. † Of the
17 vvorld they are not: as I also am not of the vvorld. † [a] San-
18 ctifie them in truth. Thy vvord is truth. † As thou didst send
me into the vvorld, I also haue sent them into the vvorld.
19 † And for thē I doe [a] sanctifie my self: that they also may be
20 sanctified in truth. † And not for them only doe I pray, but
21 for thē also that by their vvord shal beleeue in me: † that they
al may be one, as thou (Father) in me, and I in thee, that they
also in vs may be one: that the vvorld may beleeue that thou
22 hast sent me. † And the glorie that thou hast giuen me, haue
I giuen to them: that they may be one, as vve also are one.
23 † I in them, and thou in me: that they may be consummate
in one: † and the vvorld may knovv that thou hast sent me,
24 and hast loued them, as me also thou hast loued. † Father,
vvhom thou hast giuen me, I vvil, that vvhere I am, they al-
so may be vvith me: that they maye see my glorie vvhich
thou hast giuen me, because thou hast loued me before the
25 creation of the vvorld. † Iust Father, the vvorld hath not
knovven thee. but I haue knovven thee: and these haue
26 knovven, that thou didst send me. † And I haue notified thy
name to them, and vvil notifie it: that the loue vvhervvith
thou hast loued me may be in them, and I in them.

[a] To sanctifie him self, is to sacrifice him self, by dedicating his holy body and bloud to his Father, both vpon the Crosse, and in the holy Sacrament.

ANNOTATIONS
CHAP. XVII.

1. *Life everlasting.*) Both the life of glorie in heauen, and of grace here in the Church, consisteth in the knowledge of God: that, in perfect vision this, in faith working by charitie. for, knowledge of God without keeping his commaundements, is not true knowledge, that is to say, it is an vnprofitable knowledge. *1 Io. 2.* — True knowledge of God.

17. *Sanctifie them.*) Christ prayeth that the Apostles, their successors, & al that shal be of their beleefe, may be sanctified in truth. Which is as much to say, as to desire that the Church may euer haue the Spirit of truth, and be free from errour. Which praier of Christ had not been heard, if the Church might erre. — The Church can not erre.

20. *But for them.*) He expresseth (and it is a great comfort) that he praieth not onely for the Apostles, but for the whole Church after them, that is, for al beleeuers. And al this profound and diuine praier is resembled in the holy Canon of the Masse before the consecration, as here it was made before his visible Sacrifice on the crosse. — The Canon of the Masse.

CHAP. XVIII.

Being gone to the place that Iudas the Traitor did knovv, 4 he offereth him ſelf to the hand of his enemies, ſhevveth his Diuine might in ouerthrovving them all vvith a vvord, and in ſauing his Apoſtles from them alſo vvith a vvord: 10 rebuketh Peter that vvould defend him from them: 12 and ſo being apprehended, is brought bound to Annas and Caiphas, vvhere he is ſtriken by a ſeruant, and thrice denied of Peter. 28 Againe in the morning he is by them brought to Pilate. 29 Who demanding their accuſation, vvherein they vvould oppreſſe him vvith their authoritie, 33 and examining the point of his kingdom, pronounceth him innocent: yet they are rather to haue a theeues life ſaued.

THVRSDAY night. The PASSION according to S. Iohn in theſe two Chapters, is the Goſpel at Maſſe vpon Good friday. So the PASSION is read in holy weeke foure times, according to the foure Euangeliſtes, as S. Auguſtine appointed alſo in his Church at *Hippo. Ser. 100. de tempore.*

WHEN IESVS had ſaid theſe things, he vvent 1 *Mt. 26, 36. Mr. 14. 32. Lu. 22, 39.*
forth vvith his diſciples beyond the Torrent-Cedron, vvhere vvas a garden, into the vvhich he entred and his Diſciples. † And Iudas alſo, that 2
betraied him, knevv the place: becauſe IESVS had often reſorted thither together vvith his Diſciples. †* Iudas therfore 3 *Mt. 26, 47. Mr. 14. 43. Luc. 22, 47.*
hauing receiued the band of men, and of the cheefe Prieſts and the Phariſees, miniſters, commeth thither vvith lanternes and torches and vveapons. † IESVS therfore knovving al 4
things that ſhould come vpon him, vvent forth, and ſaid to them, Vvhom ſeeke ye? † they anſvvered him, IESVS of 5
Nazareth. IESVS ſaith to them, I am he. And Iudas alſo that betraied him, ſtoode vvith them. † As ſone therfore as he 6
ſaid to them, I am he: they vvent backvvard, and fel to the ground. † Againe therfore he aſked them, Vvhom ſeeke ye? 7
And they ſaid, IESVS of Nazareth. † IESVS anſvvered, I 8
haue told you, that I am he. if therfore you ſeeke me, let theſe goe their vvaies. † That the vvord might be fulfilled 9
vvhich he ſaid, * That of them vvhom thou haſt giuen me, I *Io. 17, 12*
haue not loſt any. † Simon Peter therfore hauing a ſvvord, 10
drevve it out: and ſmote the ſeruant of the high prieſt: & cut of his right eare. And the name of the ſeruant vvas Malchus.
† IESVS therfore ſaid to Peter, Put vp thy ſvvord into the 11
ſcabbard. The chalice vvhich my father hath giuen me, ſhal not I drinke it? † The band therfore and the Tribune & the 12
miniſters of the Ievves apprehended IESVS, and bound him:
† and they brought him to Annas firſt, for he vvas father in 13
lavv to Caiphas, vvho vvas the high prieſt of that yere. † And 14 *Io. 11, 49.*
* Caiphas vvas he that had giuen the counſel to the Ievves, That it is expedient that one man die for the people. *Mr. 26, 58. Mr. 14, 54. Lu. 22, 54.*

† * And Simon Peter folovved IESVS, and an other diſ- 15
ciple. And that Diſciple vvas knovven to the high prieſt, and vvent

16 vvent in vvith IESVS into the court of the high prieſt. † but Peter ſtoode at the doore vvithout. The other diſciple therfore that vvas knovven to the high Prieſt, vvent forth, and
17 ſpake to the portreſſe, and brought in Peter. † The vvench therfore that vvas portreſſe, ſaith to Peter, Art not thou alſo
18 of this mans diſciples? He ſaith to her, ‡ I am not. † And the ſeruants and miniſters ſtoode at a fire of coles, becauſe it vvas cold, and vvarmed them ſelues. And vvith them vvas Peter alſo ſtanding, and vvarming him ſelf.

‡ It is al one for a man to deny Chriſt, and, that he is a diſciple of Chriſt, or a Catholike, or a Chriſtian man, vvhen he is demaunded. *Aug. tract. 113 in Io.* for ſo Peter here denieth Chriſt, in denying him ſelf to be his Diſciple.

19 † The high prieſt therfore aſked IESVS of his diſciples,
20 and of his doctrine. † IESVS anſvvered him, I haue openly ſpoke to the vvorld: I haue alvvaies taught in the ſynagogue, and in the temple vvhither al the Ievves reſort together:
21 and in ſecrete I haue ſpoken nothing. † Vvhy aſkeſt thou me? aſke them that haue heard vvhat I haue ſpoken vnto
22 them: behold they knovv vvhat things I haue ſaid. † Vvhen he had ſaid theſe things, one of the miniſters ſtāding by, gaue IESVS a blovv, ſaying, Anſvvereſt thou the high prieſt ſo?
23 † IESVS anſvvered him, If I haue ſpoken il, giue teſtimonie of euil: but if vvel, vvhy ſtrikeſt thou me?
24 † And Annas ſent him bound to Caiphas the high prieſt.
25 † And Simon Peter vvas ſtanding, and vvarming him ſelf. They ſaid therfore to him, Art not thou alſo of his diſciples?
26 He denied and ſaid: I am not. † One of the ſeruants of the high prieſt ſaith to him, his coſin vvhoſe eare Peter did cut
27 of, Did not I ſee thee in the garden vvith him? † Againe therfore Peter denied: and forthvvith the cocke crevve.

Mt. 27, 1 *Mr.* 15, 1 *Lu.* 23, 1
28 † * They therfore bring IESVS from Caiphas into the Palace. And it vvas morning: and they vvent not in into the Palace, that they might not be contaminated, but that they
29 might eate the Paſche. † Pilate therfore vvent forth to them vvithout, and ſaid, Vvhat accuſation bring you againſt this
30 man? † They anſvvered and ſaid to him, If he vvere not a malefactour, vve vvould not haue deliuered him vp to thee.
31 † Pilate therfore ſaid to them, Take him you, and according to your lavv iudge him. The Ievves therfore ſaid to him, It is
Io. 12, 33 *Mt.* 20, 19.
32 not lavvful for vs to kil any man. † * That the vvord of IESVS might be fulfilled vvhich he ſaid, ſignifying vvhat death he ſhould die.

GOOD FRIDAY.

Mt. 27, 11. *Mr.* 15, 2. *Lu.* 23, 4.
33 † * Pilate therfore vvent into the Palace againe, and called IESVS, and ſaid to him, Art thou the king of the Ievves?

† IESVS answered, Saiest thou this of thy self, or haue 34
others told it thee of me? Pilate answered, Vvhy, am I a Iewe? 35
:: Thy nation, and the cheefe priests haue deliuered thee vp
to me: vvhat hast thou done? † IESVS answered, My king- 36
dom is not of this vvorld, if my kingdō vvere of this vvorld,
my ministers verily vvould striue that I should not be deli-
uered to the Ievves, but novv my kingdom is not from hēce,
† Pilate therfore said to him, Art thou a king then? IESVS 37
answered, Thou saiest, that I am a king. For this vvas I bor-
ne, and for this came I into the vvorld: that I should giue
testimonie to the truth. Euery one that is of the truth, heareth
my voice. † Pilate saith to him, Vvhat is truth? 38

And vvhen he had said this, he vvent forth againe to
the Ievves, and saith to them, I finde no cause in him. †* But 39
you haue a custome that I should release one to you in the
Pasche: vvil you therfore that I release vnto you the king of
the Ievves? † They al therfore cried againe, saying, Not him 40
but Barabbas. And Barabbas vvas a theefe.

:: It pleased god, that Christ who was to dy both for the Iewes & the Gētiles, should be betrayed of the one, and put to death by the other.

Mt. 27, 15. *Mr.* 15,6. *Lu* 23,17.

CHAP. XIX.

The Ievves are not satisfied vvith his scourging and irrision. 4 Pilate hearing them say that he made him self the Sonne of God, is more afraid. 12 Yet, they vrging him vvith his loialty toovvard Cæsar, and professing that them selues vvil no king but Cæsar, he yeldeth vnto them. 17 And so Christ carying his ovvne Crosse, is crucified betvvene tvvo theeues. 19 Pilate vvriting notvvithstanding the onely cause of his death to be, for that he is their king or Christ. 23 His garments be so vsed, euen as the Scriptures foretold. 25 He hath special care of his mother to the end. 28 He signifieth al that vvas vvritten of his Passion, to be fulfilled, and so yeldeth vp his ghost. 31 Then by the Ievves meanes also other Scriptures about his legges and side, are fulfilled. 38 And finally, he is honorably buried.

THEN therfore Pilate tooke IESVS, and 1
scourged him. † And the souldiars plat- 2
ting a crovvne of thornes, put it vpon his
head: and they put about him a purple
garment. † And they came to him, and 3
said, Haile King of the Ievves, and they
gaue him blovves. † Pilate vvent forth 4
againe, and saith to them, Behold I bring him forth vnto you,
that you may knovv that I finde no cause in him. † IESVS 5
therfore vvent forth carying the crovvne of thornes, and the
purple vestiment. And he saith to them, Loe the man. † Vvhen 6
the cheefe priests therfore and the ministers had seen him,
they

Mt. 27, 27. *Mr.* 15,16.

they cried, saying, Crucifie, crucifie him. Pilate saith to them, Take him you, and crucifie him. for I finde no cause in him.
7 † The Ievves answered him, Vve haue a Law: and according to the Law he ought to die, because he hath made him self the sonne of God.
8 †Vvhē Pilate therfore had heard this saying, he feared more,
9 † And he entred into the Palace againe: and he saith to IESVS,
10 Vvhence art thou? But IESVS gaue him no answer. † Pilate therfore saith to him, Speakest thou not to me? knovvest thou not that I haue povver to crucifie thee, and I haue
11 povver to release thee? †IESVS answered, Thou shouldest not haue any povver against me, vnles it vvere giuen thee from aboue. Therfore he that hath betraied me to thee, hath the greater sinne.
12 † From thence forth Pilate sought to release him. But the Ievves cried, saying, If thou release this man, thou art not Cæsars frend. euery one that maketh him self a king, speaketh
13 against Cæsar. † But Pilate vvhen he had heard these vvordes, brought forth IESVS: and he sate in the iudgemēt seate, in the place that is called Lithóstrotos, and in Hebrevv Gábbatha.
14 † And it vvas the Pataſceue of Pasche, about the :: sixt
15 houre, and he saith to the Ievves, Loe your king. † But they cried, Avvay, avvay vvith him, crucifie him. Pilate saith to them, Shal I crucifie your king? The cheefe priests answered, Vve haue no king, but Cæsar. † Then therfore he deliuered him vnto them for to be crucified.
16

:: He meaneth midday, counting from sunne rising. for so doth the Scripture count the houres of the day. *Mat.* 20. *Mar.* 15. *Luc.* 22. *Ioa.* *Act.* 2 & 10.

Mt. 27, 33. *Mr.* 15, 20. *Lu.* 23, 33.
17 And they tooke IESVS, and led him forth. † * And bearing his ovvne" crosse he vvent forth into that vvhich is called the place of Caluarie, in Hebrevv Gólgotha. † vvhere
18 they crucified him, and vvith him two others, on the one side
19 and on the other, and in the middes IESVS. † And Pilate vvrote a title also: and he put it vpon the crosse. And it vvas vvritten, IESVS OF NAZARETH THE KING OF THE IEVVES. † This title therfore many of the Ievves did reade:
20 because the place vvhere IESVS vvas crucified, vvas nigh to the citie: and it vvas vvritten in :: Hebrevv, in Greeke, and
21 in Latin. † The cheefe priests therfore of the Ievves said to Pilate, Vvrite not, *The king of the Ievves*: but that he said, I am king
Mt. 27. 35. *Mr.* 15, 24. *Luc.* 23, 34.
22 of the Ievves. † Pilate answered, That vvhich I haue vvritten, I haue vvritten.
23 † The * souldiars therfore vvhen they had crucified him,

:: These three tongues being for other causes most famous before in al the vvorld, are now also dedicated to God in the triumphās title of the Crosse of Christ, and in them the holy Scriptures are more conueniently written, taught, & preserued.

him, tooke his garments (and they made foure partes, to euery ſouldiar a part) & his coate. And his :: coate vvas vvithout ſeame, vvrought from the toppe through out. † They ſaid 24
therfore one to an other, Let vs not cut it, but let vs caſt lottes for it vvhoſe it ſhal be. That the ſcripture might be fulfilled ſaying, *They haue parted my garmentes among them: and vpon my veſture they haue caſt lottes.* And the ſouldiars did theſe things. Pſ. 21, 19

† And there ſtoode beſide the croſſe of IESVS, :: his mo- 25
ther, and his mothers ſiſter, Marie of Cléophas, and Marie Magdalene. † Vvhen IESVS therfore had ſeen his mother 26
and the diſciple ſtanding vvhom he loued, he ſaith [a] to his mother: Vvoman, behold thy ſonne. † After that, he ſaith 27
[a] to the diſciple, Behold thy mother. And from that houre the diſciple tooke her to his ovvne. ℣

[b] † Aftervvard IESVS knovving that al things vvere novv 28
conſummate, that the * ſcripture might be fulfilled, he ſaith, I thirſt. † A veſſel therfore ſtoode there ful of vinegre. And 29
they putting a ſponge ful of vinegre about hyſſope, offered it to his mouth. † IESVS therfore vvhen he had taken the 30
vinegre, ſaid, It is cõſummate. And bovving his head, he gaue vp the ghoſt. Pſa. 68, 22.

† The Ievves therfore (becauſe it vvas the Paraſceue) 31
that the bodies might not remaine vpon the croſſe on the Sabboth (for that vvas a greate Sabboth day) they deſired Pilate that their legges might be broken, and they might be taken avvay. † The ſouldiars therfore came: and of the firſt 32
in deede they brake the legges, and of the other that vvas crucified vvith him. † But after they vvere come to IESVS, vvhen 33
they ſavv that he vvas dead, they did not breake his legges, ℣ but one of the ſouldiars vvith a ſpeare opened his ſide, and 34
incontinent there came forth * bloud and vvater. † And he 35
that ſavv it, hath giuen teſtimonie: and his teſtimonie is true. ℣ And he knovveth that he ſaith true, that you alſo may beleeue. † For theſe things vvere done that the ſcripture might be fulfilled, *You ſhal not breake a bone of him.* † And againe 36 Exo. 12, 46.
an other ſcripture ſaith, *They ſhal looke on him vvhom they pearſted.* 37 Zac. 12, 10.

† And after theſe things * Ioſeph of Arimathæa (becauſe 38 *Mt. 27, 57. Mr. 15, 42. Lu. 23, 50.
he vvas a diſciple of IESVS, but ſecrete for feare of the Iewes) deſired Pilate that he might take avvay the body of IESVS. And Pilate permitted. He came therfore, and tooke avvay the body of IESVS. † * Nicodemus alſo came, he that at the 39 Io. 3, 1. 7, 50.
firſt

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weeke.

[a] This coate vvithout ſeame is a figure of the vnitie of the Church. *Cypr. de vnit. Ec.* And Euthymius and other write that our Lady made it.

The Goſpel in a votiue Maſſe of our B. Lady betweene Eaſter & Whitſunide.

:: The great loue ſaith, courage, compaſſion, and ſorovves, that our Lady had: who forſooke not the Croſſe and her ſonne, when ſo many were fled from him, and his cheefe Apoſtles denied him.

[b] The Goſpel in a votiue Maſſe of the Paſſion.

Holy Weeke.

first came to IESVS by night, bringing a mixture of myrrhe
40 and aloes, about an hundred poundes. † They tooke therfore the body of IESVS, and bound it in linnen clothes with
41 the spices, as the maner is with the Iewes to burie. † And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had
42 been laide. † There therfore because of the Parasceue of the Iewes, they laid IESVS, because the monument was hard by.

ANNOTATIONS
CHAP. XIX.

15. His owne crosse.] This crosse, for that it was the instrument of our redemption, and as it were the altar of the supreme sacrifice, highly sanctified by the touching, bearing, and oblation of the sacred body and bloud of our Lord, is truely called the HOLY CROSSE: and hath been endued with vertue of miracles, both the whole and euery litle peece therof. For the which causes, and specially for the most neere memorial of Christes Passion, it hath been visited in Pilgrimages, honoured by festiual daies and otherwise, reserued & reuerenced of the ancient fathers, with al deuotion: as contrariwise it hath been abused of Pagans, Apostataes, and Heretikes, seeking in vaine to deface and destroy it. See S. Cyril *li. 6 cont. Iulian.* S. Hierom *ep. 17. S. Paulino ep. 11. Rufinus li. 1. c. 7. & 8. Euagr. histo. li. 4. c. 27. S.* Leo *ep. 72. and Ser. 8 de Passione. Paulus Diac. li. 18.*

The HOLY CROSSE.

26. To his mother.) The maruelous respect that Christ had to his mother, vouchsauing to speake to her, and to take order for her euen from the crosse in the middes of his infinite anguishes and mysteries a working for mankinde.

By this you see Why in Catholike Churches MARIE and Iohn stand by the Roode.

27. To the Disciple.) A great honour to Iohn and charge, to haue that blessed Iewel in keeping: and an vnspeakable comfort, that from that day forward the one was to the other mother and sonne. *virginem virgini cõmendauit*, saith S. Hierom. *He cõmended the virgin to a virgin.*

li. 2. adu. Iouinian.

28. Bloud and water.) This pearsing of Christs side, though on the souldiars part it was done blindly and insolently, yet by Gods ordinance it contained great mysteries, and was prefigured by Moyses striking the roeke with his rodde: as this streame of bloud and water drawen miraculously out of his dead body, running in the Sacraments of the Church after the people of God, was signified by the water of the same rocke following the Israelites in the desert. *Out of this side* (saith S. Augustine) *issued the Sacraments. Hence* (saith S. Chrysostom) *the great mysteries haue their beginning.* Who vvareth vs, that vvhen vve come to drinke of the holy chalice, vye should so approche, as though vve drevv the bloud out of Christes side. And both bloud and vvater apart did flovv forth, to shevv vs the fountaine of the tvvo principal Sacraments, and their seuetal matters, Baptisme and the Eucharist, springing to life euerlasting in the Church. The fathers also say that the Church vvho is Christs spouse and his coadiutrice in applying the bloud and vvater to the benefite of the Faithful, was here formed, builded, and taken out of this holy side of Christ sleeping on the Crosse, as Eue was of Adams side, when he was cast a sleepe in Paradise.

Exo. 17. Num. 20. Tract. 9 in Ioan. Hom. 84 in Ioan.

The SVRACH builded of Christs side, as Eue of Adams.

Gen. 2, 21.

CHAP. XX.

Vpon Easter day his body is missed in the Sepulcher, first by M. Magdalene. 3 secondly by Peter also and Iohn, the winding clothes yet remayning. 11 Then to M. Magdalene, after she had seen two Angels, IESVS also him self appeareth. 18. She hauing told to the Disciples, he appeareth to them also the same day, and sendeth them as him self was sent, giuing them the Holy Ghost to remitte and to retaine sinnes. 26 Againe vpon Iewe Sunday he appeareth to them, letting Thomas see, that he might beleeue, and commending such as not seeing yet do beleeue. 30 The effect of the booke.

The Gospel vpō Saturday in Easter weeke.



ND the :: first of the Sabboth, Marie Magdalene commeth early, vvhen it vvas yet darke, vnto the monument: and ſhe ſavv the ſtone taken avvay from the monumēt. † She ranne therfore and cōmeth to Simon Peter, and to the other diſciple vvhom IESVS loued, and ſaith to them, They haue taken our Lord out of the monument, and vve knovv not vvhere they haue laid him, 1 2

:: That is, the firſt day of the weeke, as ſome interprete it, taking Sabboth (as ſometime it is) for a weeke. This is our Sunday, called *Dies Dominica*, becauſe of our Lords reſurrection. See the *marg. annot. Luc. 24, 1.*

† Peter therfore vvent forth and that other diſciple, and they came to the monument. † And both ranne together, and that other diſciple did out-runne Peter, and came firſt to the monument. † And vvhen he had ſtouped dovvne, he ſavv the linnen clothes lying: but yet he vvent not in. † Simon Peter therfore cōmeth, folovving him, and vvent in to the monument, and ſavv the linnē clothes lying, † and the napkin that had been vpon his head, not lying vvith the linnen clothes, but apart, vvrapped vp into one place. † Then therfore vvent in that other diſciple alſo vvhich came firſt to the monument: and he ſavv, and beleeued. † For as yet they knevv not the ſcripture, that he ſhould riſe againe from the dead. † The diſciples therfore departed againe to them ſelues. 3 4 5 6 7 8 9 10

Luc. 24, 12.

† [b] But * Marie ſtoode at the :: monument vvithout, vveeping. Therfore as ſhe vvas vveeping, ſhe ſtouped dovvne, & looked into the monument: † and ſhe ſavv tvvo Angels in vvhite, ſitting, one at the head, and one at the feete, vvhere the body of IESVS had been laid. † They ſay to her, Vvomā, vvhy vveepeſt thou? She ſaith to them, Becauſe they haue taken avvay my Lord, and I knovv not vvhere they haue put him. † Vvhen ſhe had ſaid thus, ſhe turned backvvard, and ſavv IESVS ſtanding: and ſhe knevv not that it is IESVS. † IESVS ſaith to her, Vvomā, vvhy vveepeſt thou? vvhom ſeekeſt thou? She thinking that it vvas the gardiner, ſaith to him, Sir, if thou haſt caried him avvay, tel me vvhere thou haſt laid him: & I vvil take him avvay. † IESVS ſaith to her, Marie. She turning ſaith to him, Rabbóni (vvhich is to ſay, Maiſter.) † IESVS ſaith to her, Do not touche me, for I am not yet aſcended to my Father: but goe to my brethren, and ſay to them, I aſcend to my Father and your Father, my God and your God. † Marie Magdalene commeth and telleth the 11 12 13 14 15 16 17 18

Mt. 28, 1 Mr. 16, 1 Lu. 24, 1

Mt. 28, 1 Mr. 16, 5 Luc. 24, 4.

EASTER DAY.

b The Goſpel vpō Thurſday in Eaſter weeke.

:: The Sepulchres of Martyrs (ſaith *S. Hierom ep. 17.*) we do honour euery where, & putting their holy aſhes to our eies, if we may, we touch it alſo with our mouth: and be there ſome that thinke the monumēt wherein our Lord was laid, is to be neglected: Where the Diuel and his Angels, as often as they are caſt out of the poſſeſſed before the ſaid monument, tremble and roare as if they ſtoode before the iudgement ſeate of Chriſt?

the disciples, That I haue seen our Lord, and thus he said vnto me. ¶

HOLY weeke.

The Gospel vpō Dominica in albis or Low Sunday.

Mr. 16, 14. Lu. 24,36. 1.(or.15, 5.

19 † Therfore vvhen it vvas * late that day, the first of the Sabboths, and " the doores vvere shut, vvhere the disciples vvere gathered together for feare of the Ievves, IESVS came and stoode in the middes, and saith to them, Peace be to you.

20 † And vvhen he had said this, he shevved them his handes and side. The disciples therfore vvere glad vvhen they savv

21 our Lord. † He said therfore to them againe, :: Peace be to

22 you." As my Father hath sent me, I also doe send you. † Vvhen he had said this," he breathed vpon them: and he saith to

23 them, Receiue ye the Holy Ghost: †" VVHOSE SINNES YOV SHAL FORGIVE, THEY ARE FORGIVEN THEM: AND VVHOSE YOV SHAL RETEINE,

24 THEY ARE RETEINED. † But Thomas one of the Tvvelue, vvho is called Didymus, vvas not vvith them vvhē

25 IESVS came. † The other disciples therfore said to him, Vve haue seen our Lord. But he said to them, Vnles I see in his handes the print of the nailes, and put my finger into the place of the nailes, and put my hand into his side: I vvil not beleeue.

:: Though he gaue them his peace hard before, yet nowe entering to a newe diuine action, to prepare their hartes ro grace and attention, he blesseth them againe.

The Gospel vpō S. Thomas the Apostles day, Decemb. 21.

26 † And after eight daies, againe his disciples vvere vvithin: and Thomas vvith them. IESVS commeth :: the doores being shut, and stoode in the middes, and said, Peace be to

27 you. † Then he saith to Thomas, Put in thy finger hither, and see my handes, and bring hither thy hand, and put it into

28 my side: & be not incredulous but faithful. † Thomas an-

29 svvered, & said to him, My Lord, & my God. † IESVS saith to him, Because thou hast seen me, Thomas, thou hast beleeued: :: blessed are they that haue not seen & haue beleeued. ¶

LOVV SVNDAY.

:: See the annotation on the 19 verse of this Chapter.

Io. 21,25

30 †* Many other signes also did IESVS in the sight of his

31 disciples, vvhich are not vvrittē in this booke. † And these are vvritten, that you may beleeue that IESVS is CHRIST the sonne of God: and that beleeuing, you may haue life in his name. ¶

:: They are more happy that beleeue without sensible argumēt or sight, then such as be induced by sense or reason to beleeue.

ANNOTATIONS
CHAP. XX.

19. *The doores vvere shut.*) Such Heretikes as deny Christs body to be or that it can be in the B. Sacrament, for that it is in heauen, and can not be in two places at once, nor without the natural

The being of Christ's body in the B. Sacrament without space or quantitie correspondent there vnto, is proued by other examples I Scripture.

manner of the quantitie, space or place agreable to the condition of his humanitie, be inuincibly reuited by Christs entering into the Disciples, the doores shut: and by that that his true natural body, whole and perfect in al his limmes, length, bredth, and thicknes, distincte and diuers from the substance and corpulence of the wood, was in the same proper place that the wood was in, and passed through the same: as he also came out of his mothers wombe, the clausure not sturred, and passed through the stone, out of his Sepulcher. By al which the Heretikes being plainly reproued, and conuinced of infidelitie, they boldly deny the plaine Scriptures, or so fondly shift them selues from the auditie thereof, that their impudencie is specially to be marked in this point.

Heretical shifts to auoid plaine Scripture.

Some say that he came in at the window; some, that the doore opened of it self to let him in: some, that to come in, the doores being shut, signifieth no more, but that he came in late in the euening, at what time men vse to shut their doores: and such other slightes to defend falshod, against expresse Scriptures, and against the Apostles testimonie, who therfore tooke him to be a Spirit, because they saw him stand sodenly in the middes of them, al the house being close shut. And the Fathers al confesse that he went in, the doores being shut. See S. Ambrose *li. 10 in Lucam c. 24.* S. Augustine *ep. 3 ad Volusian. & li. 22 de ciuit. c. 8.* & S. Cyril, *in Io. li. 12. c. 61.* & S. Hiero. *li. 1 cont. Iouinianum c. 31.* We know it is the natural course od Gods ordinance, that euery body should haue but one and his owne proper place fitted to the dimensions, quantitie, termes and limites of the same: Without which naturally the bodies were no where, and consequently not at al, as S. Augustine saith *ad Dardanum.* but that God supernaturally and miraculously can not by his omnipotencie dispose otherwise of his owne body, then the natural frame or quantitie or qualitie therof requir, that is great incredulitie, seing we must beleeue that he can doe so with any other body of mere men or other creatures, the Scripture being plaine that he can make a camel passe through a needles eie, continuing in his natural figure and quantitie stil: and S. Augustine telleth of a woman whose ring fel from her girdle, both being fast and whole: and Rupertus of a Religious man, whose girdle fast buckled vnto his bodie shoote him from his body. *De off. Euil.*

Christ can dispose of his owne body & others aboue nature.

August. ep. 57.

Mat. 19.

Aug. li. 22 c. 8 de ciu. Dei.

Vbiquetaries or Brentiani.

Therfore it is to much vnfaithfulnes, by rules of place to enbarre Christ of his wil or wisedom to be in the Sacrament how him self list, and on as many altars or places as he liketh. We detest for al that, the wicked heresie of certaine Protestants, holding quite contrarie to the Zuinglians, that Christ according to his Humanitie is in euery place where the Diuinitie is: which is both against faith, and the common rules of nature and diuinitie.

Christ sheweth his commission & so giueth the Apostles power to remit sinnes.

21. As my Father.) As when he gaue them commission to preach and baptize through the world, he made mention of his owne power therein: so here before he institute the Sacrament of Penance, and giue them authoritie to remitte sinnes, lest the wicked should ake afterward, by what right they do such great functions, he sheweth his Fathers commission giuen to him self, and then in plaine termes most amply imparteth the same to his Apostles: that whosoeuer deny the Apostles & their successors, the Priests of Gods Church, to haue right to remitte sinnes, should deny consequently Christ as man to haue authoritie to doe the same.

The holy Ghost is here purposely giuen to the Apostles, to remit sinnes.

22. He breathed.) He giueth the Holy Ghost in and by an external signe to his Apostles, not visibly and to al such purposes as afterward at Whitsuntide, but for the grace of the Sacrament of Orders, as S. Augustine saith, and that none make doubt of the Priests right in remission of sinnes, seing the Holy Ghost is purposely giuen them to doe this same. In which case if any be yet contentious, he must deny the Holy Ghost to be God, and not to haue power to remitte sinnes. *It is not absurd* (saith S. Cyril) *that they forgiue sinnes, vvhich haue the Holy Ghost. For vvhen they remitte or reteine, the Holy Ghost remitteth or reteineth in them: and that they doe twoo vvaies, first in Baptisme, and then in Penance.* As S. Ambrose also (*li. 1 c. 2 de pœnitentia*) reasoning the Nouatians (a sect of old Heretikes which pretending Gods glorie as our new Sectaries do, denied that Priests could remitte sinnes in the Sacrament of Penance) asketh, vvhy it should be more dishonour to God, or more impossible or inconuenient for vnes, to forgiue sinnes by Penance then by Baptisme, seing it is the Holy Ghost that doeth it, by the Priests office and ministerie in both.

Aug. q. 20. Test. q. 91 Cor. q. Parmen. li. 2, c. 11.

Cyril. li. 12 c. 56 in Io.

The Sacrament of PENANCE instituted.

23. Whose sinnes.) Power to offer Sacrifice, which is the principal function and acte of Priesthod, was giuen them at the institution of the B. Sacrament: the second and next speciall facultie of Priesthod, consisting in remitting sinnes, is here bestowed on them. And with al the holy Sacrament of Penance implying Contrition, Confession, and Satisfaction in the Penitent, and absolution on the Priests part, is instituted, for in that, that expresse power and commission is giuen to Priests to remitte or reteine al sinnes: and in that, that Christ promiseth, Whose sinnes soeuer they forgiue, they be of God forgiuen also: and vvhose sinnes they reteine, they be reteined before God: it folovveth necessarily, that vve be bound to submit our selues to their judgment for release of our sinnes. For, this vvonderful povver vvere giuen them in vaine, if none vvere bound to seeke for absolution at their handes. Neither can any rightly seeke for absolution of them, vnles they confesse particularly at least al their mortal offences, vvhether they be comitted in minde, hart, vvil and * cogitation onely, or in vvord, and vvorke. for, Gods priests being in this Sacrament of Penance costituted in Christs steede as iudges in causes of our conscience, can not rightly rule our cases vvithout ful and exacte cognition and knovvledge of al our sinnes, and the necessarie circumstances and * differences of the same. Which can not othervvise be had of them being mortal men, then

Men are bound to confesse, al their mortal sinnes, and that in particular.

* *Cypr. de lapsis.* * *Hiero. in 16 Mat.*

then by our simple, sincere, and distincte vttérance to them of our sinnes, with humble contrite hart, ready to take and to doe penance according to theire iniunction. For that authoritie to retaine sinnes, consisteth specially in enioyning satisfaction and penitential vvorkes of praying, fasting, almes, and such like. Al vvhich Gods ordinance vvhosoeuer condemneth or contemneth, as Heretikes doe, or neglecteth, as some carelesse Catholikes may perhaps doe: let them be assured they can not be saued. Neither maie any such Christian man pretend or looke to haue his sinnes after Baptisme, remitted by God onely, without this Sacrament: (vvhich was the old Heresie of the Nouatians *Ambr. li. 1. de panit. c. 2. Socrat. li. 7. Eccl. hist. c. 25.*) more then any may hope to be saued or haue his original or other sinnes before Baptisme, forgiuen by God without the same Sacrament. Let no man deceiue himself, this is the *second table or boorde after shipwracke*, as S. Hierom calleth it. Whosoeuer take not hold of it, shal perish without al doubt, because they contemne Gods counsel and order for their saluation. And therfore S. Augustine (ep. 180) ioyning both together, saith it is a pitiful case, when by the absence of Gods Priests, men depart this life, *aut non regenerati, aut ligati*, that is, *either not regenerated* by Baptisme, *or fast bound*, and not absolued by the Sacrament of penance and reconciliation: because they shal be excluded from eternal life, and *destruction followeth them*. And S. Victor (*li. 2 de persecut. Vandalica*) telleth the miserable lamentation of the people, when their Priests were banished by the Arian Heretikes. *Who* (say they) *shal baptize those infants? Who shal minister penāce vnto vs, & loose vs from the bandes of sinnes ere!* And therfore S. Cyprian very often (namely ep. 54) calleth it great cruelty, & such as Priests shal answer for at the latter day, to suffer any man that is pœnitent of his sinnes, to depart this life vvithout this reconciliation and absolution *because* (saith he) *the Lawmaker him self* (Christ) *hath graunted, that things bound in earth, should also be bound in heauen: and that those things might be loosed, vvhich vvere loosed before here in the Church*. And it is a world to see, how the Heretikes vvrastle vvith this so plaine a commission of remitting sinnes, referring it to preaching, to denouncing Gods threates vpon sinners, and to We can not tel vvhat els, though to our English Protestants this authoritie seemeth to cleere, that in their order of visiting the sicke, their Ministers acknowledge & chalenge the same, vsing a formal absolution according to the Churches order, after the special confession of the partie. But to conclude the matter, let euery one that list to see the true meaning of Christs vvordes, and the Priests great power and dignitie giuen them by the same vvordes and other, marke vvel these vvordes of S. Chrysostome. *For, saith he, they that dwel on the earth, and conuerse in it, to them is commission giuen to dispose those things that are in heauen: to them is it giuen to haue the power vvhich God vvould not to be giuen neither to Angels nor Archangels, for, neither to them vvas it said, Whatsoeuer you shal binde in earth, shal be bound in heauen: and vvhatsoeuer you shal loose in earth, shal be loosed in heauen. The earthly Princes in deede haue also power to binde, but the bodies only: but that bond of Priests vvhich I speake of, toucheth the very soule it self and reacheth euen to the heauens: in so much that vvhatsoeuer the Priests shal doe beneath, the self same God doth ratifie aboue, and the sentence of the seruants the Lord doth confirme, for in deede vvhat also is thus, vnto vs the power of al heauenly things is graunted from God! Whose sinnes ye remit, saith he, you shal retaine, they are retained. What power (I beseche you) can be greater then this one? The Father gaue al power to the Sonne: but I see the same power altogether deliuered by the Sonne vnto vs.* And as this concerneth the Priests high authoritie to absolue, so therupon concerning confession also to be made vnto them, the ancient Fathers speake in this sort. S. Cyprian *de Lapsis nu. 21.* They (saith he) *that haue greater faith and feare of God, though they did not fall in persecution, yet because they did onely think it in their minde, the very cogitation they confesse to Gods Priests sorowfully and plainely, opening their consciences, vttering and discharging the burden of their minde, and seeking holsome medicine for their vvounds though but small and litle.* And a litle after, *I beseche euery one* (my brethren) *I beseche you, confesse his sinne, vvhiles he is yet alive, vvhiles his confession may be admitted, vvhiles satisfaction and remission made by the Priests is acceptable before God.* S. Cyril (or as some thinke, Origen) *li. 2 in Leuit.* calleth it a great part of penance, vvhen a man is ashamed, and yet openeth his sinnes to our Lords Priest. See also *Tertul. li. de Panit. S. Hiero. in c. 10 Ezechielis. S. Basil. in Regula breu. quæst. 229.* Who compare sinners that refuse to confesse, to them that haue some disease in their secrete partes, and are ashamed to shew it to the Phylicion or Surgeon, that might cure it. Where they must needes meane secrete confession to be made to them that may absolue. And S. Leo ep. 80 most plainely (as before S. Cyril) expressly nameth Priests. *That confession is sufficient vvhich is made first to God, then to the Priest also.* And again: *It is sufficient that the guiltines of mens consciences be vttered to the Priests only by the secresie of confession.* S. Hierome in 16 Mat. saith, that Priests loose or binde, *audita peccatorum varietate, hauing heard the varieties and differences of sinnes.* S. Paulinus writeth of S. Ambrose, *that as often as any confessed his sinnes vnto him for to receiue penance, he so vvept for compassion, that thereby he caused the penitents to weepe also.* He addeth moreouer, that this holy Doctor was so secrete in this case, that no man knew the sinnes confessed, but God and him self. And S. Augustine ho. 49 de 50 homilijs to. 10. saith thus, *Doe penance such as is done in the Church, Let no man say, I doe it secretly, I doe it to God. in vaine then vvas it said,* Whatsoeuer you shal loose in earth, shal be loosed in heauen. See S. Ambrose *de penitentia* through out. S. Cyprian *de Lapsis*, the booke *de vera & falsa panit.* in S. Augustine. beside al antiquitie which is ful of these speaches concerning absolution, and confession.

Hiero. ad Demetriadem. c. 6. in. 1.

Mat. 18.

See the cōmunion booke.

Li. 2 de Sacerd.

In vita D. Ambr. prope fini.

Mt. 18.

To reteine sinnes.

The necessitie of this Sacrament.

The Heretikes wrastling against plaine Scripture.

The English Ministers heare confessions, and absolue.

Priests power to forgiue sinnes, is about the power of Angels or worldly Princes.

Confession to Priests.

Secrete or auricular Confession.

CHAP. XXI.

Appearing againe in Galilee, where Peter was fishing with his fellowes and anoynting them after they had al night taken nought, to caste a great multitude, which Peter draweth to land, where he also dineth them: 15 He (expressing what this fishing signified) maketh Peter his Vicar, committing vnto him the feeding of his lambes and sheepe: 18 and foretelleth vnto him, what he also shal be crucified, to the glorie of God, 20 admonishing him to minde that, rather then to be curious about Iohns death.

The Gospel on wensday in Easter weeke.

AFTER IESVS manifested him self againe at the sea of Tibérias. And he manifested thus: † There vvere together Simon Peter and Thomas vvho is called Didymus, and Nathanael vvhich vvas of Cana in Galilee, and the sonnes of Zebedee, and tvvo others of his disciples. † Simon Peter saith to them, I goe to fish. They say to him, Vve also come vvith thee. And they vvent forth and got vp into the boate: and that night they tooke nothing. † But vvhen morning vvas novv come, IESVS stoode on the shore: yet the disciples knevv not that it vvas IESVS. † IESVS therfore saith to them, Childrē, haue you any meate? They answered him, No. † He saith to them, Cast the nette on the right side of the boate: and you shal finde. They therfore did cast it: and novv they vvere not able to dravv it for the multitude of fishes. † That disciple therfore vvhom IESVS loued, saith to Peter, It is our Lord.:: Simon Peter vvhē he had heard that it is our Lord: girded his coate vnto him (for he vvas naked) and cast him self into the sea. † But the other disciples came in the boate (for they vvere not farre from the land, but as it vvere tvvo hundred cubits) dravving the nette of fishes. † Therfore after they came dovvne to land, they savv hote coles lying, and fish laid thereon, and bread. † IESVS saith to them, Bring hither of the fishes that you tooke novv. † Simō Peter vvent vp, and drevv the nette to the land, ful of great fishes, an hundred fiftie three. And although they vvere so many, the nette vvas not broken. † IESVS saith to them, Come, dine. And none of `them that sate at meate', durst aske him, Vvho art thou? knovving that it is our Lord. † And IESVS commeth and taketh the bread and giueth them, and the fish in like maner. † This novv the :: third time IESVS vvas manifested to his disciples, after he vvas risen from the dead. ¶

† Therfore vvhen they had dined, IESVS saith to Simon Peter

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

`the disciples.

:: See in S. Augustine *tract. 122 in Io.* the great mysterie hereof concerning the CHVRCH, and in S. Gregorie *hom. 26 in Euang.* and S. Bernard *li. 2 c. 1 de consid.* Peters PRIMACIE here mistically signified.

:: Not the third apparition, but the third day of his apparitions. for he appeared in the very day of his Resurrectiō ofté, againe vpon Low Sunday, then this third time, And S. Marke saying, *last he appeared, c. 16, 14.* meaneth his last apparition the first day.

Peter, Simon of Iohn, loueſt thou me more then theſe? He ſaith to him, Yea Lord: thou knovveſt that I loue thee. he
16 ſaith to him, FEEDE MY LAMBES. † He ſaith to him againe, Simon of Iohn, loueſt thou me? he ſaith to him, Yea Lord, thou knovveſt that I loue thee. He ſaith to him,
17 [c] FEEDE MY LAMBES. † He ſaith to him the third time, Simó of Iohn, loueſt thou me? Peter vvas ſtroken ſad, becauſe he ſaid vnto him the third time, Loueſt thou me? And he ſaid to him, Lord, thou knovveſt al things: thou knovveſt that I
18 loue thee. He ſaith to him, [d] FEEDE MY SHEEPE. † Amé, amen I ſay to thee, vvhen thou vvaſt yonger, thou didſt girde thy ſelf, and didſt vvalke vvhere thou vvouldeſt. but vvhen thou ſhalt be old, thou ſhalt ſtretch forth thy handes, and [d] an other ſhal girde thee, and leade thee vvhither thou
19 vvilt not. † And this he ſaid, ſignifying by vvhat death he ſhould glorifie God. ¶ [b] And vvhen he had ſaid
20 this, he ſaith to him, Folovv me. † Peter turning, ſavv that diſciple vvhom IESVS loued, folovving, * vvho
Io. 13, 23 alſo leaned at the ſupper vpon his breaſt, and ſaid, Lord vvho
21 is he that ſhal betray thee? † Him therfore vvhen Peter had
22 ſeen, he ſaith to IESVS, Lord, and this man vvhat? † IESVS ſaith to him, [c] So I vvil haue him to remaine til I come, vvhat
23 to thee? folovv thou me. † This ſaying therfore vvent abrode among the brethren, that that diſciple dieth not. And IESVS did not ſay to him, he dieth not: but, So I vvil
24 haue him to remaine til I come, vvhat to thee? † This is that diſciple vvhich giueth teſtimonie of theſe things, and hath vvritten theſe things: and vve knovv that his teſtimonie is true. ¶
Io. 20, 30. 25 † But there are * many :: other things alſo vvhich IESVS did: vvhich if they vvere vvritten in particular, neither the vvorld it ſelf I thinke vvere able to conteine thoſe bookes that ſhould be vvritten.

The Goſpel on the eue of SS. Peter and Paul.

[c] ειμαι-ν feede & rule

[b] The Goſpel vpō S. Iohn the Euangeliſts day in Chriſtmas Decembris 27.

[c] So readeth S. Ambroſe in Pſ. 61. & ſer. 20 in Pſ. 118. S. Aug. tract. 124 in Io. & moſt ancient copies and ſeruice bookes extant in Latin. other reade, If I vvil: other, If ſo I vvil &c.

:: Hovv fevv things are Written of Chriſts actes & doctrie in cōparison of that vvhich he did and ſpake? and yet the Heretikes wil needes haue al in Scripture, truſting not the Apoſtles ovvne preaching, or report of any thing that our Maiſter did or ſaid, if it be not vvritten.

ANNOTATIONS
CHAP. XXI.

17. *Feede my ſheepe.*] As it was promiſed him Mat. 16, that the Church ſhould be builded vpō him, and that the keies of heauen ſhould be giuen to him: ſo here it is performed, & he is actually made the general Paſtor and Gouerner of al Chriſts ſheepe. For though the other ten (as Matthias and Paul alſo afterward) were Apoſtles, Biſhops, Prieſts, and had authoritie to binde and looſe, to remitte and reteine, to preach, baptize, and ſuch like, as wel as he: Yet in theſe things and al other gouernement, Chriſt would haue him to be their head, and they to depend of him as head of their College, and conſequently of the whole flocke of Chriſt: no Apoſtle nor no Prince in earth (if

Peter is here made the general Paſtor, and the Church is builded vpon him.

The Protestats otherwise denying this preeminence of Peter, yet to vphold their Arch bishops, do anouch & proue it against the Puritanes.

(if he acknowledge him self to be a sheepe of Christ) exempted from his charge. And that Christ maketh a difference betwixt Peter and the rest, and giueth him some greater preeminence and regiment then the rest, it is plaine by that he is asked whether he loue our Lord more then the other Apostles do: Where, for equal charge no difference of loue had bene required. *To Peter* (saith S. Cyprian) *our Lord after his Resurrection said, Feede my sheepe, and built his Church vpon him alone, and to him he giueth the charge of feeding his sheepe. For although after his Resurrection he gaue his power alike to al, saying, As my Father sent me, so I send you, take the holy Ghost, if you remitte to any their sinnes, they shal be remitted: &c. To so manifest vnitie, loue is tied and Gouerned, & so disposed by his authoritie that vnitie should haue origine of one. The rest of the Apostles were that Peter was, in equal fellowship of honour and power, but the beginning cometh of vnitie: the Primacie is giuen to Peter, that the Church of Christ may be shewed to be one, & one Chaire.* S. Chrysostome also saith that *by his Lord loude he bleated truely to redeeme those sheepe, the cure of which he committed both to Peter and also to his Successors.* And a litle after, *Christ would haue Peter indued with such authoritie, and to be far above al his other Apostles: for by saith: Peter, dost thou loue me more then these do? Where vpon our Master might haue inferred, If thou loue me Peter, vse much fasting, sleepe on the hard floure, watch much, be pitiful to the oppressed, father to the orphans, and husband to the widowes: but omitting al these things, he saith, Feed my sheepe. For, al the foresaid vertues vertues may be done easily of many subiects, not only men but women: but whosoeuer commeth to the gouernement of the Church and committing the charge of so many soules, al mans kind must needes obey, giue place to the burden and greatnes thereof, and a great number of men also.* So writeth he.

Peters successors succede him vniuersal authoritie.

Li. 2. de Sacerd.

S. Gregorie though he misliked the title of *Vniuersal Bishop*, yet is most plaine both in his writings & doings for the Popes Supremacie. as also S. Leo the great.

And because the Protestants would make the vnlearned thinke, that *S.* Gregorie deemed the Popes Supremacie to be wholy vnlawful and Antichristian, for that he condemneth Iohn of Constantinople for vsurping the name of vniuersal Bishop, resembling his insolence therein to the pride of Antichrist: note wel the wordes of this holy father in the very same place and Epistle against the B. of Constantinople, by which you shal easily see that to deny him to be vniuersal Bishop, is not to deny Peter or the Pope to be head of the Church, or supreme Gouerner of the same, as our Aduersaries fraudulently pretend. *It is plaine to al men, saith he, that euer read the Gospel, that by our Lordes mouth the charge of the whole Church was committed to S. Peter Prince of the Apostles. for to him it was said, Feed my sheepe: for him was the prayer made that his faith should not faile: to him were the keies of heauen giuen and authoritie to binde and loose: to him the cure of the Church and principality was deliuered: and yet he was not called the vniuersal Apostle. This title indeed was offered for the honour of S. Peter Prince of the Apostles, to the Pope of Rome by the holy Council of Chalcedon: but none of that See did euer vse it or consent to take it.* Thus much *S.* Gregorie. Who though he both practised iurisdiction through out al Christendom, as other of that See haue euer done, and also acknowledged the Principality and Soueraintie to be in Peter and his Successors: yet would he not for iust causes vse that title subiect to vanitie & misconstruction. But both he & al the Popes since haue rather called them selues, *Seruos seruorum Dei*, the Seruants of Gods seruants. Though the word, *vniuersal Bishop*, in that sense wherein the holy Councel of Chalcedon offered it to the See of Rome, was true and Lawful. For that Councel would not haue giuen any Antichristian or vniust title to any man. Onely in the B. of Constantinople and other, which in no sense had any right to it, and who vsurped it in a very false and tyrannical meaning, it was insolent, vniust, and Antichristian. See also the Epistles of S. Leo the Great concerning his practise of vniuersal iurisdiction, though he refused the title of vniuersal Bishop. And S. Bernard (that you may better perceiue that the general charge of Christs sheepe was not onely giuen to Peters person, but also to his successors the Popes of Rome, as S. Chrysostom also before alleaged doth testifie) writeth thus to Eugenius, Thou art he to whom the keies of heauen are deliuered, & to whom the sheepe are committed. there be other Porters of heauē, & other Pastors of flockes: but thou hast inherited in more glorious & differēt sort. For they haue euery one their particular flocke, but to thee al vniuersally, as one flocke to one mā, are credited: being not onely the Pastor of the sheepe, but the one Pastor of al the Pastors them selues. but thou wilt aske me how I proue that euen by our Lordes word. for to whom of al, I say not onely Bishops, but Apostles, were the sheepe so absolutely and without limitation cōmitted? *If thou loue me Peter, feede my sheepe.* He saith not, the people of this kingdom or that citie, but, *my sheepe*, without al distinction. So *S.* Bernard. And hereunto may be added that the second, *feede*, is in greeke a word that signifieth withal to gouerne and rule, as *Psal. 2. Mich. 5. Mat. 2. Apoc. 2.* and therfore it is spoken of Dauid also and other temporal Gouerners (as the Hebrew word answering therevnto) in the * Scriptures very often, and the Greeke in profane Writers also.

Li. 2. de consid.

The title of vniuersal Bishop refused, but vniuersal iurisdiction alwaies acknowledged and practised.

The Pope is Pastor of al Pastors.

Bernard. li. 2. c. 8. de consid.

pleniùs

* 2 Reg. 5. 5. Psal. 77.

18. *An other shal gird thee.*] He Prophecieth of Peters Martyrdom, and of the kinde of death which he should suffer, that was, crucifying. Which * the Heretikes fearing that it were a steppe to proue he was martyred in Rome, deny: Whereas the Fathers and ancient writers are as plaine in this, as that he was at Rome. *Origen apud Euseb. li. 3 c. 1. Euseb. li. 2 c. 24. Hist. Ec. Tertul. de præscript. nu. 36. Aug. tract. 123 in Ioan. Chrysost. Beda in hunc locum.*

Peter crucified at Rome.

Beda in hunc locū.

THE

THE SVMME, AND THE ORDER OF THE EVANGELICAL HISTORIE:

gathered breifly out of al foure, euen vnto Christs Ascension.

* * *

Mt.	Mr.	Lu.	Io.	
			1	THE preface moving the Reader to receiue CHRIST, being the æternal VVORD of God, the life and the light. THE 1 PART, conteining the Infancie of Christ and the time that he liued obscurely.
		1		The Angel telleth Zacharie of the conception of Iohn Baptist, Christs Precursor: and Elizabeth conceiueth him.
		1		The same Angel doing his message to the B. Virgin, CHRIST is incarnate in her wombe.
		1		Our B. Ladie visiteth Elizabeth: and Iohn Baptist is borne, and circumcised.
1				The Angel telleth Ioseph that his vvife is vvith childe by the Holy Ghost.
1		3		The genealogie of Christ.
		2		The birth of Christ in Bethlehem, and his circumcision.
2				The Sages come from the East, and adore Christ.
		2		Christ is presented in the Temple: vvhere Simeon and Anna prophecie of him.
2				Ioseph vvith the childe and his mother, fleeth into Ægypt: and returneth to Nazareth.
		2		Iesus being sought of his parents, is found in the Temple among the Doctors.
3	1	3		Iohn the Baptist preacheth and baptizeth, preparing al to receiue Christ: and among other, Christ is baptized of him. The 2 part, conteining the time of the preparatiō toward his manifestation.
4	1	4		Christ fasteth fourtie daies, and is tempted in the vvildernesse.
			1	Iohn giueth testimonie of Christ to the legates of the Ievves, to the people, and to his ovvne disciples.
			2	Christ vvorketh his first miracle, turning vvater into vvine at a mariage.
			3	In the feast of Pasche he casteth out the biers and sellers in the Temple, insinuating to the Iewes his death and resurrectiō. THE 1 PASCHE.
			3	He teacheth Nicodemus by night: and baptizeth in Iurie by the ministerie of his disciples. vvherevpon a question is moued to Iohn about their tvvo baptismes.

Mt.	Mr.	Lu.	Io.	
14	6	3		Iohn Baptiſt is put into priſon for reprehending Herods inceſtuous aduoutrie.
4			4	After Iohns empriſonment, Chriſt returning into Galilee by Samaria, talketh vvith the Samaritane vvoman.
			46	He healeth a lordes ſonne of an ague.
4	1	4		He preacheth in Galilee, and vvaxeth very famous.
4	1	5		He calleth foure diſciples out of the boate, and they folovv him.
	1	4		He healeth one poſſeſſed of a diuel, in the Synagogue.
8	1	4		He cureth Simon Peters mother in lavv, & many ſicke perſons.
8		9		He refuſeth three that offer to folovv him.
8	4	8		He appeaſeth the tempeſt on the ſea.
8	5	8		He healeth tvvo poſſeſſed of diuels in the countrie of the Geraſens, and permitteth the diuels to enter into ſvvine.
9	2	5		He healeth the ſicke of the palſey, being let dovvne through the tiles.
				He calleth Matthevv from the cuſtome houſe, and diſputeth vvith Iohns diſciples and the Phariſees of faſting.
9	5	8		He raiſeth the Archiſynagogs daughter, and cureth her that had a fluxe of bloud.
9				He healeth tvvo blinde, and one poſſeſſed.
			5	He healeth him on the Sabboth day that lay at the Probatica and had been diſeaſed 38 yeres.
12	3	6		He confuteth the Phariſees being offended that his diſciples bruiſed the eares of corne on the Sabboth.
12				He refelleth the Phariſees being offended becauſe he cured the vvithered hand on the Sabboth.
5.6.	3	6		He chooſeth the 12 Apoſtles: and maketh that diuine ſermon called *Sermo Dominus in monte, the Sermon of our Lord in the mount*, conteining the paterne of a Chriſtian mans life.
7				
8	1	5		He cureth a leper.
8		7		He healeth the Centurions ſeruant.
		7		He raiſeth the vvidovves ſonne at Naim.
11		7	9	Iohn ſendeth out of priſon his diſciples vnto Chriſt.
		7		He forgiueth M. Magdalens ſinnes, preferring her much before the Phariſee that deſpiſed her.
12	3	11		He healeth him that had a deafe and dumme deuil, and refuteth the blaſpheming Phariſees.
12	3	11.8		He preferreth the obſeruers of Gods vvord before carnal mother and brethren.
13	4	8		The parable of the ſovver.
13	4			The parables of the cockle, of the ſeede grovving vvhen men ſleepe, of the muſtard ſeede, and of the leauen.
13				The parables of the treaſure hid in the field, of the pretious ſtone, and of the nette.
13	6	4		Teaching in Nazareth, he condemneth it of incredulitie.
9.10	6	8.		He ſendeth the tvvelue Apoſtles to preache.
14	6	9		Iohn is beheaded, and the fame of Ieſus commeth to Herods eares.
14	6	9	6	He feedeth 5000 men vvith fiue loaues.

The 2 part, from the time that he began (Act. 1. 12 & 13.) to manifeſt him ſelf, by preaching and miracles.

THE 2 PART.

He

Mt.	Mr.	Lu.	Io.	
14	6		6	He vvalketh vpon the ſea, and ſo maketh Peter alſo to doe.
			6	He reaſoneth of Manna, and of the true bread from heauen. THE 3 PASCHA.
15	7			He reprehendeth the Phariſees for cauilling at his diſciples becauſe they did eate vvith vnvvaſhed handes.
				He healeth the daughter of the vvoman of Canaan.
	7			He cureth a man that vvas deafe and dumme.
15	8			He feedeth 4000 vvith ſeuen loaues.
16	8			He reiecteth the Phariſees that aſked a ſigne, and biddeth his diſciples bevvare of their leauen.
	8			He healeth a blinde man in Bethſaida.
16	8	9		The time that he vvil paſſe out of this vvorld, novv drawing nigh, he maketh Peter, for confeſſing him to be Chriſt, the Rocke vpon vvhich he vvil build his Church, promiſing to giue him the keies of heauen, and vvithal foretelleth, that he muſt ſuffer in Hieruſalem, and that al muſt be ready to ſuffer vvith him. The 2 part, from the time that he began (Mat. 16, 21) to foretel to his Diſciples, that he muſt goe & ſuffer in Hieruſalem.
17		9		The Tranſfiguration.
				He caſteth out the diuel vvhich his diſciples could not caſt out, commending vnto them faſting and praier.
17	9			He paieth the didrachmes for him and Peter, after that Peter had found a ſtater in the fiſhes mouth.
18	9	9		His diſciples contending for Superioritie, he teacheth humilitie.
18	9			He threateneth the ſcandalizers of litle ones.
18				He teacheth vs to forgiue our brother ſinning againſt vs.
19	0	9	7	Leauing Galilee he goeth into Iurie, and the Samaritanes vvil not receiue him. The 3 part, of his going into Ieyvrie toward his Paſſion.
		17		In that iourney he healeth the ten lepers.
			7	He teacheth in the Temple in the feaſt of Scenopégia, that is, of Tabernacles.
			8	He abſolueth the vvoman taken in aduoutrie, teacheth in the Temple, and goeth out of their handes that vvould haue ſtoned him.
			9	He reſtoreth ſight to him that vvas borne blinde.
			10	He reaſoneth of the true Paſtor and his ſheepe.
		10		He ſendeth the 70 diſciples, and they returne. The parable of the Samaritane and the vvounded man. Martha entertaineth Ieſus.
		11		He teacheth the maner and force of praier, and reprehendeth the prepoſterous cleanneſſe of the Phariſees.
		12		He teacheth not to feare them that kil the body onely, to caſt avvay the care of riches by the parable of him that thought his barnes to litle, and that the faithful ſeruant vvil alvvaies expect the comming of his lord and maiſter.
		13		He threateneth them, vnles they doe penance, ſhevving Gods patience by the fruitles figtree that vvas ſuffered to ſtand one yere more. He healeth the crooked vvoman, teacheth the vvay to heauen to be narrovv.
		14		He healeth him that had a dropſie, on the Sabboth: and teacheth them to renounce al things in compariſon of him.

			10	In the feast of Dedication he goeth out of their handes that vvould haue stoned him.	
		15		The parables of the lost sheepe, of the grote, and of the prodigal sonne.	
		16		The parable of the vniust bailise.	
19	10	16		Of the indissolubilitie of matrimonie.	
		16		The riche glutton and Lazarus.	
		17		Vvo to scandalizers. The force of faith euen to the mouing of trees vvith a vvord.	
		18		Of the Pharisee and the Publicane that vvent to pray.	
19	10	16		He imposeth or laieth his handes vpon litle children, and exhorteth a yong riche man to forsake al and become perfect.	
20				The parable of the vvorkemen hired into the vineyard.	
			11	He raiseth Lazarus, and the Iewes cõsult hovv to destroy him.	
20	10	19		He foretelleth his death, and denieth the requeſt of Zebedees tvvo sonnes, asking the tvvo cheese places about him.	
		18		He healeth a blinde man before his entring into Iericho.	
		19		Zachæus the Publicane entertaineth Christ. The parable of the ten poundes deliuered to ten seruants.	
20		10		He healeth tvvo blinde men as he goeth out of Iericho.	
26	14	12		At a supper in Bethánia, Marie povvred ointment vpon him.	
21	11	19	12	Riding vpon an asse he entreth gloriously into Hierusalem.	PALME sunday.
21			12	He healeth the lame and the blinde, and Gentiles desire to see him.	The 6 part, conteining the holy weeke of his Passion in Hierusalem.
21	11	19		He curseth the figtree, and casteth the biers and sellers out of the Temple.	
21	11	19		To his enemies the Ievves, he auoucheth his povver by Iohns Baptisme vvhich vvas of God, and foretelleth their reprobation, vvith the Gentils vocation in their place, by parables: as the parable of the tvvo sonnes, the one promising to doe, the other doing his fathers commaundement.	
			20		
21	12	20		The parable of the vineyard let out to husbandmen that killed both the seruants and the sonne sent to require fruite.	
22				The parable of the king that made a mariage for his sonne, inuiting ghests to the feast, and they vvould not come.	
22	12	20		He answvereth their question of paying tribute to Cæsar, and the Sadducees question of the Resurrection.	
22	12			He answvereth the Pharisees question, of the greatest commaundement.	
22	12	20		He putteth them to silence vvith this question concerning CHRIST, hovv he could be Dauids sonne.	
23	12	20		He biddeth them doe as the Scribes teach, but not as they doe.	
[illegible]	12	21		He extolleth and preferreth the poore vvidovves offering.	
24	13	21		He foretelleth to some of his Disciples, the destruction of the Temple and of Hierusalem: and by that occasion, vvhat things shalbe before the consummation of the vvorld, and Antichrist in the consummation, and then incontinent Domesday, vvarning vs to prepare our selues against his comming.	TVESDAY night.
25				By the parable of the ten Virgins, & the parable of the talents, he	

Mt.	Mr.	Lu.	Io.		
				he ſhevveth howe it ſhal be at Domeſday vvith the Faithful that prepare, and that prepare not them ſelues: and vvithout parables, that they vvhich doe not good vvorkes, ſhal be damned.	
26	14	22		Iudas bargaineth vvith the Iewes to betray him. and tvvo of his diſciples prepare the Paſchal lambe.	TENEBRE vvednesday.
			13	At the ſupper he vvaſheth his Apoſtles feete.	MAVNDY thurſday.
26	14	22		He inſtituteth the Sacrifice of his body and bloud in the B. Sacrament.	The o Paſche.
26	14	22	13	He foretelleth that one of the Tvvelue ſhal betray him (appeaſing their contention for the ſuperioritie) and that they ſhal al deny him.	
			14	His ſermon after ſupper.	
			17	His prayer to his father.	
26	14	22	18	The ſtorie of his Paſſion and burial, from thurſday at night, til	Al THVRSDAY night & GOOD FRIDAY.
27	15	23	19	the next day at euentide.	
28	16	24	20	He riſeth the third day,	EASTER DAY.
	16		20	appeareth firſt to Marie Magdalene.	
28				Then to the other vvomen.	
		24		Then to Peter. ver. 34. then to the tvvo diſciples going into Emmaus. ver. 15.	
		24	20	Then to the diſciples gathered together in a houſe at Hieruſalem, vvhen he entred the doores being ſhut, and gaue them povver to remit and reteine ſinnes.	
			20	Then, vpon Lovv-Sunday, to the diſciples likevviſe gathered together, and Thomas among them.	LOVV SVNday.
			21	Then, at the ſea of Tiberias, to Peter & the reſt that were fiſhing. vvhere he committeth his ſheepe to Peter.	
28	16			Then, to the diſciples vpon a mount in Galilee: giuing them commiſſion to preache and baptize through out the vvhole vvorld.	
		24		Then in Bethánia, vvhere he promiſeth to ſend the holy Ghoſt (bidding them tarie in the meane time in Hieruſalem) and ſo bleſſing them, Aſcendeth into heauen.	ASCENSION day.
	16	24			

THE ARGVMENT OF THE ACTES OF THE APOSTLES.



THE Gospel hauing shewed, how the Iewes most impiously reiected Christ (as also Moyses and the Prophets had foretold of them:) and therefore deserued to be reiected themselues also of him: now followeth this booke of the Actes of the Apostles (* written by S. Luke in Rome the fourth yere of Nero, An. Dom. 61) and sheweth, how notwithstanding their deserts, Christ of his mercy (as the Prophets also had foretold of him) offered him selfe vnto that vnworthy people, yea after that they had Crucified him, sending vnto them his twelue Apostles to moue them to penance, and so by Baptisme to make them of his Church: and whiles al the Twelue were so occupied about the Iewes: how of a persecuting Iewe he made an extraordinarie Apostle (who was S. Paul) and to auoide the scādal of the Iewes (to whom onely him selfe likewise for the same cause had preached) sent him, and not any of his Twelue by and by, who were his knowen Apostles, vnto the Gentiles, who neuer afore had heard of Christ, and were woorshippers of many Gods, to moue them also (for, that likewise the Prophets had foretold) to faith and penance, and so by Baptisme to make them of his Church: and how the incredulous Iewes euery where resisted the same Apostle and his preaching to the Gentiles, persecuting him and seeking his death, and neuer ceasing vntil he fel into the handes of the Gentils: that so (as not onely be euery where, but also the Prophets afore him, and Christ had foretold) the Gospel might be taken away from them, and giuen to the Gentiles: euen from Hierusalem (whose reprobation also by name had been often foretold) the headcitie of the Iewes, where it began, translated to Rome the headcitie of the Gentiles. All this will be euident by the partes of the booke: which may be these fiue.

* Hier. in Catal.

Act. 13, 46. 18, 6. 28, 28. Mat. 21, 43. Esa. 1. Luc. 13, 33.

First, how Christ Ascending in the sight of his Disciples, promised vnto them the Holy ghost, foretelling that of him they should receiue strength, and so begin his Church in Hierusalem: and from thence dilate it into al that Countrie, that is into al Iurie: yea and into Samaria also, yea into al Nations of the Gentiles, be they neuer so far of. You shal receiue (saith he) the vertue of the Holy ghost cōming vpon you: and you shal be witnesses vnto me in Hierusalem, & in al Iurie, and Samaria, and euen to the vtmost of the earth. *Chap.* 1.

Secondly, the beginning of the Church in Hierusalem, accordingly. *Chap.* 2.

Thirdly, the propagation of it consequently into al Iurie, and also to Samaria. *Chap.* 8.

Fourthly, the propagation of it to the Gentiles also. *Chap.* 10.

Fifthly, the taking of it away from the obstinate Iewes, and giuing of it to the Gentiles,

Gentiles, by the miniſtrie of S. Paul and S. Barnabee. Chap. 13.

Sixthly, of taking it away from Hieruſalem it ſelfe, the headſitie of the Ievves, and ſending it (as it were) to Rome the headſitie of the Gentiles, and that in their perſecuting of Paul ſo far, that he appealed to Cæſar and ſo deliuering him after a ſort vnto the Romanes: as they had before deliuered to them alſo Chriſt him ſelfe. vvherevnto S. Peters firſt cõming thither, vvas vpon an other occaſion, as ſhalbe ſaid anone. Of vvhich Romanes and Gentiles therefore, the ſame S. Paul being now come to Rome (the laſt Chap. of the Actes) foretelleth the obſtinat Ievves there, ſaying: Et ipſi audient. You vvil not heare, but they vvil heare. that ſo the prediction of Chriſt above rehearſed might be fulfilled: And euen to the vtmoſt of the earth. And there doth S. Luke end the booke, not caring to tel ſo much as the fulfilling of that vvhich our Lord had foretold (Act. 27, 24) to S. Paul, Thou muſt appeare before Cæſar. becauſe his purpoſe vvas no more but to ſhevv the nevv Hieruſalem of the Chriſtians, vvhere Chriſt vvould place the cheefe ſeate of his Church, as alſo in deede the Fathers and al other Catholikes haue in al ages looked thither, vvhen they vvere in any great doubt: no leſſe then the Ievves to Hieruſalem, as they vvere appointed in the old Teſtament. Deut. 17, 8.

Act. 25, 11. Luc 23, 7.

Act 28, 28.

And ſo this Booke doth ſhevv the true Church, as plainely, as the Goſpel doth ſhevv the true Chriſt, vnto al that do not vvilfully ſhut their ovvne eies. to vvit, this to be the true Church, vvhich beginning viſibly at Hieruſalem, vvas taken from the Ievves, and tranſlated to the Gentils (and namely to Rome) continuing viſibly, and viſibly to continue hereafter alſo, Vntil the fulnes of the Gentiles ſhal be come in: that then alſo Al Iſraël may be ſaued. and then is come the end of the vvorld. For ſo did Chriſt moſt plainely foretel vs: This Goſpel of the Kingdom ſhalbe preached in the vvhole vvorld for a teſtimonie to al Nations. and then ſhal come the conſummation. For the converſion of vvhich Nations and accompliſhing the fulnes of al Gentiles, the foreſaid Church Catholike, being mindful of her office to be Chriſtes vvitnes euen to the vtmoſt of the earth, doth at this preſent (as alvvaies) ſend preachers to conuert and make them alſo Chriſtians: vvherevnto the proteſtants and al other Heretikes do nothing els but ſubuert ſuch as before vvere Chriſtians.

Rom. 11, 25.

Mat. 24, 14.

Tertul. de præſc.

And this being the Summe and ſcope of this Booke, thus to giue vs hiſtorically a iuſt ſight of the fulfilling of the Prophets & Chriſtes prediction about the Church: it is not to be marueiled at, vvhy it telleth not of S. Peters cõming to Rome: conſidering that his firſt cõming thither, vvas not, as S. Paules vvas, by the Ievves deliuerie of him, vvorking ſo to their ovvne reprobatiõ, but vpõ another occaſion, to vvit, to confound Simon Magus. Euſ. Hiſt. li. 2. c. 12. 13. For vvho alſo ſeeth not, that it maketh no mention of his preaching to any Gentiles at al, thoſe fevv onely Act. 10 excepted, vvho vvere the firſt, and therefore (leſt the Gentiles ſhould ſeeme leſſe cared for of God, then the Ievves) Peter being the Head of al, vvas elected of God, to incorporate them into the church, as before he had done the Ievves. God (ſaith he) among vs choſe, that by my mouth the Gentiles ſhould heare the vvord of the Goſpel, and beleeue. and S. Iames thereupon: Simon hath told how God firſt viſited to take of the Gentiles a people to his name. But othervviſe (I ſay) here is no mention of Peters preaching to any Gentiles: no nor of the other eleuen Apoſtles. Vvil any man therfore inferre, that neither Peter, nor the other Eleuen preached to any Nation or citie of the Gentiles? No. the meaning of the Holy ghoſt vvas not to vvrite al the Actes of al the Apoſtles, no nor the preaching of Peter and his, to the Gentiles, but onely to the Ievves: thereby to ſet out vnto the vvorld, the great mercy of Chriſt tovvard thoſe vnvvorthy

Act. 15, 7.

Act. 15, 14.

Ievves

Iewes, and consequently their most worthy reprobation for ciuersion, such grace and mercy. as also on the other side to shew, how readily the Gentiles in so many

Rom. 15, 19. *Nations, were conuerted by one Apostle onely, who From Hierusalem euen to Illyricum replenished the Gospel of Christ. And this parting of the*

Gal. 2, 9. *worke so made by S. Peter with the rest, doth S. Paul him selfe teache: That we vnto the Gentiles, and they vnto the Circumcision. Notwithstanding before his comming to Rome, not onely was the Church come to Rome (as is to vnderstand Act. the last chap.) there plated by S. Peter and others (as likewise by S. Peter is was planted in the first Gentils, before that S. Paul began the taking of it away from the multitude of the Iewes, and the translating of it to the multitude of the Gentils) but also so notable was the same Church of Rome, that S. Paul writing his Epistle*

Rom. 1, 8. *to the Romanes, before he came thither, saith:* Your faith is renowmed in the

Mat. 21, 43. *whole world. and therefore they with the rest of the Gentiles, be that Nation whereof Christ told the Iewes, saying:* The Kingdom of God shal be taken away from you, & shal be giuē to a Nation yelding the fruites thereof.

As before we noted, the Gospels, as they are read both at Mattins and Masse, through out the yere, in their conuenient time and place: so the bookes following (as also the bookes of the old Testament) are read in the said Seruice of the Church, for Epistles and Lessons, in their time & place, as hereafter shal be noted in euery of them. *See the very same order and custome of the primitiue Church, in S. Ambrose ep. 33. S. Augustine Serm. de Tempore 139, 140, 141, 144. S. Leo Ser. 2 & 4 de Quadrag. & Ser. 13 & 19 de Pass. Domini. S. Gregorie in his 40 homilits vpon the Gospels.*

THE

The Church readeth this booke at Matins from Low Sunday vnto the 3 Sunday after Easter: euen as in S. Augustines time. See serm. 83 & 93 de Diuersis. to. 10.

THE ACTES OF THE APOSTLES.

CHAP. I.

Christ nowe ready to ascend, biddeth the Apostles to expect the Holy Ghost which he had promised, for calling whose (being strengthened by him) they should begin his Church, and beare for they should carry it. 9 After his Ascension they are warned by two Angels to set their minds vpon his second comming. 12 In the date of their expectation. 15 Peter beginneth to execute his vicarship, giuing instruction and order, by which Matthias is elected Apostle in the place of Iudas.

The 1. part. The expectatiō of the Holy Ghost betwene the Ascensiō of Christ, and the beginning of the Church.

The Epistle at Masse vpon Ascension day.

Lu. 1, 3.

1 THE * first treatise I made of ‡ al things,
2 O Theophilus, vvhich IESVS began
to doe and to teache, † vntil the day
3 vvherein * giuing commaundement by
the holy Ghost to the Apostles vvhom
he chose, he vvas assumpted: † to vvhō
he shevved also him self aliue after his
passion in many arguments, for fourtie
daies appearing to them, & speaking of the kingdom of God.

‡ Not al particularly, (for the other Euangelists write diuers thinges not touched by him) but al the principal and most necessarie thinges.

Lu. 24, 49. Io. 14, 26. Lu. 3, 16.

4 † And eating vvith them, * he commaunded them, that they
should not depart from Hierusalem, but should expect the
promisse of the Father, vvhich you * haue heard (saith he) by
5 my mouth: † for Iohn in deede baptized vvith ‡ vvater, but
* you shal be ‡ baptized vvith the holy Ghost after these
6 fevv daies. † They therfore that vvere assembled, asked him,
saying, Lord, whether at this time vvilt thou restore the king-
7 dom to Israel? † but he said to them, * It is not for you to
knovv times or moments, vvhich the Father hath put in his
8 ovvne povver: † but you shal receiue the * vertue of the
holy Ghost comming vpon you, and you shal be vvitnesses
vnto me in Hierusalem, and in al Ievvrie, and Samaria, and
9 euen to the vtmost of the earth. † And * vvhen he had said
these things, in their sight he vvas elevated: and a cloud recei-
10 ued him out of their sight. † And vvhen they beheld him
going into heauen, behold tvvo men stoode beside them in
11 vvhite garments, † vvho also said, Ye men of Galilee, vvhy

‡ Iohns Baptisme gaue not the Holy Ghost.

‡ The aboundāt powring of the Holy Ghost vpon them on whitsunday, he calleth baptisme.

stand you looking into heauen? This IESVS vvhich is
[1] assumpted from you into heauen, shal so come as you haue
seen him going into heauen. ¶

† Then they returned to Hierusalem from the mount that 12
is called Oliuet, vvhich is by Hierusalem, distant a Sabboths
iourney. † And vvhen they vvere entred in, they vvent vp 13
into an vpper chamber, vvhere abode :: Peter & Iohn, Iames
and Andrevv, Philippe and Thomas, Bartholomevv and
Mathevv, Iames of Alphæus and Simon Zelótes, and Iude
of Iames. † Al these vvere perseuéring vvith one minde in 14
praier vvith the :: vvomen and [2] MARIE the mother of
IESVS, and his brethren.

† [a] In those daies Peter rising vp in the middes of the bre- 15
thren, said: (and the multitude of persons together, vvas al-
most an hundred and tvventie) † You men, brethren, 16
the [*] scripture must be fulfilled vvhich the holy Ghost spake *Ps.40,9 Io.13,18
before by the mouth of Dauid concerning Iudas, vvho vvas
the [*] captaine of them that apprehended IESVS: † vvho 17 *Luc.22, 47. Io. 18, 3.
vvas numbred among vs and obteined the lot of this mini-
sterie. † And he in deede hath possessed a [*] field of the revvard 18 *Mt. 27, 5. 7.
of iniquitie, and being hanged he burst in the middes, and al
his bovvels gushed out. † And it vvas made notorious to 19
al the inhabitants of Hierusalem: so that the same field vvas
called in their tonge, *Haccl-dema*, that is to say, the field of bloud.
† For it is vvritten in the booke of Psalmes. *Be their habitation* 20 *Psa. 68, 26.*
made desert, and be there none to dvvel in it. And his Bishoprike let another
take. † Therfore, of these men that haue assembled vvith vs, 21 *Ps. 108, 8.*
al the time that our Lord IESVS vvent in and vvent out
among vs, † beginning from the baptisme of Iohn vntil the 22
day vvherein he vvas assumpted from vs, :: there must one of
these be made a vvitnes vvith vs of his resurrection.

† And they appointed tvvo, Ioseph, vvho vvas called 23
Bársabas, vvho vvas surnamed Iustus: and Mathias. † And 24
praying they said, Thou Lord that knovvest the harts of al
men, shevv of these tvvo, one, vvhom thou hast chosen, † to 25
take the place of this ministerie and Apostleship, from the
vvhich Iudas hath preuaricated that he might goe to his
ovvne place. † And they gaue them [*] lottes, and the lot fel 26
vpon Mathias, and he vvas numbered vvith the eleuen
Apostles. ¶

[1] This visible companie was the true Churche of Christ, which he left, & commaunded to keepe together til the cõming of the Holy Ghost, by hi to be further informed & furnished to gaine al natiõs to the same Societie.

:: The Heretikes, some in the text, other in the margẽt, trasslate, *Wiues*, to wit, of the Apostles, most impudently, knowig in their cõsciences that he meaneth the Maries & other holy women that folowed Christ, as *Lu. 8, 2. 23, 10.* See Beza & the Engl. Bible 1579.

[a] The Epistle vpõ S. Mathias day *Febr. 24.*

:: No smal mysterie, that the number of the twelue Apostles must needes be made vp againe.

ANNOT.

ANNOTATIONS
CHAP. I.

2. *Giuing commaundement.*] He meaneth the power giuen them to preach, to baptize, to remit sinnes, and generally the whole commission and charge of gouernement of the Church after him and in his name, steede, and right. the which Regiment was giuen them together with the Holy Ghost to assist them therein for euer.

7. *It is not for you.*] It is not for vs, nor needful for the Church, to know the times & moment of the world, the comming of Antichrist, and such other Gods secretes. This is ynough in that case, to be assured that Christs faith shal be preached, and the Church spred through out al Nations, the Holy Ghost concurring continually with the Apostles and their Successors for the same.

The times and moments of things to come pertaine not to vs.

11. *Assumpted from you.*] By this visible Ascending of Christ to heauen and like returne from thence to iudgement, the Heretikes do incredulously argue, him not to be in the Sacrament. But let the faithful rather giue eare to S. Chrysostome saying thus: *O miracle, he that sitteth vvith the Father in heauen aboue, at the very same time is handled of men beneath. Christ ascending to heauen, both bathbe flesh vvith him, and left it vvith vs beneath. Elias being taken vp, left to his Disciple his cloke only: but the Sonne of man ascending left his vvhole flesh to vs. Li. 2 de Sacerd. Ho. 2 ad po. Ant. in fine. Ho. de diuit. & paup. in fine.*

Christ is ascended, and yet really in the B. Sacrament.

14. MARIE *the mother of* IESVS.] This is the last mention that is made in holy Scripture, of our B Lady, for though she were ful of al diuine wisedom, and opened (no doubt) vnto the Euangelistes and other Writers of holy Scriptures, diuerse of Christs actions, speaches, and mysteries, whereof she had both experimental and reuealed knowledge: Yet for that she was a woman, and the humblest creature liuing, and the paterne of al order and obedience, it pleased not God that there should be any further note of her life, doings, or death, in the Scriptures. She liued the rest of her time with the Christians (as here she is peculiarly named and noted among them) and specially with *S.* Iohn the Apostle, * to whom our Lord recommended her. Who prouided for her al necessaries, her spouse Ioseph (as it may be thought) being deceased before. The common opinion is that she liued 63 yeres in al. At the time of her death, (as S. Denys first, & after him *S.* Damascene *de dormit. Deipara.* writeth,) al the Apostles then dispersed into diuers nations to preache the Gospel, were miraculously brought together (hauing S. Thomas who came the third day after) to Hierusalem, to honour her diuine departure and funeral, as the said S. Denys witnesseth. Who saith that him self, S. Timothee, and *S.* Hierotheus were present: testifying also of his owne hearing, that both before here death and after for three daies, not onely the Apostles and other holy men present, but the Angels also and Powers of heauen did sing most melodious Hymnes. They buried her sacred body in Gethsemani, but for S. Thomas sake, who desired to see and to reuerence it, they opened the sepulcher the third day, and finding it void of the holy body, but exceedingly fragrant, they returned, assuredly deeming that her body was assumpted into heauen, as the Church of God holdeth, being most agreable to the singular priuilege of the mother of God, and therfore celebrateth most solemnely the day of her Assumption. And that is consonant not onely to the said S. Denys, and S. Damascene, but to holy Athanasius also, who inoucheth the same, *Serm. in Euang. de Deipara.* of which Assumption of her body. S. Bernard also wrote fiue notable sermons extant in his workes.

Our B. LADY.

Her life.

Her death.

Her ASSVMPTION.

Io. 19, 26. 27.

Dionys. ep. ad Timotheum.

But neither these holy fathers, nor the Churches tradition and testimonie, do beare any sway now a daies with the Protestants, that haue abolished this her greatest feast of her Assumption. Who of reason should at the least celebrate it as the day of her death, as they doe of other Saincts. For though they beleeue not that her body is assumpted, yet they wil not (we trow) deny that she is dead, and her soule in glorie: neither can they aske scriptures for that, no more then they require for the deathes of Peter, Paul, Iohn, and other, which be not mentioned in scripture &c yet are still celebrated by the Protestants. But concerning the B. Virgin MARIE, they haue blotted out also both her Natiuitie, and her Conception: so as it may be thought the Diuel beareth a special malice to this woman whose seede brake his head. For as for the other two daies of her Purification & Annunciation, they be not proper to our Lady, but the one to Christs Conception, the other to his Presentation. so that she by this meanes shal haue no festiuitie at al.

The Protestats haue no feast of her at al, as they haue of other Saincts.

But contrariwise, to consider how the auncient Church and fathers esteemed, spake, and wrote of this excellent vessel of grace, may make vs detest these mens impietie, that can not abide the praises of her *whom al generations should call blessed, and that esteeme her honours a derogatio to her sonne. Some of their speaches we wil set downe, that al men may see, that we neither praise her, nor pray to her, more amply then they did. S. Athanasius in the place alleaged, after he had declared how al the Angelical spirits and euery order of them honoured and praised her with the AVE, wherewith S. Gabriel saluted her: We also, saith he, of al degrees vpon the earth extol

*Luc. 1, 48.

How the Primitiue Church & auncient fathers honoured our B. Lady.

S. Athanasius.

rzeol thee With loude voice, saying. *Ave gratia plena &c.* Haile ful of grace, our Lord is with thee pray for vs ô Maistresse, and Lady, and Queene, and mother of God. Most holy and auncient Ephrem, also in a special oration made in praise of our Lady, saith thus in diuerse places thereof, *Intemerata Deipara &c.* Mother of God vndefiled, Queene of al, the hope of them that despaire, my lady most glorious, higher then the heauenly spirits, more honorable then the Cherubins, holier then the Seraphins, and vnlyke compari'on more glorious then the supernal hostes, the hope of the fathers, the gloria of the Prophets, the praise of the Apostles. And a litle after. *Virgo ante partum, in partu, & post partum.* by thee vve are reconciled to Christ my God, thy sonne thou art the helpe of sinners, thou thou hauen for them that are tossed vvith stormes, the solace of the vvorld, the deliuerer of the captiues, the helpe of orphans, the redemption of captiues. And afterward, *Vouchsafe me thy seruaunt to praise thee. Haile lady* MARIE *ful of grace, haile Virgin most blessed amongst vvomen.* And much more in that sense which were to long to repeate.

S. Ephrem.

S. Cyril.

S. Cyril hath the like wonderful speaches of her honour, *hom. 6. contra Nestorium. Praise and gloria be to thee ô holy Trinitie to thee also be praise, holy mother of God. for thou art the precious pearle of the vvorld, thou the candel of vnquenchable light, the crovvne of Virginitie, the sceptor of the Catholike faith. By thee the Trinitie is glorified and adored in al the vvorld: by thee heauen reioyceth, Angels and Archangels are glad, diuels are put to flight, and man is called againe to heauen, and every creature that vvas held vvith the errour of Idols, is turned to the knowledge of the truth: by thee Churches are founded through the World: thee being their helper, the Gentiles come to penance.* and much more which We omit. Likewise the Greeke Liturgies or Masses of S. Iames, S. Basil, and S. Chrysostom, make most honorable mention of our B. Lady, praying vnto her, saluting her with the Angelical hymne, *Ave Maria*, and vsing these speaches, *Most holy, vndefiled, blessed aboue al, our Queene, our Lady, the mother of God,* MARIE, *a virgin for euer, the sacred arke of Christs Incarnation, broder then the heauens that didst beare thy creatour, holy mother, of vnspeakable light, vve magnifie thee vvith Angelical hymnes. al things passe vnderstanding, al things are glorious in thee ô mother of God. by thee the mysteries before vnknowen to the Angels, is made manifest and reuealed to them on the earth. thou art more honorable then the Cherubins, and more glorious then the Seraphins. to thee, O ful of grace, al creatures, both men and Angels doe gratulate and reioyce: gloria be to thee, Which art a sanctified temple, a spiritual paradise, the gloria of virgins, of whom God tooke flesh and made thy vvombe to be his throne.* &c.

The Greeke Liturgies of S. Iames, S. Basil, S. Chrysostom.

S. Augustine.

And S. Augustine *Serm. 18 de Sanctis n. 10*: or (as some thinke) S. Fulgentius: *O blessed* MARIE, *Who can be able vvorthily to praise or thanke thee, receiue our praiers, obtaine vs our requestes, for thou art the * special hope of sinners, by thee vve hope for pardon of our sinnes, & in thee, ô most blessed, is the expectation of our reuardes.* And then folow these wordes now vsed in the Churches seruice: *Sancta Maria succurre miseris, iuua pusillanimes, refoue flebiles, ora pro populo, interueni pro clero, intercede pro deuoto femineo sexu. Sentiant omnes tuum iuuamen, quicunque celebrant tuam commemorationem. Pray thou continually for the people of God, vvhich didst deserue to beare the redeemer of the vvorld. Who liuest and reignest for euer.* S. Damascene also *ser.* de dormitione Deiparæ. *Let vs crie vvith Gabriel, Ave gratia plena, Haile ful of grace, Haile ful of ioy that can not be emptied, haile the * onely cast of greefes, haile holy virgin, by vvhom death vvas expelled, and life brought in.* See S. Irenæus li. 3 c. 33. and li. 5 circa medium, & S. Augustine *de fide & Symbolo. & de agone Christiano.* Where they declare how both the sexes concurre to our saluation, the man and the woman, Christ and our Lady, as Adam and Eue both were the cause of our fall. though Adam ser more then his wife, and so Christ far more excellently and in an other sort then our Lady: Who (though his mother) yet is but his creature and handmaid, him self being truely both God and man. In al which places alleaged & * many other like to these, if it please the reader to see and read, and make his owne eies witnesses, he shal perceiue that there is much more said of her, and to her, then We haue here recited, and that the very same or the like speaches and termes were vsed then, that the Church vseth now, in the honour and inuocation of the B. Virgin: to the confusion of al those that wilfully wil not vnderstand in what sense al such speaches are applied vnto her, to wit, either because of her praier and intercession for vs, Whereby she is our hope, our refuge, our aduocate &c. or because she brought forth the author of our redemption and saluation, Whereby she is the mother of mercie, and grace, and life, and whatsoeuer goodnes We receiue by Christ.

Sanctæ MARIA succurre miseris, &c.

S. Damascene.

S. Irenæus.

As Adam and Eue, so Christ & our Lady.

* vnica

* vnicum lenamen

See S. Greg. Nazian. in ſ. Trag. Christus patiens.

11. Peter rising vp.) Peter in the meane time practised his Superioritie in the cõpanie or Church, publishing an election to be made of one to supply Iudas roome. Which Peter did not vpon commaundement of Christ written, but by suggestion of Gods Spirit, and by vnderstanding the Scriptures of the old Testament to that purpose: the sense whereof Christ had opened to the Apostles before his departure, though in more ful maner afterward at the sending of the Holy Ghost. And this acte of Peter in prescribing to the Apostles and the rest, this election, and the maner thereof, is so euident for his Supremacie, that * the Aduersaries confesse here that he was, *Antistes*, the cheefe and Bishop of this whole College and companie.

The meaning of the titles and termes giuen to our B. Lady.

Peter beginneth to practise his Primacie.

* *Beza in ann. Test. graecum. 1565.*

16. Sortes.) When the euent or fall of the lot is not expected of Diuels, nor of the starres, nor of any force of fortune, but looked and praied for to be directed by God and his holy Saincts: then may lottes be vsed lawfully. And sometimes to discerne betwixt two things mere indifferent, they be necessarie, as S. Augustine teacheth *ep. 180 ad Honoratum.*

Casting of lottes.

CHAP. II.

CHAP. II.

The Holy Ghost comming to the Faithful vpon Whitsunday, 5 Iewes in Hierusalem of al Nations do wonder to heare them speake al tongues. 14 And Peter to the derision declareth, that is is not drunkennes, but the Holy Ghost which God did prophesie of, which IESVS *(whom they crucified) being now risen againe and ascended (as he sheweth also out of the Scriptures) hath powred out from heauen, concluding therfore that he is* CHRIST, *and they most horrible murderers. 37 Whereat they being compunct, and submitting themselues, he teacheth them that they must be baptized, and then they also shal receiue the same Holy Ghost, as being promised to al the baptized. 41 And so 3000 are baptized that very day. 42 Whose godly exercises are here reported, and also their liuing in state of perfection. The Apostles worke many miracles, and God daily increaseth the number of the Church.*

The 1 part. THE comming of the Holy Ghost and beginning of the Church in Hierusalem.

1 AND vvhen the daies of [a] Pentecost vvere accomplished, they vvere al together in
2 one place: † and sodenly there vvas made a sound from heauen, as of a vehemēt vvinde cōming, & it filled the whole house vvhere
3 they vvere sitting. † And there appeared to them parted tonges as it were *of fire, and it sate vpon
4 euery one of them: † and they vvere [a] al replenished vvith the *HOLY GHOST, and they began to speake vvith diuerse tonges, according as the HOLY GHOST gaue them to speake.

The Epistle vpō Whitsunday.

Act. 1,4

Mt. 3,11.

Io. 7,39.

5 † And there vvere dvvelling at Hierusalē Ievves, deuout
6 men of euery nation that is vnder heauen. † And vvhen this voice vvas made, the multitude came together, and vvas astonied in minde, because euery man heard them speake in his
7 ovvne tongue. † And they vvere al amased, and marueled
8 saying, Are not, lo, al these that speake, Galileans, † and hovv ` haue vve heard' eche man our ovvne tongue vvherein
9 vve vvere borne? † Parthians, and Medians, and Elamites, and that inhabite Mesopotamia, Ievvrie, and Cappadocia, Pontus,
10 and Asia, † Phrygia, and Pamphilia, Ægypt and the partes of
11 Lybia that is about Cyrenee, and strangers of Rome, † Ievves also, and Proselytes, Cretensians, and Arabians: Vve ` haue heard' them speake in our ovvne tonges the great vvorkes
12 of God. † † And they vvere al astonied, and marueled, saying
13 one to an other, Vvhat meaneth this? † But others deriding said, That these are ful of nevv vvine.

` do vve heare.

` do heare

a The lesson before the Epistle on Imber Wenesday in Whitsonweeke.

14 † [a] But :: Peter standing vvith the Eleuen, lifted vp his voice, and spake to them, Ye men, Ievves, and al you that dvvel in Hierusalem, be this knovven to you, and vvith your
15 eares receiue my vvordes. † For these are not drunke, as you

:: Peter the head of the rest and now newly replenished with al knowledge and fortitude, maketh the first Sermon.

ſuppoſe, vvhereas it is the third houre of the day: † But this 16
is it that vvas ſaid by the Prophet Ioël, † *And it ſhal be, in the laſt* 17 *Ioël. 2.*
daies (ſaith our Lord) of my Spirit I vvil powre out vpon al fleſh: and your ſonnes *28.*
and your daughters ſhal prophecie, and your yong men ſhal ſee viſions, and your
auncients ſhal dreame dreames. † *And vpon my ſeruants truely, and vpon my* 18
handmaides vvil I powre out in thoſe daies, of my Spirit, and they ſhal prophecie:
† *and I vvil giue vvonders in the heauen above, and ſignes in the earth beneath,* 19
bloud, and fire, and vapour of ſmoke. † *The ſunne ſhal be turned into darkenes,* 20
and the moone into bloud, before the great and manifeſt day of our Lord doth
come. † *And it ſhal be, euery one vvhoſoeuer calleth vpon the name of our Lord,* 21
ſhal be ſaued. ✣

† Ye men of Iſraël heare theſe vvordes, IESVS of Na- 22
zareth a man approued of God among you, by miracles and
vvonders and ſignes vvhich God did by him in the middes
of you, as you knovv: † this ſame, [a] by the determinate coun- 23
ſel and preſcience of God being deliuered, you by the han-
des of vvicked men haue crucified and ſlaine. † vvhom 24
God hath raiſed vp [a] looſing the ſorovves of hel, according as
it vvas impoſſible that he ſhould be holden of it. † For Dauid 25

[t] Who but an infidel (ſaith S. Auguſtine) vvil deny Chriſt to haue deſcended to Hel? *q. 99.*

saith concerning him, *I foreſavv the Lord in my ſight alvvaies: becauſe* *Pſ. 15,8.*
he is at my right hand that I be not moued. † *For this, my hart hath been* 26
glad and my tongue hath reioyced: moreouer my fleſh alſo ſhal reſt in hope. † *Be-* 27
cauſe thou vvilt not leaue [a] my ſoul [t] in hel, nor giue thy Holy one to ſee [t] corrup-
tion. † *Thou haſt made knovvn to me the vvaies of life: thou ſhalt make me* 28
ful of ioyfulnes vvith thy face. † Ye men, brethren, let me boldly 29

[a] As his ſoul ſuffered no paines in Hel, ſo neither did his body take any corruptiõ in the graue.

ſpeake to you of the Patriarch Dauid: that * he died, and vvas 3. *Reg.* 2, 10.
buried: and his ſepulchre is vvith vs vntil this preſent day.
† Vvhereas therfore he vvas a Prophet, and knevv that by 30
an othe *God had ſvvorne to him that of the fruite of his loynes there ſhould ſit* *Pſ.* 131, 11.
vpon his ſeate: † forſeeing he ſpake of the reſurrection of Chriſt, 31
for neither vvas he left in hel, neither did his fleſh ſee corrup-
tion. † This IESVS hath God raiſed againe, vvhereof al 32
vve are vvitneſſes.

† Being exalted therfore by the right hand of God, and 33
hauing receiued of his father the promiſſe of the holy Ghoſt,
he hath povvred out `this vvhom' you ſee and heare. † For 34 *`this gift vvhich*
Dauid aſcended not into heauen: but he ſaith, *Our Lord hath ſaid* *Pſ.* 109, 1.
to my Lord, ſit on my right hand, † *vntil I make thine enemies the foote ſtoole of thy*
feete. † Therfore let al the houſe of Iſraël know moſt certainly 35
that God hath made him both Lord, and CHRIST, this 36
IESVS, vvhom you haue crucified.

Contrition. † And hearing theſe things, they were compuncte in hart, 37
and ſaid to Peter and to the reſt of the Apoſtles, Vvhat ſhal

vve

38 vve doe men, brethren? † But Peter ſaid to them, :: Doe penance, and be euery one of you baptized in the name of IESVS CHRIST for remiſſion of your ſinnes: and you
39 ſhal receiue the gift of the holy Ghoſt. † For to you is the promiſſe, and to your children, and to al that are farre of,
40 vvhomſoeuer the Lord our God ſhal call. † Vvith very many other vvordes alſo did he teſtifie, and exhorted them, ſaying,
41 Saue your ſelues from this peruerſe generation. † They therfore that receiued his vvord, vvere baptized: and there vvere added in that day about :: three thouſand ſoules.

42 † And they vvere perſeuéring in the doctrine of the Apoſtles, and in the communication of [c] the breaking of
43 bread, and praiers. † And feare came vpon euery ſoul: many vvonders alſo and ſignes vvere done by the Apoſtles in Hie-
44 ruſalem, and there vvas great feare in al. † Al they alſo that
45 beleeued, vvere together, *and had " al things cõmon. † Their poſſeſſions and ſubſtance they ſold, and deuided them to al,
46 according as euery one had neede. † Daily alſo continuing vvith one accord in the temple, and breaking bread from houſe to houſe, they tooke their meate vvith ioy and ſim-
47 plicitie of hart: † praiſing God, and hauing grace vvith al the people. And our Lord " increaſed them that ſhould be ſaued, daily together.

*Act. 4, 32.

" Not only amendment of life, but penice alſo required before Baptiſme, in ſuch as be of age, though not in that ſort as afterward in the Sacrament of penance. *Aug. de fid. et oper. c. 11. & ep. 108.*

:: Three thouſand were conuerted at this firſt ſermon, & they were put to the other viſible companie and Church.

[c] This was the B. Sacrament, which the Apoſtles daily miniſtred to the Chriſtians at leaſt in one kinde. *See chap. 20. 7.*

ANNOTATIONS
CHAP. II.

1. *The daies of Pentecoſt.*) As Chriſt our Paſche, for correſpondence to the figure, was offered at the Ievves great feaſt of Paſche, ſo fifty dates after (in Greeke, Pentecoſt) for accompliſhing the like figure of the Law-giuing in Mount Sinai, he ſent downe the Holy Ghoſt iuſt on the day of their Pentecoſt, which was alwaies on Sunday, as appeareth *Leuit. 23, 15.* Both which daies the Church keepeth yerely for memorie of Chriſts death and Reſurrection, and the ſending downe of the Holy Ghoſt: as they did the like for record of their deliuerie out of Ægypt, and their Law giuing aforeſaid. the ſaid Feaſtes with vs conteining, beſides the remembrance of benefites paſt, great Sacraments alſo of the life to come. *Aug. ep. 119, C. 18.*

The feaſtes of Paſche & Pentecoſt.

2. *Al replenished.*) Though the Apoſtles and the reſt were baptized before, and had thereby receiued the grace of the Holy Ghoſt to ſanctification and remiſſion of ſinnes, as for diuers other purpoſes alſo: Yet as Chriſt *promiſed them they ſhould be further indued with ſtrength and vertue from aboue, ſo here he fulfilleth his promes, viſibly powring downe the Holy Ghoſt vpon al the companie and vpon euery one of them, thereby repleniſhing the Apoſtles ſpecially with al truth, wiſedom, and knowledge neceſſarie for the gouernement of the Church, and giuing both to them and to al other preſent, the grace and effect of the Sacrament of Confirmation, accompliſhing, corroborating, and ſtrengthening them in their faith and the confeſſion of the ſame. And laſtly for a viſible token of Gods Spirit, he endued them al with the gift of diuers ſtrange tonges: al (I ſay) there preſent, as wel our Ladie, as other holy women and brethren, beſides the Apoſtles. though *the Heretikes fondly argue, for the deſire they haue to diſhonour Chriſts mother, that neither ſhe nor they were there preſent, nor had the gift of tongues, contrarie to the plaine tern that ſaith, *They were al togather*, to wit, al the 120 mentioned before c. 1, 15.

Lu. 24, 49

Beda Annot. in hoc cap. v. 1.

The ſending of the Holy Ghoſt on whitſunday and the effectes thereof.

Our B. Ladie.

21. Deliuered

Gods determination that Christ should die, excuseth not the Iewes.

23. *By the determinate counsel of God deliuered.*) God deliuered him, and he deliuered him self, for loue and intention of our saluation, and so the acte was holy and Gods owne determination. But the Iewes and others which betrayed and crucified him, did it of malice and wicked purpose, and their facte was damnable, and not of Gods counsel or causing: though he tolerated it, for that he could and did turne their abominable facte to the good of our saluation. Therfore abhorre those new Manichees of our time, both Lutherans and Caluinists, that make God the author and cause of Iudas betraying of Christ, no lesse then of Paules conuersion. beside the false translation of

Beza.

Beza, saying for Gods prescience or foreknowledge (in the Greeke, προγνωσει) *Gods prouidence.*

24. *Loosing the sorowes.*) Christ was not in paines him self, but loosed other men of those dolours of Hel, wherewith it was impossible him self should be touched. *See * S. Augustine.* * *Li. 13. c. 14. de Gen. ad lit.*

Corrupt translation against the Article of Christs descending into Hel.

27. *My soule in Hel.*) Where al the Faithful, according to the Creede, euer haue beleeued, that Christ according to his soul, went downe to Hel, to deliuer the Patriarches and al iust men there holden in bondage til his death, and the Apostle here citing the Prophets wordes, most euidently expresseth the same, distinguishing his soule in Hel, from his body in the graue: Yet the Caluinists to defend against Gods expresse wordes, the blasphemie of their Maister, that Christ suffered the paines of Hel, and that no where but vpon the Crosse, and that otherwise he descended not into Hel, most falsely and flatly here corrupt the text, by turning and wresting both the Hebrew and Greeke wordes from their most proper and vsual significations of, *Soule*, and *Hel*, into *body*, and *graue*: saying for, *my soule in Hel*, thus, *my body*, * *life, person*, yea (as Beza in his new Testament * *Eng. Bi. an. 1556*) *my carcas* in the *graue*. and this later they corrupt almost through out the Bible for that *ble. 1570* purpose. But for refelling of both corruptions, it shal be sufficient in this place: first, that al Hebrues & Greekes, and al that vnderstand these tonges, know that the foresaid Hebrue & Greeke wordes are as proper, peculiar, and vsual to signifie, *soul* and *Hel*, as *anima* and *infernus* in Latin, yea as *soul* and *Hel* in English do properly signifie the soule of man, and Hel that is opposite to heauen: and that they are as vnproprely vsed to signifie body and graue, as to say in English, soul for body, or Hel for graue. Secondly, it doth so mislike the Heretikes them selues, that Castalco one of their fine Translatours refelleth it, and to make it the more sure, he for, *in inferno*, translateth, *in Orco*, that is, *in Hel*. Thirdly, Beza him self partly recanteth in his later edition, and confesseth that, *Caro*, was no fit word for the body of Christ, and therfore, *I haue* (saith he) *changed it, but I retaine and keepe the same sense stil.* meaning that he hath now translated it, *soule*, but that he meaneth thereby as before, Christs dead body. fourthly, * he saith plainely, that translating thus, *Thou shalt not leaue my carcas in the graue*, he did it of purpose against *Limbus Patrum*, Purgatorie, and Christs descending into Hel, which he calleth foul errours, and marueleth, *that most of the ancient fathers annot. in vvere in that errour*: namely of Christs descending into Hel, and deliuering the old fathers. Vvhat need We more? He oppositeth him self both against plaine Scriptures and al auncient fathers, per- *27 & 30.* uerting the one, and condemning the other, to ouerthrow that truth which is an Article of our *& in 1 Creede*. Whereby it is euidently false which some of them say for their defense, that none of them *Psa. 2, 19.* did euer of purpose translate falsely. See the Annotation vpon *1 Psa. 3. v. 19.*

* *Heb. Tigu. an. 1556.*

Liuing in common.

40. *All things common.*) This liuing in common is not a rule or a precept to al Christian men, as the Anabaptists falsely pretend: but a life of perfection and counsel, followed of our Religious in the Catholike Church. *See S. Aug. in Psa. 132. in principio. & 67. 109.*

The increase & perpetuitie of the VISIBLE CHVRCH.

47. *Increased.*) Moe and moe were added to the Church (as the Greeke more plainely expresseth) that We may see the visible propagation & increase of the same, from which time a diligent man may deduce the very same visible Societie of men ioyned in Christ, through the whole booke, and afterward by the Ecclesiastical storie, downe til our daies, against the pretensed inuisible Church of the Heretikes.

προστιθεις τοις σωζομενοις

CHAP. III.

A miracle, and a Sermon of Peters to the people, shewing that IESVS *is Christ, and conuerting them to faith in him and penance for their sinnes, and so they shal haue by him (in Baptisme) the Benediction which was promised to Abraham.*

The Epistle vpō S. Peter and Paules eue. Iun. 28.

AND Peter and Iohn vvent vp into the temple, 1
at the ⁂ ninthe houre of praier. † And a cer- 2
taine man that vvas lame from his mothers
vvombe, vvas caried: vvhom they laid euery
day at the gate of the temple, that is called Spe-
cious, that he might aske almes of them that vvent into the
temple.

⁂ This maketh for distinction of Canonical houres and diuersitie of appointed times to pray in. *See Act. c. 10. 9.*

3 temple. † He, vvhen he had ſeen Peter and Iohn about to
4 enter into the temple, aſked to receiue an almes. † But Peter
5 vvith Iohn looking vpon him, ſaid, Looke vpon vs. † But he
looked earneſtly vpon them, hoping that he ſhould receiue
6 ſome thing of them. † But Peter ſaid, Siluer and gold I haue
not, but * that vvhich I haue, the ſame I giue to thee: In the
name of IESVS CHRIST of Nazareth ariſe, and vvalke.
7 † And taking his right hand, he lifted him vp, and forthvvith
8 his feete and ſoles vvere made ſtrong. † And ſpringing he
ſtoode, and vvalked: and vvent in vvith them into the tem-
9 ple vvalking, and leaping, and praiſing God. † And al the
10 people ſavv him vvalking and praiſing God. † And they
knevv him, that, it vvas he vvhich ſate for almes at the Spe-
cious gate of the temple: and they vvere excedingly aſtonied
11 and agaſt at that that had chaũced to him. † And as he held
Peter and Iohn, al the people ranne to them vnto the porche
vvhich is called Salomons, vvondering.

12 † But Peter ſeing them, made anſvver to the people, Ye
men of Iſraël, vvhy maruel you at this, or vvhy looke you
vpon vs, as though * by our povver or holines vve haue made
13 this man to vvalke? † The God of Abraham, and the God
of Iſaac, and the God of Iacob, the God of our fathers hath
glorified his ſonne IESVS, vvhom you in deede deliuered
and denied before the face of Pilate, he iudging him to be re-
Luc. 23, 14 leaſed. † But you denied the holy and the iuſt one, * and aſ-
18. 15 ked a mankiller to be giuen vnto you. † but the authour
of life you killed, vvhom God hath raiſed from the dead,
16 of vvhich vve are vvitneſſes. † And in the :: faith of his name,
this man vvhom you ſee and knovv, his name hath ſtreng-
thened: & the faith vvhich is by him, hath giuen this perfect
health in the ſight of al you.

17 † And novv (brethren) I knovv that you did it through
18 ignorãce, as alſo your princes. † But God vvho foreſhevved
by the mouth of al the prophets, that his CHRIST ſhould
19 ſuffer, hath ſo fulfilled it. † Be Penitent therfore & conuert,
20 that your ſinnes may be put out. ‡ † that, vvhen the times
ſhal come of refreſhing by the ſight of our Lord, and he
ſhal ſend him that hath been preached vnto you IESVS
21 CHRIST, † e vvhom :: heauen truely muſt receiue vntil the
times of the reſtitution of al things, vvhich God ſpake by the
mouth of his holy prophets from the beginnig of the vvorld.

The Epiſtle vpõ Wenesday in Eaſter Weeke.

* This faith was not the faith of the lame man (for he looked onely for almes) nor a ſpecial faith of the Apoſtles owne ſaluatiõ: but the whole beleefe of Chriſtian Religion.

:: Some Heretikes fouly corrupt this place, thus, *Who muſt be contained in heauen*, of purpoſe (as they proteſt) to hold Chriſt in heauẽ, from the B. Sacramẽt. Bez. As though his preſẽce there, drew him out of heauen. Neither cã they pretend the Greeke, which is word for word as in the vulgar latin, and as we tranſlate.

e ἐν δὲ ἐχρανῷ μὲν δέξα-ασθαι

† Moyſes in deede ſaid, *That a prophet ſhal the Lord your God raiſe vp* 22 Deu. 18. 15.
to you of your brethren, as my ſelf: him you ſhal heare according to al things
vvhatſoeuer he ſhal ſpeake to you. † *And it ſhal be, euery ſoule that ſhal not* 23
heare that prophet, ſhal be deſtroied out of the people. † And al the Prophets 24
from Samuël and aftervvard that haue ſpoken, told of theſe
daies. † You are the children of the Prophets and of the 25
teſtament vvhich God made to our fathers, ſaying to Abra-
ham, *And in thy ſeede ſhal al the families of the earth be bleſſed.* † To you 26 Gen. 22, 18. 26, 4
firſt God raiſing vp his ſonne, hath ſent him bleſſing you:
that euery one ſhould conuert him ſelf from his naughtines.

ANNOTATIONS
CHAP. III.

Saincts doe miracles and the like, but by the power of God.

6. *That vvhich I haue.*] This power of working miracles vvas in Peter, and Peter properly did giue this man his health, though he receiued that force and vertue of God, and in & by him executed the ſame. Therfore he ſaith, *That vvhich I haue, I giue to thee*, and the Heretikes are ridiculous that note here, *a miracle done by Chriſt by the handes of the Apoſtles*, to make the ſimple beleeue that they had no more to doe then a dead inſtrument in the Workemans hand.

12. *By our power.*] When the Apoſtles remit ſinnes, or doe any other miracles, they doe it not by any humane, proper, or natural power in them ſelues: but of ſupernatural force giuen them from aboue, to proue that the faith of Chriſt is true, and that he is God whom the Iewes crucified, in whoſe name and faith they worke, and not in their owne.

CHAP. IIII.

The Rulers of the Iewes oppoſe them ſelues and impriſon Peter and Iohn. 4 But yet thouſands of the people are conuerted: 5 and to the Rulers alſo, Peter boldly auoucheth by the forſaid miracle, that IESVS *is Chriſt, telling them of their heinous faults out of the Pſalmes, and that vvithout him they can not be ſaued. 13 They though confounded vvith the miracle, yet proceede in their obſtinacie, forbidding them to ſpeake any more of* IESVS, *adding alſo threates. 23 Wherevpon the Church fleeth to praier, vvherein they comfort them ſelues vvith the omnipotencie of God, and prediction of Dauid, and aſke for the gift of boldnes and miracles againſt thoſe threates. 31 And God ſtrevvth miraculouſly that he hath heard their praier. 32 The vvhole Churches vnitie and communitie of life. 36 Of Barnabas by name.*

AND vvhen they vvere ſpeaking to the 1
people, the Prieſts and magiſtrates of the
temple and the Sadducees came vpon
them, † being greeued that they taught 2
the people, and ſhevved in IESVS the re-
ſurrection from the dead: † and they laid 3
handes vpon them, and put them into
vvard, vntil the morovv, for it vvas novv euening. † And 4
many of them that had heard the vvord, beleeued: and the
number of the men vvas made fiue thouſand.

21 Here againe We ſee the proceding and increaſe of the Church viſibly.

† And

5 † And it came to passe on the morovv, that their princes,
and Auncients, and Scribes vvere gathered into Hierusalem.
6 † and Annas the high priest, and Caiphas and Iohn, and Ale-
7 xander, and as many as vvere of the priests stocke. † And
setting them in the middes, they asked: In vvhat povver or in
8 vvhat name haue you done this? † Then Peter repleniſhed
vvith the holy Ghost, said to them, Ye princes of the people
9 & Auncients: † If vve this day be examined for a good deede
vpon an impotent man, in vvhat he hath been made vvhole,
10 † be it knovven to al you and to al the people of Israël, that
in the name of IESVS CHRIST of Nazareth, vvhom you
did crucifie, vvhom God hath raised from the dead, in this
11 same this man standeth before you vvhole. † This is *the stone*
that vvas vrietted of you the builders: vvhich is made into the head of the corner.
12 † and there is not saluation in any other. for neither is there
any other name vnder heauen giuen to men, vvherein vve
13 must be saued. † And seeing Peters constancie and Iohns,
vnderstanding that they vvere men vnlettered, and of the
vulgar sort, they marueled, and they knew them that they had
14 been vvith IESVS: † seeing the man also that had been
cured, standing vvith them, they could say nothing to the
15 contrarie. † But they commaunded them to goe aside forth
16 out of the councel: and they conferred together, † saying,
Vvhat shal vve doe to these men? for a notorious signe in
deede hath been done by them, to al the inhabitants of Hie-
17 rusalem: it is manifest, and vve can not denie it. † But that it
be no further spred abrode among the people, let vs threaten
them, that they speake no more in this name to any man.
18 † And calling them, they charged them that they should
19 not speake at al, nor teache in the name of IESVS. † But
Peter and Iohn answering, said to them, :: If it be iust in the
20 sight of God, to heare you rather then God, iudge ye. † for
vve can not but speake the things vvhich vve haue seen and
21 heard. † But they threatening, dimissed them: not finding
hovv they might punish them, for the people, because all
glorified that vvhich had been done, in that vvhich vvas
22 chaunced. † For the man vvas more then fourtie yeres old
in vvhom that signe of health had been vvrought.
23 † And being dimissed they came to theirs, and shevved
al that the cheefe priests and Auncients had said to them.
24 † Vvho hauing heard it, with one accord lifted vp their voice

Psa. 117, 22.

The name of IESVS. *See Annot. Philip.* 2, 10.

The Apostles constancie, learning and wisdom after the cõming of the Holy Ghost, being but idiotes, that is, simple vnlettered men and timorous before.

:: Their cõstancie and courage after their confirmation, being so weake before. And if any Magistrate cõmaund against God, that is to say, forbid Catholike Christiã men to preach or serue God, this same must be their answer, though they be whipped and killed for their labour. *Sup. 5. v. 29.*

to God, and ſaid, Lord, thou that didſt make heauen & earth,
the ſea, and al things that are in them, † vvho in the holy 25
Ghoſt by the mouth of our father Dauid thy ſeruãt haſt ſaid,
Vvhy did the Gentiles rage, and the people meditate vaine thinges: † the kings 26 *Pſ. 2, 1.*
of the earth ſtand vp, and the princes aſſemble together againſt our Lord, and
againſt his CHRIST? † For there aſſembled in deede in this citie 27
against thy holy childe IESVS vvhom thou haſt anointed,
Herod, and Pontius Pilate, vvith the Gentiles and the people
of Iſraël, † to doe vvhat :: thy hand & thy counſel decreed 28
to be done. † And novv Lord looke vpon their threatenings, 29
and giue vnto thy ſeruants vvith al confidence to ſpeake thy
vvorde, † in that, that thou extend thy hand to cures and 30
ſignes and vvonders to be done by the name of thy holy
ſonne IESVS. † And vvhen they had praied, the place vvas 31
moued vvherein they vvere gathered: and they vvere al repleniſhed vvith the holy Ghoſt, and they ſpake the vvord of God vvith confidence.

:: Chriſtes death, as needeful for mans redemption, was of Gods determination: but as of the malice of the Iewes, it was not his act otherwiſe then by permiſſion.

:: Note the ardent charitie and cõtempt of worldly things in the firſt Chriſtians: who did not onely giue great almes, but ſold al their lands to beſtow on the Apoſtles and the reſt that were in neceſſitie, according to Chriſtes coũſel. *Mt. 16, 21.* Note alſo the great honour & credit giuen to the Apoſtles, in that the Chriſtian men put al the goods & poſſeſſions they had, to their diſpoſition.

† And the multitude of beleeuers had one hart and 32
one ſoule: neither did any one ſay that ought vvas his
ovvne of thoſe things vvhich he poſſeſſed, but al things *Act. 2, 44.*
vvere common vnto them. † And vvith great povver did 33
the Apoſtles giue teſtimonie of the reſurrection of IESVS
CHRIST our Lord: and great grace vvas in al them. † For 34
neither vvas there any one needie among them. For as many
as vvere ovvners of landes or houſes, :: ſold and brought the
prices of thoſe things vvhich they ſold, † and laid it before 35
the feete of the Apoſtles. And to euery one vvas deuided
according as euery one hade neede. † And Ioſeph vvho 36
vvas ſurnamed of the Apoſtles Barnabas (vvhich is by interpretation, the ſonne of conſolation) a Leuite, a Cyprian
borne, † vvhereas he had a peece of land, ſold it, and brought 37
the price, and laid it || before the feete of the Apoſtles.

ANNOTATIONS
CHAP. IIII.

Reuerence to holy perſons.

Kiſſing their feete.

37. *Before the feete.*) He, as the reſt, did not onely giue his goods as in vulgar almes, but in al humble and reuerent maner as things dedicated to God, he laid them downe at the Apoſtles holy feete, as S. Luke alwaies expreſſeth, and gaue them not into their handes. The Sunamite fel downe *4 Reg. 4, 27* and embraced Eliſæus feete. Many that aſked benefites of Chriſt (as the woman ſicke of the bloudy fluxe) fel downe at his feete. and Marie kiſſed his feete. Such are ſignes of due reuerence *Luc. 8, 47.* done both to Chriſt and to other ſacred perſons, either Propheres, Apoſtles, Popes, or others repre- *Lu. 7, 38.* ſenting his perſon in earth. See in S. Hierom of Epiphanius Biſhop in Cypres, how the people of Hieruſalem *of al ſortes flocked together vnto him, offering their children* (to take his bleſſing) *kiſſing his futs, plucking the hemmes of his garment, ſo that he could not move for the throng.* Ep. 61 c. 4 cont. erro. Io. Hieroſol.

CHAP.

CHAP. V.

Ananias and his wife Saphira, for their sacrilege, at Peters word fall dead, to the great terrour of the rest. 12 By the Apostles miracles, not onely the number, but also their faith is increased; that they seek in the streetes to the very shadow of Peter, the rather also about bringing their diseased to Hierusalem. 17 The Rulers against oppose them selues, but in vaine. 19 For out of prison an Angel deliuereth them, bidding them preach openly to al: 21 and in their Counsel Peter is nothing afraid of their bigge wordes: 30 Yea Gamaliel being one of them selues asketh a doubt among them, lest the matter be of God, and therfore impossible to be dissolued. 40 Finally, the Apostles being scourged by them, count it an honour, and cease no day from preaching.

1 BVT a certaine man named Ananias,
2 vvith Saphira his vvife sold a peece
of land, † and [a] defrauded of the pri-
ce of the land, his vvife being priuie
thereto: and bringing a certaine por-
3 tion, laide it at the feete of the Apo-
stles. † And [a] Peter said, Ananias,
vvhy hath Satan tempted thy hart,
that thou shouldest lie to the holy
4 Ghost, and defraude of the price of the land? † Remaining,
did it not remaine to thee: and being sold, vvas it not [a] in thy
povver? Vvhy hast thou put this thing in thy hart? Thou
5 hast not lied [a] to men, but to God. † And Ananias hearing
these vvordes, fel dovvne, and gaue vp the ghost. And there
6 came great feare vpon al that heard it. † And yong men ri-
sing vp, remoued him, and bearing him forth buried him.
7 † And it vvas the space as it vvere of three houres, and his
8 vvife, not knovving vvhat vvas chaunced, came in. † And
Peter answered her, Tel me vvoman, vvhether did you sel
9 the land for so much? But she said, Yea, for so much. † And
Peter vnto her, Vvhy haue you agreed together to tempt
the Spirit of our Lord? Behold, their feete that haue buried
thy husband, at the doore, and they shal beare thee forth.
10 † Forthvvith she fel before his feete, and gaue vp the ghost.
And the yong men going in, found her dead: and caried
11 her forth, and buried her by her husband. † And there fel
great :: feare in the vvhole Church, and vpon al that heard
these things.

:: Herevpon rose great reuerence, awe, and feare of the vulgar Christians toward the holy Apostles, for an example to al Christian people how to behaue thé selues toward their Bishops and Priests.

12 † And by the handes of the Apostles vvere many signes
and vvonders done among the people. And they vvere al
13 vvith one accord in Salomons porche. † But of the rest

The Epistle vpō Imber Wenesday in whitsonwecke. And within the octaue, & in a votiue of SS. Peter and Paul.

none durſt ioyne them ſelues vnto them: but the people magnified them. † And the multitude of men and vvomen 14
that beleeued in our Lord, vvas more increaſed: † ſo that 15
they did bring forth the ſicke into the ſtreates, and laid them
Peters ſhadow. in beddes and couches, that vvhen Peter came, *his ſhadovv
at the leaſt might ouerſhadovv any of them, and they all
might be deliuered from their infirmities. † And there ranne 16
together vnto Hieruſalem the multitude alſo of the cities
adioyning, bringing ſicke perſons and ſuch as vvere vexed
of vncleane ſpirits: vvho vvere al cured. ¶

† And the high prieſt riſing vp, and al that vvere vvith 17
him, vvhich is the hereſie of the Sadduces, vvere repleniſhed
vvith zeale: † laid hands vpon the Apoſtles, and put them 18
in the common priſon. † But an Angel of our Lord by night 19
An Angel leadeth them out of priſon. opening the gates of the priſon, & leading them forth, ſaid,
† Goe: and ſtanding ſpeake in the temple to the people al 20
the vvordes of this life. † Vvho hauing heard this, early in the 21
morning entred into the temple, and taught. And the high
prieſt comming, and they that vvere vvith him, called together the Councel & al the auncients of the children of Iſraël:
and they ſent to the priſon that they might be brought. † But 22
vvhen the miniſters vvere come, and opening the priſon,
found them not: returning they told, † ſaying, The priſon 23
truely vve found ſhut vvith al diligence, and the keepers ſtanding before the gates: but opening it, vve found no man
vvithin. † And as ſoone as the Magiſtrate of the temple and 24
the cheefe prieſts heard theſe vvordes, they vvere in doubt of
them, vvhat vvould befall. † And there came a certaine man 25
and told them, That the men, loe, vvhich you did put in priſon, are in the temple ſtanding, and teaching the people.
† Then vvent the Magiſtrate vvith the miniſters, and 26
brought them vvithout force, for they feared the people
leſt they ſhould be ſtoned. † And vvhen they had brought 27
them, they ſet them in the Councel. And the high prieſt
aſked them, † ſaying, *Commaunding vve commaunded 28 *Act. 4, 18.
you that you ſhould not teach in this name: and behold you
haue filled Hieruſalem vvith your doctrine, and you vvil
bring vpon vs the bloud of this man. † But Peter anſvvering 29
and the Apoſtles, ſaid, God muſt be obeied, rather then men.
† The God of our Fathers hath raiſed vp IESVS, vvhom 30
you did kil, hanging him vpon a tree. † This Prince and 31

Sauiour

Sauiour God hath exalted vvith his right hand, to giue re-
32 pentance to Israël, and remission of sinnes. † and vve are
vvitnesses of these vvordes, and the holy Ghost, vvhom God
33 hath giuen to al that obey him. † Vvhen they had heard
these things, it cut them to the hart, and they consulted to
kil them.

34 † But one in the Councel rising vp, a Pharisee named Ga-
maliel, a doctor of lavv honorable to al the people, com-
35 maunded the men to be put forth a vvhile. † and he said
to them, Ye men of Israël, take heede to your selues touching
36 these men vvhat you meane to doe. † For before these daies
Theudas there rose Theódas, saying he vvas some body, to vvhom
consented a numbre of men about foure hundred, vvho
vvas slaine: and al that beleeued him, vvere dispersed, and
37 brought to nothing. † After this fellovv there rose Iudas
of Galilee in the daies of the Enrolling, and drevv avvay the
people after him, and he perished: and as many as euer con-
38 sented to him, vvere dispersed. † And novv therfore I say
to you, depart from these men and let them alone: for if this
39 counsel or vvorke be of men, it vvil be dissolued: † but if it
it, be :: of God, you are not able to dissolue them, lest perhaps
you be found to resist God also. And they consented to him.
40 † And calling in the Apostles, after they had scourged them,
they charged them that they should not speake in the name
41 of IESVS, and dimissed them. † And they vvent from the
sight of the councel reioycing, because they vvere accoun-
42 ted vvorthy to suffer reproche for the name of IESVS. † And
euery day they ceased not in the temple and from house to
house to teach and euangelize Christ IESVS.

:: Time, and the euident successe of Christes Church and religion, proue it to be of God: no violence of the Iewes, no persecution of the Heathen Princes, no endeuour of domestical Aduersaries, heretikes, Schismatikes, or il liuers, auailig against it, at on the other side, many attempts haue been made by Arius Macedonius, Nestorius, Luther, & the like, who thought them selues some body: but after they had plaied their partes a while, their memory is buried, or liueth only in maledicti6 & infamie, & their scholers come to naught Therfore let no Cath. man be scandalized that this heresie holdeth vp for a time. For the Arians & some others florished much lõger thẽ these, and were better supported by Princes and learning, & yet had an end.

ANNOTATIONS
CHAP. V.

Aug. ser. 9 in append. de diuersis tom. 10.

2. *Defrauded.*) In that (saith S. Augustine) he withdrew any part of that which he promised, he was guilty at once, both of sacrilege, and of fraude, of sacrilege, because he robbed God of that which was his by promes: of fraude, in that he withheld of the whole gift, a peece. Let now the Heretikes come, and say it was for lying or hypocrisie onely that this facte was condemned: because they be loth to haue sacrilege counted any such sinne. Who haue taught men not onely to take away from God some peece of that or al that them selues gaue, but plainly to spoile & apply to them selues al that other men gaue. Sacrilege.

3. *Peter said.*) S. Peter (as you see here) Without mans relation knew this fraude and the cogitations of Ananias, and as head of the College and of the whole Church against which this robbery was committed, executed this heauy sentence of Excommunication both against him, and his wife consenting to the Sacrilege. For it was excommunication by S. Augustines iudgement, (*li. 3 cont. ep. Parm. c. 1 to. 7*) and had this corporal miraculous death ioyned withal, as the Excommunication Excõmunicatiõ ioyned with corporal paines.

munication that S. Paul gaue out againſt the inceſtuous and other, had the corporal vexation of Sathan incident vnto it. 1 Cor. 5.

Vow of Chaſtitie, & the breache thereof.

4. *In thy power.*) *If it diſpleaſed God* (ſaith S. Auguſtine) *to withdraw of the money which they had vowed to God, how is he angry whom chaſtitie is vowed and is not performed? for to ſuch may be ſaid that which S. Peter ſaid of the money: Whether by virginitie remaining did it not remaine to thee, and before thou didſt vow, was it not in thine owne power? for, Whoſoeuer haue vowed ſuch things and haue not paid them, let them not thinke to be condemned to corporal deaths, but to euerlaſting fire.* Auguſt. Ser. 10. de diuerſis. And S. Gregorie to the ſame purpoſe writeth thus, *Ananias had vowed money to God, which afterward ouercome with diuelish perſuaſion he withdrew: but with what death he was puniſhed, thou knoweſt. If then he were worthy of that death, Who ſeeke away the money that he had giuen to God, conſider what great peril in Gods iudgement thou ſhalt be worthy of, which haſt withdrawen not money, but thy ſelf from almighty God, to whom thou haſt vowed thy ſelf vnder the habite or weede of a Monke.* Greg. li. 1. ep. 33.

4. *Not to men, but*) To take from the Church or from the Gouernours thereof, things dedicated to their vſe and the ſeruice of God, or to lie vnto Gods Miniſters, is ſo iudged of before God, as if the lie were made, and the fraude done to the Holy Ghoſt him ſelf, who is the Churches Preſident and Protector.

Peters ſhadow & interceſſion.

15. *His ſhadow.*) Specially they ſought to Peter the cheefe of al, who not onely by touching, as the other, but by his very ſhadow cured al diſeaſes. Wherevpon S. Auguſtine ſaith, If then the ſhadow of his body could helpe, how much more now the fulnes of power? And if the a certaine litle wind of him paſſing by did profite them that humbly aſked, how much more the grace of him now being permanent & remaining? *Ser. 19 de Sanctis*, ſpeaking of the miracles done by the Saincts now reigning in heauen.

Cha. VI.

By occaſion of a murmur in the Church (whoſe number now is ſo great that it can not be numbred) Seuen of them being ordered by the Apoſtles in the holy order of Deacons: & one of them, Stenen, Worketh great miracles: and is by ſuch as he confounded in diſputation, falſely accuſed in the Counſel, of blaſphemie againſt the Temple and rites thereof.



AND in thoſe daies the numbre of diſciples increaſing, there aroſe a [a] murmuring of the Greekes againſt the Hebrues, for that their vvidovves vvere deſpiſed in the daily miniſterie. † And the Twelue calling together the multitude of the diſciples, ſaid, It is not reaſon, that vve leaue the vvord of God, and ſerue tables. † Conſider therfore brethren, [b] ſeuen men of you of good teſtimonie, ful of the holy Ghoſt and vviſedom, vvhom vve may appoint ouer this buſines. † But vve vvil be inſtant in praier and the miniſterie of the vvord. † And the ſaying vvas liked before al the multitude. And they choſe Steuen a man ful of faith and of the holy Ghoſt, and Philippe, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a [c] ſtranger of Antioche. † Theſe they did ſet in the preſence of the Apoſtles: and praying they impoſed handes vpon them. † And the vvord of God increaſed, and the number of the diſciples vvas multiplied in Hieruſalem exceedingly: a great multitude alſo

1 2 3 4 5 6 7

The election of the 7 firſt Deacons.

[c] προσήλυτον

also of the ** priests obeied the faith.

8 † And Steuen ful of grace and fortitude did great vvon-
9 ders & signes among the people. † And there arose certaine of that vvhich is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that
10 vvere of Cilicia and Asia, disputing vvith Steuen: † and they could not resist the vvisedom and the Spirit that spake.
11 † Then they suborned men, to say they had heard him speake
12 vvordes of blasphemie against Moyses and God. † They therfore stirred vp the people, and the Auncients, and the Scribes: and running together they tooke him, and brought
13 him into the Councel, † and they set false vvitnesses that said, This man ceaseth not to speake vvordes against the ho-
14 ly place and the Lavv. † for vve haue heard him say, that this same IESVS of Nazareth shal destroy this place, and shal change the traditions, vvhich Moyses deliuered vnto vs.
15 † And al that sate in the Councel beholding him, savv his face as it vvere ** the face of an Angel.

** Now also the Priests and they of greater knowledge & estimation began to beleeue.

b The Epistle vpon S. Steuens day in Christmas.

** Such is the face of al constant & cheerefull Martyrs, to their persecutors and iudges.

ANNOTATIONS.

CHAP. VI.

1. *Murmuring.*] It commeth of humane infirmitie, that in euery Societie of men (be it neuer so holy) there is some cause giuen or taken by the weake, of murmur and difference, which must euer be prouided for and staied in the beginning, lest it grow to further sedition or sedition. And to al such defects, the more the Church increaseth in number and diuersitie of men and Prouinces, the more it is subiect. In al which things the Spiritual Magistrates, by the Apostles example and authoritie, must take order, as time and occasion shal require. Murmuring & emulation.

1. *Seuen men.*] We may not thinke that these Seuen (here made Deacons) were onely chosen to serue profane tables or dispose of the Churches mere temporalties, though by that occasion only they may seeme to some now elected, no expresse mention being made of any other function. for, diuers circumstances of this same place giue euidence, and so doth al antiquitie, that their Office stood not principally about profane things, but about the holy Altar. The persons to be elected, must be ful of the Holy Ghost and Wisedom, they must after publike praier be ordered and consecrated by the Apostles imposition of hands, as Bishops and Priests were afterward ordered. *ep. ad Tim.* Where S. Paul also requireth in a maner the same conditions in them as in Bishops. Al which would not haue beene prescribed for any secular stewardship. Yea straight vpon their Ordering here (no doubt by commission of the Apostles, which they had not before their election) they preached, baptized, disputed, and as it may appeare by the wordes spoken of S. Steuen, that he was ful of grace and fortitude, they receiued great increase of grace by their Deaconship. The 7 Deacons

1 Tim. 3. & 4.

Act. 6, 7.

But S. Ignatius *ep. 2 ad Tral.* can best witnes of their Office and the Apostles maner and meaning in such things, who writeth thus: *It behoueth also to please by al meanes the Deacons, which are for the ministerie of* IESVS CHRIST. *For they are not seruitours of meate and drinke, but ministers of the Church of God. For what are Deacons but imitatours or followers of Christ, ministring to the Bishop, as Christ to his Father, & working vnto him a diuine and immaculate Worke, euen as S. Steuen to S. Iames & S.* Polycarpe hath the like in his epistle ad Philippenses. And S. Denys writeth that their Office was about the Altar, and putting the holy bread and chalice vpon the same. S. Clement also (*Apost. Constit. li. 2. c.*) that their Office among other things, is to assist the Bishops, and read the Gospel in the Seruice &c. S. Cyprian in diuers places (*ep. 61. & ep. 69 ad Cornel.*) calleth Deacons, the Churches and the Apostles Ministers, and their Office, *administrationem sacram*, an holy administration. S. Hierom affirmeth, *in caput 3 Malach.* and *in epist. 85 ad Euagrium tom. 2*, where The office of Deacons.

Li. Eccl. Hist. c. 1 part. 2.

he checketh some of them for preferring them selues before Priests, and putteth them in remembrance of their first calling, that they be as the Leuites were in respect of the Priests of the old Law. finally by S. Ambrose li. 1 Offic. c. 41 and Prudentius in Hymno de S. Laurent. speaking of S. Laurence the Deacon, We may see their Office was most holy. See S. Augustine also of the dignitie of Deacons ep. 108 ad Valerium. Conc. Carthag. 4. can. 17. 18. 19. 41.

CHAP. VII.

Steuen being permitted to answer, beginning at Abraham, sheweth that God was with their fathers both in other places, and also long before the Temple. 48 and that after it was built, it could not be (as they grossly imagined) a house for God to dwel in. 51 then he inueigheth against their stifnecked nes, and taketh them boldly of their traiterous murdering of Christ, as their fathers had done his Prophets afore him. 56 Whereat they being moued, he seeth heauen open, and IESVS stare in his Diuine Maiestie. 57 Wherat they become more mad, so that they stone him to death (Saul consenting) he commending his soul to IESVS, and humbly praying for them.

AND the cheefe priest said, Are these things so? † Vvho said, Ye men, brethren and fathers, heare. The God of glorie appeared to our father Abraham vvhen he vvas in Mesopotamia, before that he abode in Charan, † and said to him, *Goe forth out of thy countrie, and out of thy kinred, and come into a land that I shal shevv thee.* † Then vvent he forth out of the land of the Chaldees, and dvvelt in Charan. And from thence, after his father vvas dead, he translated him into this land, vvherein you doe novv dvvel. † And he gaue him no inheritance in it, no not the pase of a foote: and he promised to giue it him in possession, and to his seede after him, vvhen as he had no childe. † And God spake to him, *That his seede shal be a seiourner in a strange countrie, and they shal subdue them to seruitude, and shal euil intreate them foure-hundred yeres:* † *and the nation vvhich they shal serue, vvil I iudge*, said God. *and after these things they shal goe forth, and serue me in this place.*

† And he* gaue him the testament of circumcision, and so he* begat Isaac, and circumcised him the eight day: and *Isaac, Iacob: and* Iacob, the tvvelue Patriarches. † And the Patriarches through emulatiõ,* sold Ioseph into Ægypt. and God vvas vvith him: † and deliuered him out of al his tribulations. and he* gaue him grace and vvisedom in the sight of Pharao the king of Ægypt, and he appointed him Gouernour ouer Ægypt and ouer al his house. † And there came famin vpon al Ægypt and Chanaan, and great tribulation: and our fathers found no victuals. † But vvhen* Iacob had heard that there vvas corne in Ægypt: he sent our fa-

1 2 3 *Gen. 12, 1.* 4 5 6 *Gen. 15, 13.* 7 ελληνόσιους 8 *Gen. 17. Gen. 21. Gen. 25. Gen. 29. 30. 35. Gen. 37. Gen. 41.* 9 10 11 12 *Gen. 42.*

Gen. 45. 13 fathers firſt: † and at the* ſecõd time Ioſeph vvas knovven
of his brethren, and his kinred vvas made knovven vnto
14 Pharao. † And Ioſeph ſending, called thither Iacob his fa-
Gen. 46. 15 ther and al his kinred in ſeuentie fiue ſoules. † And* Iacob
Gen. 49. 16 deſcended into Ægypt: and* he died, and our fathers. † And
Gen. 50. they vvere :: tranſlated into Sichem, and vvere* laid in the
Gen. 23. ſepulchre that Abraham* bought for a price of ſiluer of the
Ioſ. 24. ſonnes of Hemor the ſonne of Sichem.

17 † And vvhen the time drevv neere of the promiſſe vvhich
Exo. 1, 7. God had promiſed to Abraham, the people* increaſed and
18 vvas multiplied in Ægypt, † vntil an other king aroſe in
19 Ægypt, that knevv not Ioſeph. † This ſame circumuenting
our ſtocke, afflicted our fathers: that they ſhould expoſe
20 their children, to the end they might not be kept aliue. † The
Exo. 2, 2. ſame time vvas* Moyſes borne, and he vvas acceptable to
God, who was nouriſhed three moneths in his fathers houſe
21 † And vvhen he vvas expoſed, Pharaos daughter tooke him
22 vp, and nouriſhed him for her ovvne ſonne. † And Moyſes
vvas inſtructed in al the vviſedom of the Ægyptians: and he
Exo. 2, 11 23 vvas mightie in his vvordes and vvorkes. † And* vvhen he
vvas fully of the age of fourtie yeres, it came to his minde
24 to viſite his brethren the children of Iſrael. † And vvhen
he had ſeen one ſuffer vvrong, he defended him: and ſtriking
the Ægyptian, he reuenged his quarel that ſuſteined the
25 vvrong. † And he thought that his brethren did vnderſtand
that God by his hand vvould ſaue them: but they vnder-
Exo. 2, 26 ſtoode it not. † And the day folovving* he appeared to
13. them being at ſtrife: and he reconciled them vnto peace,
ſaying, Men, ye are brethren, vvherfore hurt you one an
27 other? † But he that did the iniurie to his neighbour, repel-
led him, ſaying, *Vvho hath appointed thee prince and iudge ouer vs?*
28 † *Vvhat, vvilt thou kil me, as thou didſt yeſterday kil the Ægyptian?* † And
29 Moyſes fled vpon this vvord: and he became a ſeiourner in
30 the land of Madian, vvhere he begat tvvo ſonnes. † And
Exo. 3, 2. after fourtie yeres vvere expired, there* appeared to him
in the deſert of mount Sina an Angel in the fire of
31 the flame of a buſh. † And Moyſes ſeeing it, marueled at
the viſion. And as he vvent neere to yevve it, the voice
32 of our Lord vvas made to him, † *I am the God of thy fathers, the*
God of Abraham, the God of Iſaac, and the God of Iacob. And Moyſes
33 being made to tremble, durſt not yevve it. † And our Lord

:: Tranſlation of Saincts bodies agreable to nature & Scripture. And the deſire to be buried in one place more then an other (which the holy Patriarches alſo had *Gen. 49, 29, 30, 50. Hebr. 11, 22.*) hath ſometime great cauſes. *Aug. de Cur. pro mort. c. 1. & vlt.*

said to him, *Loose of the shoe of thy feete: for the place wherein thou standest, is ground holy ground.* † *Seeing I have seen the affliction of my people which* 34
is in Ægypt, and I have heard their groning, and am descended to deliuer them. And now come, and I will send thee into Ægypt.

† This Moyses, whom they denied, saying, *Who hath ap-* 35
pointed the prince and iudge? him God sent prince & :: redeemer,
with the hand of the Angel that appeared to him in the bush.

† He * brought them forth doing wonders and signes in 36
the land of Ægypt, and in the redde sea, and in the * desert
fourtie yeres. † This is that Moyses which said to the chil- 37
dren of Israël, *A prophet will God raise vp to you of your owne brethren*
as my self: him you shal heare. † This is he that * was in the as- 38
semblie in the wilderneſſe, with the Angel that spake to
him in Mount Sina, and with our fathers: who receiued
the wordes of life to giue vnto vs. † To whom our fa- 39
thers would not be obedient: but they repelled him, and
in their hartes turned awaye into Aegypt, † saying to Aaron 40
Make vs goddes that may goe before vs: for this Moyses that brought vs out
of the land of Ægypt, we know not what is befallen to him. † And they 41
made a calfe in those daies, and offered sacrifice to the Idol,
and reioyced in the workes of their owne handes. † And 42
God turned, and :: deliuered them vp c to serue the host of
heauen, as it is written in the booke of the Prophets: *Did*
you offer victims and hostes vnto me fourtie yeres in the desert, O house of
Israël? † *And you tooke vnto you the tabernacle of Moloch, and the starre* 43
of your God Remphan, figures which you made, to adore them. And I will
translate you beyond Babylon.

† The tabernacle of testimonie was among our fathers 44
in the desert, as God ordained speaking to Moyses, *that he*
should make it according to the forme which he had seen. † Which our 45
fathers * with c Iesus receiuing, brought it in also into the
possession of the Gentiles, which God expelled from the
face of our fathers, till in the daies of Dauid; † Who found 46
grace before God, and * desired that he might finde a taber-
nacle for the God of Iacob. † And * Salomon built him a 47
house. † But the Highest dwelleth not in houses * made 48
by hand, as the prophet saith: † *Heauen is my seate: and the earth* 49
the foote-stole of my feete. What house will you build me, saith our Lord? or
what place is there of my resting? † Hath not my hand made all these 50
things?

† You stiffe-necked and of vncircumcised hartes and eares, 51
you alwaies resist the holy Ghost: as your fathers, your selues
also. † Which of the prophets did not your fathers perse- 52
cute

:: Christ is our Redeemer, and yet Moyses is here called redeemer, so Christ is our Mediator and Aduocate, and yet we may haue Saints our inferior mediators and aduocates also. *See Annot. † &c.*

:: For a iust punishment of their former offenses God gaue them vp to worke what wickednes they would themselues, as it is said of the Gentils *Rom. 1.*

c This is Iosue, so called in Greeke in type of our Sauiour.

Exo. 3. 5. Iosue 5. 16.
Exo. 7. 8. 9. 10. 11. 12. 37
Exo. 16. Deu. 18.
Exo. 19, 3. 19.
Exo. 32, 1.
c Amos. 5. 25.
Amos. 5, 25.
Exo. 25. 40.
Iosue 3, 14.
Psal. 131, 5
1. Par. 17
Act. 17. 25.
Esa. 66, 1.

cute? And they slevve them that foretold of the comming
53 of the Iust one, of vvhom novv † you haue been betraiers
and murderers: vvho receiued the Lavv by the disposition
of Angels, and haue not kept it.
54 † And hearing these things thoy vvere cut in their hartes,
55 and they gnashed vvith their teeth at him. † But he being
ful of the holy Ghost, looking stedfastly vnto heauen, [c] savv
the glorie of God, and IESVS standing on the right hand of
56 God. † And he said, Behold I see the heauens opened, and
57 the Sonne of man standing on the right hand of God. † And
they crying out vvith a loude voice, stopped their eares, &
58 vvith one accord ranne violently vpon him. † And casting
him forth vvithout the citie, they [*] stoned him: and the vvit-
AB. 22, nesses laid of their garments * beside the feete of a yong man
20. 59 that vvas called Saul. † And they stoned Steuen inuocating,
60 and saying: Lord IESVS, receiue my spirit. † And falling
on his knees, he cried vvith a loude voice, saying: [::] Lord,
lay not this sinne vnto them. And vvhen he had said this, he
fel a sleepe. And Saul vvas consenting to his death.

[c] The comfort of al Martyrs.

[*] Eusebius Emissenus saith, whē he praieth for his persecutors, he promiseth to his worshippers his manifest intercessiō & suffrages. *So S. Steph. & S. Augustine, Si Stephanus sic nō oraſſet, Ecclesia Paulū nō haberet.* Serm. 1 de S. Stephano.

[::]

ANNOTATIONS
CHAP. VII.

33. *Holy ground.*) If that apparition of God him self or an Angel, could make the place and ground holy, and to be vsed of Moyses with al signes of reuerence and feare: how much more the corporal birth, abode, and vvonders of the Sonne of God in Iewrie, and his personal presence in the B. Sacrament, may make that countrie and al Christian Churches & altars holy? And it is the greatest blindnes that can be, to thinke it superstition to reuerence any things or places in respect of Gods presence or vvonderous operation in the same. *See S. Hierom. ep. 17. & 27. of the holy land.*

The holy land.

Holy places.

48. *Not in houses.*) The vulgar Heretikes alleage this place against the corporal being of Christ in the B. Sacrament & in Churches: by vvhich reason they might haue driuen him out of al houses, Churches, and corporal places, when he vvas visible in earth. But it is meant of the Diuinitie only, & spoken to correct the carnal Iewes: Who thought God either so to be conteined, compassed, and limited to their Temple, that he could be no vvhere els, or at least that he vvould not heare or receiue mens praiers and sacrifices in the Churches of the Gentiles, or els vvhere, out of the said Temple. And so as it maketh nothing for the Sacramentaries, no more doth it serue for such as esteeme Churches and places of publike praier no more conuenient nor more holy then any other profane houses or chambers. For though his person or vertue be not limited to any place, yet it pleaseth him condescending to our necessitie and profite, to vvorke his vvonders and to be vvorshipped of vs in holy places rather then profane.

God is not conteined in place, yet he vvil be vvorshipped in one place more thē in an other.

58. *They stoned him.*) Read a marueilous narration in S. Augustine of one stone, that hitting the Martyr on the elbovv, rebounded backe to a faithful man that stood neere. Who keeping and carying it vvith him, vvas by reuelation vvarned to leaue it at Ancona in Italie: vvherevpon a Church or Memorie of S. Steuen vvas there erected, and many miracles done after the said Martyrs body vvas found out, and not before. *Aug. to. 10 ser. 28 de diuersis in edit. Paris.*

Reliks.

CHAP. VIII.

So farre is persecution from prevailing against the Church, that by it the Church groweth from Hierusalem into al Iewrie and Samaria. 5 The sermon of the Deacone Philip, confirmeth with his miracles the citie it self of Samaria, and baptizeth them, euen Simon Magus also him self among the rest. 14 But the Apostles Peter and Iohn are the Ministers to giue them the Holy Ghost. 18 Which ministerie Simon Magus would buy of them. 26 The same Philip being sent of an Angel to a great man of Æthiopia, Who came a Pilgrimage to Hierusalem, first catechizeth him: 36 and then (he professing his faith and desiring Baptisme) doth also baptize him.

The 3. part. THE propagation of the Church from Hierusalem into al Iewrie and to Samaria.

AND the same day there vvas made a great persecution in the Church, vvhich vvas at Hierusalem, and al vvere dispersed through the countries of Ievvrie and Samaria, sauing the Apostles. † And [a] deuout men [c] tooke order for Steuens funeral, and made great mourning vpon him. † But Saul [*] vvasted the Church: entring in from house to house, and dravving men and vvomen, deliuered them into prison.

[a] Ευλαβεις ανηρ συναμμενος Act. 22. 4.

:: This persecution wrought much good, being an occasion that the dispersed preached Christ in diuers Coutries where they came.

† They therfore that vvere dispersed, passed through, :: euangelizing the vvord.

The Epistle vpō Thursday in Whitsun Weeke.

† And Philippe descending into the citie of Samaria, preached CHRIST vnto them. † And the multitudes vvere attent to those things vvhich vvere said of Philippe, vvith one accord hearing, and seing the signes that he did. † For many of them that had vncleane spirits, crying vvith a loud voice, vvent out. And many sicke of the palsey and lame vvere cured. † There vvas made therfore great ioy in that citie. ¶ † And a certaine man named Simon, vvho before had been in that citie a Magician, seducing the nation of Samaria, saying him self to be some great one: † vnto vvhom al harkened from the least to the greatest, saying, This man is the povver of God, that is called great. † And they vvere attent vpon him, because a long time he had bevvitched them vvith his magical practises. † But vvhen they had beleeued Philippe euangelizing of the kingdom of God, and of the name of IESVS CHRIST, they vvere baptized, men and vvomen. † Then Simon also him self beleeued: and being baptized, he cleaued to Philippe. Seing also signes and very great miracles to be done, he vvas astonied vvith admiration.

† And

14 † And vvhen the Apoſtles vvho vvere in Hieruſalem, had heard that Samaria had receiued the vvord of God: they ſent
15 vnto them :: Peter & Iohn. † Vvho vvhen they vvere come, praied for them, that they might receiue the holy Ghoſt.
16 † For he vvas not yet come vpon any of them, but they vvere
17 only baptized in the name of our Lord IESVS. † Then did they impoſe their handes vpon them, and they receiued the
18 holy Ghoſt. ℣ † And vvhen Simon had ſeen that by the impoſition of the hand of the Apoſtles, the holy Ghoſt
19 vvas giuen, he offered them money, † ſaying, Giue me alſo this povver, that on vvhomſoeuer I impoſe my handes, he
20 may receiue the holy Ghoſt. † But Peter ſaid to him, Thy money be vvith thee vnto perdition: becauſe thou haſt thought that the gift of God is purchaſed vvith money.
21 † Thou haſt no part, nor lot in this vvord. For thy hart is not
22 right before God. † Doe penance therfore from this thy vvickedneſſe: and pray to God, if perhaps this cogitation
23 of thy hart may be remitted thee. † For I ſee thou art in the
24 gall of bitternes and the obligation of iniquitie. † And Simon anſvvering ſaid, Pray you for me to our Lord, that nothing come vpon me of theſe things vvhich you haue ſaid.
25 † And they in deede hauing teſtified and ſpoken the vvord of our Lord, returned to Hieruſalem, and euangelized to many countries of the Samaritans.
26 † And an Angel of our Lord ſpake to Philippe, ſaying: Ariſe, and goe tovvard the South, to the vvay that goeth
27 dovvne from Hieruſalem into Gaza: this is deſert. † And riſing he vvent. And behold, a man of Æthiopia, an eunuch, of great authoritie vnder Candace the Queene of the Æthiopians, vvho vvas ouer al her treaſures, vvas come to Hieru-
28 ſalem :: to adore: † and he vvas returning and ſitting vpon
29 his chariot, and reading Eſay the prophet. † And the Spirit ſaid to Philippe, Goe neere, and ioyne thy ſelf to this ſame
30 chariot. † And Philippe running therevnto, heard him reading Eſay the prophet, and he ſaid: Trovveſt thou that thou vn-
31 derſtádeſt the things vvhich thou readeſt? † Vvho ſaid, And :: hovv can I, vnleſſe ſome man ſhevv me? & he deſired Phi-
32 lippe that he vvould come vp and ſit vvith him. † And the place of the ſcripture vvhich he did reade, vvas this: *As a ſheepe*
Eſ. 53, 7. *to ſlaughter vvas he led: and as a lambe before his ſhearer, vvithout voice, ſo*
33 *did he not open his mouth. † In humilitie his iudgement vvas taken avvay.*

His

The Epiſtle vpō Tueſday in vvhitſvveeke. And in a votiue of the Holy Ghoſt.

:: *Sape ſibi ſanctã Petrum ſanat eſſe teſtimonio: Eutichia quia virgo placet.* Arator apud Bedam in Act.

b The Epiſtle vpon Thurſday in Eaſter vveeke.

:: Note that this Æthiopian came to Hieruſalem to adore, that is, on Pilgrimage. where by we may learne that it is an acceptable acte of religion to go from home to places of greater deuotiō & ſanctificatiō.

:: The Scriptures are ſo vvritte that they can not be vnderſtood vvithout an interpreter, as eaſy as our Proteſtants make them. See S. Hierom *Ep. ad Paulinū de omnibus diuina hiſtoria libris*, ſet in the beginning of latin bibles.

μ Confeſſion and See Apocal. 9, 21.

His generation who shal declare, for from the earth shal his life be taken?
† And the eunuch answering Philip, said, I beseeche thee, of 34
whom doth the Prophet speake this? of him self, or of some
other? † And Philip opening his mouth, and beginning 35
from this scripture, euangelized vnto him IESVS. † And as 36
they went by the way, they came to a certaine water: and
the eunuch said, Lo water, who doth let me to be bapti- what
zed? † And Philip said, If thou beleeue with al thy hart, 37
thou maiest. And he answering said, I beleeue that IESVS
CHRIST is the sonne of God. † And he commaunded 38
the chariot to stay: and both went downe into the water,
Philip and the Eunuch, and he baptized him. † And when 39
they were come vp out of the water, the Spirit of our Lord
tooke away Philip, and the eunuch saw him no more.
And he went on his way reioycing. † But Philip was 40
found in Azotus, & passing through, he euangelized to al the
cities, til he came to Cæsarea. †

ANNOTATIONS
CHAP. VIII.

S. Stevens relikes.

2. *Deuout men.*] As here great deuotion was vsed in burying his body, so afterward at the Inuention & Translation thereof. And the miracles wrought by the same, and at euery like memorie of the same, were infinite: as S. Augustine witnesseth. *li. 22 de Ciuit. Dei c. 8. & Sermon. de S. Steph. ser. 1.*

That Peter was sent, is no reason against his Primacie.

12. *Sent Peter.*] Some Protestants vse this place to proue S. Peter not to be head of the Apostles, because he and S. Iohn were sent by the Twelue. by which reason they might as well conclude that he was not equal to the rest. for commonly the Maister sendeth the man, and the Superior the inferior, when the word of Sending is exactly vsed. But it is not alwaies so taken in the Scriptures, for then could not the Sonne be sent by the Father, nor the Holy Ghost from the Father and the Sonne: nor otherwise in cõmon vse of the world, seing the inferior or equal may intreate his frend or Superior to doe his busines for him, and specially a body Politike or a Corporation may by election or otherwise choose their Head and send him. so may the Citizens send their Maior to the Prince or Parliament, though he be the head of the citie, because he may be more fitte to doe their busines. also the Superior or equal may be sent by his owne consent or desire. Lastly, the College of the Apostles comprising Peter with the rest (as euery such Body implieth both the head and the members) was greater then Peter their head alone. as the Prince and Parliament is greater then the Prince alone. And so Peter might be sent as by authoritie of the whole College, notwithstanding he were the head of the same.

The Sacrament of Confirmation, ministred by Bishops onely.

17. *Did they impose.*] *If the Priest had beene an Apostle* (saith S. Bede) *he might haue imposed his handes, that they might haue receiued the Holy Ghost, but the same can doe sauing Bishops. For though Priests may baptize, and anoint the Baptized also with Chrisme consecrated by a Bishop: yet beeing not sente to confirme with the same holy oile, because that belongeth only to Bishops; when they giue the holy Ghost to the Baptized.* So saith he touching the Sacrament of Confirmation in 8 Act. This imposition therfore of hands together with the praiers here specified (which no doubt were the very same that the Church yet vseth to that purpose) was the ministration of the Sacrament of Confirmation. Whereof S. Cyprian saith thus. They that in Samaria were baptized of Philip, because they had lawful and Ecclesiastical Baptisme, ought not to be baptized any more: but only that which wanted, was done by Peter and Iohn, to wit, that by praier made for them and imposition of handes, the Holy Ghost might be powred vpon them. Which now also is done with vs, that they which in the Church are baptized, be by the Rulers of the Church offered, and by our praier and imposition of hand receiue the Holy Ghost, and be signed with our Lordes seale. So S. Cyprian. *ep. 73. ad Iubaianum.*

But

But the Heretikes obiect that yet here is no mention of oile. To vvhom vve say, that many things vvere done and said in the administration of this and other Sacraments, and al instituted by Christ him self and deliuered to the Church by the Apostles, vvhich are not particularly vvritten by the Euangelists or any other in the Scripture, among vvhich this is euident by al antiquitie and most general practise of the Church, to be one.

Ex. Hier. 2 & 4. S. Denys saith, The Priests did present the baptized to the Bishop, that he might signe them *diuine & deifica vnguenta*, vvith the diuine and deifical ointment. And againe, *Adumbratum S. Spiritus consummans sanctis largitur*, the iunction consummating giueth the comming of the Holy Ghost. Tertullian *de resur. carn. nu. 7 & li. 1 adu. Marcio.* speaketh of this Cõfirmation by Chrisme thus: *The flesh is anointed, that the soul may be consecrated: the flesh is signed, that the soul may be fenced: the flesh by imposition of hand is shadowed, that the soul by the Spirit may be illuminated.* S. Cyprian likevvise, *ep. 70. nu. 2. He must also be anointed, that is baptized, vvith the oile sanctified on the Altar.* And ep. 72 (see also ep. 73. nu. 3) he expressly calleth it a Sacrament, ioyning it vvith Baptisme. as Melchiades doth (*ep. ad omnes Hispania Episcopos nu. 2. to 1 Conc.*) shevving the difference betvvixt it and Baptisme. S. Augustine also, *cont. lit. Petil. li. 2. c. 104. The Sacrament of Chrisme in the kind of visible seales is sacred and holy, euen as Baptisme it self.* Vve omit S. Cyril *myst. lag. 1.* S. Ambrose *li. 3 de Sacram. c. 2. & de iis qui mysteriis initiantur c. 7.* S. Leo ep. 88, the ancient Councels also of Laodicea, can. 48. Carthage 3 can. 39. and Arausicanum 4 can. 1. and others. And S. Clement (*Apost. Const. li. 7. c. 44*) reporteth certaine constitutions of the Apostles touching the same.* S. Denys referreth the maner of consecration of the same Chrisme to the Apostles instruction. S. Basil *li. de Sp. sancto c. 27* calleth it a tradition of the Apostles. And the most ancient Martyr S. Fabian *ep. 2 ad omnes Orientales Episcopos in initio, to. 1 Conc.* saith plainely that Christ him self did so instruct the Apostles at the time of the institution of the B. Sacrament of the Altar. And so doth the Author of the booke *de vnctione Chrismatis apud D. Cyprianum nu. 1.* telling the excellent effects and graces of this Sacrament, and vvhy this kinde of oile and balme vvas taken of the old Lavv, & vsed in the Sacraments of the nevv Testament. Vvhich thing the Heretikes can vvith lesse cause obiect against the Church, seeing they confesse* that Christ and his Apostles tooke the ceremonie of imposition of hands in this and other Sacraments, from the Iewes maner of consecrating their hostes deputed to sacrifice.

Chrisme in Cõfirmation.

*Ex. Hier. 6. 4.

* *Beza in Act. c. 6. v. 6.*

To conclude, neuer none denied or contemned this Sacrament of Confirmation and holy Chrisme, but knovven Heretikes. S. Cornelius that B. Martyr so much praised of S. Cyprian *ep. ad Fabium apud Euseb. li. 6 c. 35* affirmeth, that Nouatus fel to Heresie, for that he had not receiued the Holy Ghost by the consignation of a Bishop. Vvhom al the Nouatians did folovv, neuer vsing that holy Chrisme, as Theodorete vvriteth, *li. 1 Fabul. Hær.* And Optatus *li. 1 cont Parm.* vvriteth that it vvas the special barbarous sacrilege of the Donatists, to conculcate the holy oile. But al this is nothing to the sauage disorder of Caluinists in this point.

Old heresies against confirmation and Chrisme.

17. *And they received the Holy Ghost.*] The Protestants charge the Catholikes,* that by approuing and commending so much the Sacrament of Confirmation, and by attributing to it specially the gift of the Holy Ghost, they diminish the force of Baptisme, chalenging also boldly the ancient Fathers for the same. As though any Catholike or Doctor euer said more then the expresse vvordes of Scripture here and els vvhere plainely giue them vvarrant for. If they diminish the vertue of Baptisme, then did Christ so, appointing his Apostles and al the Faithful euen after their Baptisme to expecte the Holy Ghost & vertue from aboue. then did the Apostles iniurie to Baptisme, in that they imposed hands on the baptized, and gaue them the Holy Ghost. And this is the Heretikes blindnes in this case, that they can not, or vvil not see that the Holy Ghost is giuen in Baptisme to remission of sinnes, life, and sanctification: & in Confirmation, for force, strength, and corroboration to fight against al our spiritual enemies, and to stand constantly in confession of our faith, euen to death, in times of persecution either of the Heathen or of Heretikes, vvith great increase of grace. And let the good Reader note here out Aduersaries great peruersity and corruption of the plaine sense of the Scriptures in this point: some of them affirming the Holy Ghost here to be no other but the gift of vvisedom in the Apostles and a fevv moe to the gouernement of the Church, vvhen it is plaine that not only the Gouerners but al that vvere baptized, receiued this grace, both men and vvomen. Some, that it vvas no internal grace, but only the gift of diuers languages: Vvhich is very false, the gift of Tongues being but a sequele and an accident to the grace, and an external token of the invvard gift of the Holy Ghost, and our Sauiour calleth it vertue from aboue. Some say, that vvhatsoeuer it vvas, it vvas but a miraculous thing, and dured no longer then the gift of the Tongues ioyned therevnto: by vvhich euasion they deny also the Sacrament of Extreme Vnction, and the force of Excommunication, because the corporal punishments vvhich vvere annexed often times in the Primitiue Church vnto it, ceaseth. and so may they take avvay (as they meane to do) al Christs faith or religion, because it hath not the like operation of miracles as in the beginning. But S. Augustine toucheth this point fully. *Is there any man* (saith he) *of so peruerse an hart, to deny those Children on vvhom vve nevv imposed hands, to haue receiued the Holy Ghost, because they speake not vvith Tongues? &c.* Lastly, some of them make no more of Confirmation or the Apostles facte, but as of a doctrine, instruction, or exhortation to continevv in the faith receiued. Vvherevpon they

The effectes of Baptisme and Confirmation differ.

Hæretical shiftes and euasiõs against manifest Scriptures, and against this Sacrament of Confirmation.

Kemnit. in exam. conc. Trid. de Confir.

Tertull. & in ep. 10.

they haue tarned this holy Sacrament into a Catechiſme. There are alſo that put the baptized cõming to yeres of diſcretiõ, to their owne choiſe vvhether they vvil cõtinevv Chriſtiãs or no. To ſuch diuelish and diuers inuentions they fall, that vvill not obey Gods Churche nor the expreſſe Scriptures, vvhich tel vs of praier, of impoſition of hands, of the Holy Ghoſt, of grace and vertue from aboue, and not of inſtruction, vvhich might and may be done as vvel before Baptiſme, & by others, as by Apoſtles and Biſhops, to vvhom only this Holy function pertaineth, in ſo much that in our Countrie it is called *Biſhoping*.

* *See Conc. Trid. Seſſ. 7 can. 1 de Confirmat.*

Biſhoping.

12. *Offered money.*] This vvicked ſorcerer Simon is noted by S. Irenæus li. 1 c. 20. and others, to haue been the firſt Heretike, & father of al Heretikes to come, in the Church of God. He taught, only faith in him, vvithout good life and vvorkes, to be ynough to ſaluation. he gaue the onſet to purchaſe vvith his money a ſpiritual function, that is to be made a Biſhop. for, to haue povver to giue the Holy Ghoſt by impoſition of hãdes, is to be a Biſhop: as to bye the povver to remitte ſinnes or to conſecrate Chriſts body, is to bye to be a Prieſt, or to bye Prieſthod: and to bye the authoritie to miniſter Sacraments, to preach or to haue cure of ſoules, is to bye a benefice. and likevviſe in al other ſpiritual things, vvhereof either to make ſale or purchaſe for money or money vvorth, is a great horrible ſinne called Simonie: and in ſuch as thinke it lavvful (as here Simon iudged it) it is named *Simoniacal Hereſie*, of this deteſtable man vvho firſt attempted to bie a ſpiritual function or office. *D. Greg. apud Ioan. Diac. in vit. li. 1. c. 2. 3. 4. 5.*

Simonie.

22. *Doe penance.*] S. Auguſtine (*ep.* 108) vnderſtanding this of the penance done in the Primitiue Church for heinous offenſes, doth teach vs to tranſlate this and the like places (2 Cor. 12, 21. Apoc. 9, 21) as vve doe, and as it is in the vulgar Latin, and conſequently that the Greeke μετανοεῖν doth ſignifie ſo much. Yea vvhen he addeth, that very good men doe daily penance for venial ſinnes by faſting, praier, and almes, he vvarranteth this phraſe and tranſlation through out the nevv Teſtament, ſpecially him ſelf alſo reading ſo as it is in the vulgar Latin, and as vve tranſlate.

Penance.

22. *If perhaps.*] You may ſee, great penance is here required for remiſſion of ſinne, & that men muſt ſtand in feare and dread leſt they be not vvorthy to be heard or to obteine mercie. Vvhereby al men that bye or ſel any ſpiritual functions, dignities, offices, or liuings, may ſpecially be vvarned that the ſinne is exceding great.

24. *Pray you for me.*] As this Sorcerer had more knovvledge of the true religion then the Proteſtants haue, vvho ſee not that the Apoſtles and Biſhops can giue the Holy Ghoſt in this Sacrament or other, vvhich he plainely perceiued and confeſſed, ſo ſurely he vvas more religious then they, that being ſo ſharply checked by the Apoſtle, yet blaſphemed not as they do vvhen they be blamed by the Gouernors of the Church, but deſired the Apoſtles to pray for him.

Simon Magus more religious then the Proteſtants.

27. *Thou is deſart.*] Intolerable boldnes of ſome Proteſtantes, here alſo (as in other places) againſt al copies both Greeke and Latin, to ſurmiſe corruption or falſhod of the text, ſaying it can not be ſo: Vvhich is to accuſe the holy Euangeliſt, and to blaſpheme the Holy Ghoſt him ſelf. *See* Beza, vvho is often very laucie vvith S. Luke.

Beza. *Annot. in Teſt. 1556.*

28. *He baptized him.*] When the Heretikes of this time finde mention made in Scripture of any Sacrament miniſtred by the Apoſtles or other in the Primitiue Church, they imagine no more vvas done then there is expreſly told, nor ſcarſly beleeue ſo much. As if impoſition of hands in the Sacrament of Confirmation be onely expreſſed, they thinke there vvas no chriſme nor other vvorke or vvord vſed. So they thinke no more ceremonie vvas vſed in the baptizing of this noble man, then here is mentioned. Vvherevpon S. Auguſtine hath theſe memorable vvordes, *In that that he ſaith, Philip baptized him, he vvould haue it vnderſtood that al things vvere done, vvhich though in the Scripture for breuitie ſake they are not mentioned, yet by order of tradition vve knovv vvere to be done.*

The ceremonies of Sacraments done, though not mentioned.

De fid. & op. c. 9.

CHAP. IX.

Saul not content to perſecute ſo cruelly in Hieruſalem, 3 is in the vvay to Damaſcus told by our Lord IESVS *of his vaine attempt, and miraculouſly conuerted to be an Apoſtle: and after great penance, reſtored to his ſight by Ananias, and baptized. 20 And preſently he doeth mightily againſt the Ievves, prouing* IESVS *to be Chriſt, to their great admiration. 23 But ſuch is their obſtinacie, that they lay al Damaſcus to kil him. 26 From thence he goeth to Hieruſalem, and there ioyneth vvith the Apoſtles, and againe by the obſtinate Ievves his death is ſought. 31 The Church being nevv growen ouer al Ievvrie, Galilee, and Samaria, Peter viſiteth al: and in his viſitation, 33 healing a lame man, 36 and raiſing a dead vvoman, conuerteth very many.*

AND

Act. 22, 4 Gal. 1, 13.

1 AND Saul as yet breathing forth threatenings
2 and ſlaughter againſt the diſciples of our Lord, came to the high prieſt, † and aſked letters of him vnto Damaſcus to the ſynagogs, that if he had found any men and vvomen of this
3 vvay, he might bring them bound vnto Hieruſalem. † And as he vvent on his iourney, it chaunced that he drevv nigh to Damaſcus: and * ſodenly a light from heauen ſhined round
4 about him. † And falling on the ground, he heard a voice
5 ſaying to him, :: Saul, Saul vvhy perſecuteſt thou me? † Vvho ſaid, Vvho art thou Lord? And he, I am IESVS vvhom thou doeſt perſecute, it is hard for thee to kicke againſt the pricke.
6 † And trembling and being aſtonied he ſaid, Lord, vvhat
7 vvilt thou haue me to doe? † And our Lord to him, Ariſe, and goe into the citie, and it ſhal be told thee vvhat thou muſt doe. But the men that vvent in companie vvith him,
8 ſtood amaſed, hearing the voice, but ſeeing no man. † And Saul roſe vp from the ground, and his eies being opened, he ſavv nothing. And they dravving him by the hãdes, brought
9 him into Damaſcus. † And he vvas three daies not ſeeing, and he did neither eate nor drinke.
10 † And there vvas a certaine diſciple at Damaſcus, named Ananias: and our Lord ſaid to him in a viſion, Ananias. But
11 he ſaid, Loe, here I am Lord. † And our Lord to him, Ariſe, & goe into the ſtreate that is called Straight: and ſeeke in the houſe of Iudas, one named Saul of Tarſus. for behold he
12 prayeth. († And he ſavv a man named Ananias, comming in and impoſing handes vpon him for to receiue his ſight.)
13 † But Ananias anſvvered, Lord, I haue heard by many of this man, hovv much euil he hath done to thy ſainctes in Hieru-
14 ſalem: † and here he hath authoritie from the cheefe prieſts
15 to binde al that inuocate thy name. † And our Lord ſaid to him, Goe, for a veſſel of election is this man vnto me, to carie my name before the Gentiles, and kinges, and the chil-
16 dren of Iſraël. † For I vvil ſhevv him hovv great things he muſt ſuffer for my name.
17 † And Ananias vvent, and entred into the houſe: and impoſing handes vpon him, he ſaid, Brother Saul, our Lord IESVS hath ſent me, he that appeared to thee in the vvay that thou cameſt: that thou maieſt ſee and be filled vvith
18 the holy Ghoſt. † And forthvvith there fel from his eies as it

The Epiſtle vpõ the Conuerſion of S. Paul Ian. 25.

:: The heretikes that conclude CHRIST ſo in heauen that he cã be no where els til the day of Iudgement, ſhal hardly reſolue a mã that would know where CHRIST was when he appeared here in the way, and ſpake theſe words to Saul.

:: Paul also him self, though with the diuine and heauenly voice prostrated and instructed, yet was sent to a man to receiue the Sacraments, & to be ioyned to the Church. *August. de doct. Chr. lib. 1. in prooem.*

vvere scales, and he receiued sight. and rising he vvas :: baptized. † And vvhen he had taken meate, he vvas strengthened. 19

And he vvas vvith the disciples that vvere at Damascus, for certaine daies. † And incontinent entring into the synagogs, he preached IESVS, that this is the sonne of God. † And al that heard, vvere astonied, and said, Is not this he that expugned in Hierusalem those that inuocated this name: and came hither to this purpose that he might bring them bound to the cheefe priests? † But Saul vvaxed mightie much more, and confounded the Ievves that dvvelt at Damascus, affirming that this is CHRIST. † And vvhen many daies vvere passed, the Ievves consulted that they might kil him. † But their conspiracie came to Sauls knovvledge. And *they kept the gates also day and night, that they might kil him. † But the disciples taking him in the night, conueied him avvay by the vvall, letting him dovvne in a basket. 20 21 22 23 24 25

*2 Cor. 11, 32.

† And vvhen he vvas come into Hierusalem, he assaied to ioyne him self to the disciples, & al feared him, not beleeuing that he vvas a disciple. † But Barnabas tooke him & brought him to the Apostles, and told them hovv in the vvay he had seen our Lord, and that he spake vnto him, and hovv in Damascus he dealt confidently in the name of IESVS. † And he vvas vvith them going in and going out in Hierusalem, and dealing confidently in the name of our Lord. † He spake also to the Gentiles, and disputed vvith the Greekes: but they sought to kil him. † Vvhich vvhen the brethren had knovven, they brought him dovvne to Cæsaréa, and sent him avvay to Tarsus. 26 27 28 29 30

The Church visibly procedeth still vvith much comfort & manifold increase euen by persecution.

† The :: CHVRCH truely through al Ievvrie & Galilee and Samaria had peace, & vvas edified, vvalking in the feare of our Lord, and vvas replenished vvith the consolation of the holy Ghost. 31

† And it came to passe, that Peter as he passed through al, came to the saincts that dvvelt at Lydda. † and he found there a certaine man named Æneas, lying in his bed from eight yeres before, vvho had the palsey. † And Peter said to him, Æneas, our Lord IESVS CHRIST 'heale' thee: arise, and make thy bed. And incontinent he arose. † And al that dvvelt at Lydda and Saróna, savv him: vvho conuerted to our Lord. 32 33 34 35

*healeth

† And

36 † And in Ioppé there vvas a certaine disciple named Tabitha, vvhich by interpretation is called Dorcas. This vvomā vvas ful of :: good vvorkes and almes-deedes vvhich she
37 did. † And it came to passe in those daies, that she vvas sicke and died. Vvhom vvhen they had vvashed, they laid her in
38 an vpper chamber. † And vvhereas Lydda vvas nigh to Ioppé, the disciples hearing that Peter vvas in it, they sent tvvo men vnto him, desiring him, Be not loth to come so
39 farre as to vs. † And Peter rising vp came vvith them. And vvhen he vvas come, they brought him into the vpper chamber: and al the vvidovves stoode about him vveeping, :: and shevving him the coates and garments vvhich Dorcas made
40 them. † And al being put forth, Peter falling on his knees praied, and turning to the body he said: Tabitha, arise. And
41 she opened her eies: and seeing Peter, she sate vp. † And giuing her his hand, he lifted her vp. And vvhen he had called
42 the saincts and the vvidovves, he presented her aliue. † And it vvas made knovven through out al Ioppé: and many be-
43 leeued in our Lord. † And it came to passe that he abode many daies in Ioppé, vvith one Simon a tanner.

:: Behold good vvorkes and almes-deedes, & the force thereof reaching euen to the next life.

:: The praiers of our Almes folke & beadsmen may do vs great good euē after our departure. For if they procured her temporal life, much more may they helpe vs to Gods mercie and to releasē of punishment in Purgatorie.

CHAP. X.

Because the Iewes so much abhorred the Gentils, for the better vvarrant of their Christening, an Angel appeareth to Cornelius the deuout Italian, 9 and a vision is shevved to Peter him self (the chiefe and Pastor of al) 19 and the Spirit speaketh to him, to goe and se he Catechizing them about IESVS, *44 the holy Ghost commeth visibly vpon them: and therfore not fearing any longer the offense of the Iewes, he commaundeth to baptize them.*

The 4 part. THE propagation of the Church to the Gentils also.

1 AND there vvas a certaine man in Cæsaréa, named Cornelius, Centurion of that
2 vvhich is called the Italian band, † religious, & fearing God vvith al his house, doing many almes-deedes to the peo-
3 ple. And alvvaies praying to God, † he savv in a vision manifestly, about the ninthe houre of the day, an Angel of God comming in vnto
4 him, and saying to him, Cornelius. † But he beholding him, taken vvith feare, said, Vvho art thou Lord? And he said to him, Thy praiers and thy almes-deedes are ascended into
5 remembrance in the sight of God. † And novv send men

vnto Ioppé, and call hither one Simon that is ſurnamed Peter. † he lodgeth vvith one Simon a tanner, vvhoſe houſe 6
is by the ſea ſide. he vvil tel thee vvhat thou muſt doe. † And 7
vvhen the Angel vvas departed that ſpake to him, he called tvvo of his houſhold, and a ſouldiar that feared out Lord, of them that vvere vnder him. † To vvhom vvhen he had told 8
all, he ſent them vnto Ioppé.

† And the next day vvhiles they vvere going on their 9
iourney, and drawing nigh to the citie, Peter vvent vp into the higher partes, to pray about the ſixt houre. † And being 10
hungrie, he vvas deſirous to take ſomevvhat. And as they vvere preparing, there fel vpon him an exceſſe of minde: † and 11
he ſavv the heauen opened, and a certaine veſſel deſcending, as it vvere a great liñen ſheete vvith foure corners let dovvne from heauen to the earth, † vvherein vvere al foure-footed 12
beaſtes, and that creepe on the earth, and foules of the aire.
† And there came a voice to him, Ariſe Peter: kil, and eate. 13
† But Peter ſaid, God forbid, Lord: for I did neuer eate any 14
common and vncleane thing. † And :: a voice came to him 15
againe the ſecond time, That vvhich God hath purified, doe not thou cal common. † And this vvas done thrife. and 16
forthvvith the veſſel was taken vp againe into heauen. † And 17
vvhiles Peter doubted vvithin him ſelf, vvhat the viſion ſhould be that he had ſeen, behold the men that vvere ſent from Cornelius, inquiring for Simons houſe, ſtood at the gate. † And vvhen they had called, they aſked, if Simon that 18
is ſurnamed Peter, vvere lodged there. † And as Peter vvas 19
thinking of the viſion, the Spirit ſaid to him, Behold three men doe ſeeke thee. † Ariſe therfore, and get thee dovvne, 20
and goe vvith them, doubting nothing: for I haue ſent them.
† And Peter going dovvne to the men, ſaid, Behold, I am he 21
vvhom you ſeeke: vvhat is the cauſe, for the vvhich you are come? † Vvho ſaid, Cornelius the Centurion, a iuſt man & 22
that feareth God, and hauing teſtimonie of al the nation of the Ievves, receiued an anſvver of an holy Angel to ſend for thee into his houſe, and to heare vvordes of thee. † Ther- 23
fore bringing them in, he lodged them.

† And the day folovving he aroſe and vvent vvith them: and certaine of the brethren of Ioppé accompanied him.
† And on the morow he entred into Cæſaréa. And Cornelius 24
expected them, hauing called together his kinne, and ſpecial frendes.

:: Here God firſt vttered to Peter that the time was come to preach alſo to the Gentiles, and to cõuerſe with them for their ſaluation, no leſſe then with the Ievves, with ful freedõ to eate al meates without reſpecte of the prohibition of certaine, made in the old Law.

25 frendes. † And it came to paſſe, Vvhen Peter vvas come in,
Cornelius came to meete him, and falling at his feete ' adored.
26 † But Peter lifted him vp ſaying, Ariſe, my ſelf alſo am a man.
27 † And talking vvith him, he vvent in, and findeth many that
28 vvere aſſembled, † and he ſaid to them, You knovv hovv
abominable it is for a man that is a Ievve, to ioyne, or to ap-
proche vnto a ſtranger: but God hath ſhevved to me, to call
29 no man cõmon or vncleane. † For the vvhich cauſe, making
no doubt, I came vvhen I vvas ſent for. I demaund therfore,
30 for vvhat cauſe you haue ſent for me? † And Cornelius ſaid,
Foure daies ſince, vntil this houre, I vvas [c] praying the ninthe
houre in my houſe, and behold :: a man ſtoode before me
31 in vvhite apparel, † and ſaid: Cornelius, thy praier is heard,
and thy almes-deedes are in memorie in the ſight of God.
32 † Send therfore to Ioppé, and call hither Simon that is ſur-
named Peter: he lodgeth in the houſe of Simon a tanner by
33 the ſea ſide. † Immediatly therfore I ſent to thee: and thou
haſt done vvel in comming. Novv therfore al vve are preſent
in thy ſight, to heare al things vvhatſoeuer are commaunded
thee of the Lord.
34 † And Peter opening his mouth, ſaid, In very deede I per-
35 ceiue that God is not an accepter of perſons. † but in euery
nation, he that feareth him, and [c] vvorketh iuſtice, is accepta-
36 ble to him. † The vvord did God ſend to the children of Iſraël,
preaching peace by IESVS CHRIST (this is Lord of al.)
37 † [b] You knovv the vvord that hath been made through al
Ievvtie, for* beginning frõ Galilee, after the baptiſme vvhich
38 Iohn preached. † IESVS of Nazareth hovv God anointed
him vvith the holy Ghoſt and vvith povver, vvho vvent
through out doing good and healing al that vvere oppreſſed
39 of the Deuil, becauſe God vvas vvith him. † And vve are
vvitneſſes of al things that he did in the countrie of the
Ievves and in Hieruſalem, vvhom they killed hanging him
40 vpon a tree. † Him God raiſed vp the third day and ' gaue
41 him to be made manifeſt, † not to al the people, but to
vs, vvho did eate and drinke vvith him after he roſe againe
42 from the dead. † And he commaunded vs to preach to the
people, and to teſtifie that it is he that of God vvas appointed
43 iudge of the liuing and of the dead. † To him al the pro-
phets giue teſtimonie, that al receiue remiſſion of ſinnes by
his name, vvhich beleeue in him. ¶

† As

[c] *In the Greeke, faſting & praying.*

c At the time of praier ſpecially God ſendeth men comfortable viſitations.

:: Note theſe apparitions and viſions to S. Peter, Cornelius, and others, in the Scriptures very ofte, againſt the incredulity of our Heretikes, that will beleeue neither viſion nor miracle, not expreſſed in Scripture: theſe being beleeued of Chriſtian men euẽ before they were written.

Mat. 4, 12,

c Not ſuch as beleeue only, but ſuch as feare God and worke iuſtice, are acceptable to him.

b The Epiſtle vpõ Munday in Eaſter Weeke.

The Epiſtle vpõ Munday in vvhitſonweeke.

† As Peter vvas yet ſpeaking theſe vvordes, the holy 44
Ghoſt fel vpon al that heard the vvord. † And the faithful 45
of the Circumciſion that came with Peter, vvere aſtonied, for
that the grace of the holy Ghoſt vvas poured out vpon the
Gentiles alſo. † For they heard them ſpeaking with tonges, 46
and magnifying God. Then Peter anſvvered, † Can any man 47
forbid vvater, that theſe ſhould not be [a] baptized vvhich
haue receiued the holy Ghoſt as vvel as vve? † And he com- 48
maũded them to be baptized in the name of our Lord IESVS
CHRIST. ¶ Then they deſired him that he vvould tarie
vvith them certaine dáies.

ANNOTATIONS
CHAP. X.

Good vvorkes before faith, are preparatiues to the ſame, not properly meritorious.

2. *Doing many almes dedes.*] *He knevv God creator of al, but that his omnipotent Sonne vvas incarnate, he knevv not: and in that faith he made prayers and gaue almes vvhich pleaſed God. and by vvel doing he deſerued to knovv God perfectly, to beleeue the myſterie of the incarnation, and to come to the Sacrament of Baptiſme.* So ſaith Venerable Bede out of S. Gregorie. And S. Auguſtine thus, *li. 1 de Bapt. c. 8. Becauſe vvhatſoeuer goodnes he had in prayers and almes, the ſame could not profite him vnles he vvere by the hand of Chriſtian Societie and peace, incorporated to the Church, he is bidden to ſend vnto Peter, that by him he may learne Chriſt, by him he may be baptized, &c.* Vvherby it appeareth that ſuch vvorkes as are done before iuſtification, though they ſuffiſe not to ſaluation, yet be acceptable preparatiues to the grace of iuſtification, and ſuch as moue God to mercie, as it might appeare alſo by Gods like prouident mercifulnes [a] to the Eunuche. though al ſuch vvorkes preparatiue come of grace alſo: othervviſe they could neuer deſerue at Gods hand of congruity or any othervviſe tovvard iuſtification. 2nd. in hic locum. Act. 8.

The Canonical houres.

3. *To pray about the ſixt houre.*] The houre is ſpecified, for that there vvere certaine appointed times of praier vſed in the Lavv, vvhich deuout perſons, accordíng to the publike ſeruice in the Temple, obſerued alſo priuately: and vvhich the Apoſtles and holy Church aftervvard both kept and increaſed. Vvherof thus vvriteth S. Cyprian very notably. *In celebrating their prayers, vve finde that the three children vvith Daniel obſerued the third, ſixt, and ninthe houre, as in Sacrament* (or myſterie) *of the holy Trinitie. &c.* And a litle after, *Vvhich houres of houres the vvorſhippers of God ſpiritually* (or myſtically) *determining long ſince, obſerued fit times to pray: and aftervvard the thing became manifeſt, that it vvas for Sacrament* (or myſterie) *that the iuſt ſo prayed. For at the third houre the holy Ghoſt deſcended vpon the Apoſtles, fulfilling the grace of our Lords promiſe. and at the ſixt houre Peter going vp to the higher roome of the houſe, vvas both by vvoice and figure from God inſtructed, that al Nations ſhould be admitted to the grace of ſaluation, vvherein he cleanſing the Gentiles he doubted before. and our Lord being crucified at the ſixt houre, at the ninthe vvas had avvay our ſinnes vvith his blood. But to vs (dearly beloued) beſide the ſaſons obſerued of old, both the times and ſacraments of praying be increaſed. for vve muſt pray in the morning early, that the Reſurrection of our Lord may be celebrated by morning prayer: as of old the holy Ghoſt deſigned in the Pſalmes, ſaying, In the morning early vvil I ſtand vp to thee, early in the morning vvilt thou heare my voice.* Tovvard the euening *alſo vvhen the ſunne departeth, and the day endeth, vve muſt of neceſſitie pray againe.* De Orat. Dom. 22. Act. 2. Act. 10. Luc. 23. Matins. Euenſong. Pſal. 5.

5. Hierom alſo vvriting of Daniels praying *three times in a day*, ſaith: *There are three times, vvherein vve muſt bovv our knees to God. The third, the ſixt, and the ninthe houre the Eccleſiaſtical tradition doth vvel vnderſtand. Moreouer at the third houres the Holy Ghoſt deſcended vpon the Apoſtles. at the ſixt, Peter vvent vp into a higher chamber to pray. at the ninthe, [a] Peter and Iohn vvent to the Temple.* Againe vvriting to Euſtochium a virgin and Nonne ep. 22 c. 16. *Though the Apoſtle bid vs pray alvvais, and to holy perſons their very ſleepe is praier: yet vve muſt haue diſtinct houres of praier, that if perhaps vve be otherviſe occupied, the very time may admoniſh vs of our offices or dutey. The third, ſixt, ninthe houre, morning early, and the euening, no man can be ignorant of.* And to Demetrias ep. 8 c. 8. that in the Pſalmes and praier ſhe muſt keepe *alvvais the third, ſixt, ninthe houre, euening, midnight, and morning.* He hath the like ep. 7 c. 5. And (ep. 27 c. 10.) he telleth hovv Paula the holy Abbeſſe Dan. 6. Act. 3.

vvith

vvith her religious Nonnes *sang the Pſalter in order, in the morning, at the third, ſixt, ninth houre, euening, midnight*, by midnight meaning the time of Mattins (therfore called *Nocturnæ* agreably to S. Cyprian de Orat. Do. num. 35.) and by *the morning*, the firſt houre called Primeral correſpondent to the times and houres of Chriſts Paſſion, as in S. Matthevv is noted c. 26. 27. By al vvhich vve ſee, hovv agreable the vſe of the Churches ſeruice is euen at this time to the ſcriptures and primitiue Church: and hovv vvicked the Puritan Caluiniſtes be, that count al ſuch order and obſeruations of prayer, ſuperſtition: and laſtly, hovv inſufficient and vnlike the nevv pretended Churchſeruice of England is to the primitiue vſe, vvhich hath no ſuch houres of night or day, ſauing a little imitation of the old Mattins and Euenſong, and that in Schiſme and Hereſie, and therfore not onely vnprofitable, but alſo damnable.

21. Adored.] S. Chryſoſtom *ho. 21 in Act.* thinketh Peter refuſed this adoration of humilitie only, becauſe euery falling dovvne to the ground for vvorſhip ſake, is not Diuine vvorſhip or due only to God. * the vvord of adoration and proſtration being commonly vſed in the Scriptures tovvard men. But S. Hierom *adu. Vigil. c. 2 in. 2.* rather thinketh that Cornelius by error of Gentilitie, and of Peters perſon, did go about to adore him vvith Diuine honour (and therfore vvas liſted vp by the Apoſtle, adding that he vvas but a man.

Adoration of creatures.

**Προσκυνησιν.*

22. Gaue him.] Chriſt did not vttet his Reſurrection and other myſteries to al at once, and immediatly to the vulgar: but to a fevv choſen men that ſhould be the gouernours of the reſt, inſtructing vs thereby to take our faith and al neceſſarie things of ſaluation, at the hands of our Superiors.

27. Baptiſed, vvhich vvas reiected.] Such may be the grace of God ſometimes tovvard men, and their charitie and contrition ſo great, that they may haue remiſſion, iuſtification, and ſanctification before the externall Sacrament of Baptiſme, Confirmation, or Penaunce be receiued, as vve ſee in this example, vvhere at Peters preaching they al receiue the Holy Ghoſt before any Sacrament, but in the ſame vve learne one neceſſarie leſſon, that ſuch notvvithſtanding muſt needes receiue the Sacraments appointed by Chriſt, vvhich vvhoſoeuer contemneth, can neuer be iuſtified. *Aug. ſepe Lenit. q. 10 in. 4.*

They that are iuſtified before, muſt not omit the Sacraments.

CHAP. XI.

The Chriſtian Ievves reprehend the foreſaid fact of Peter in baptizing the Gentils. 4 But he alleaging his foreſaid vviſarrant, and ſhevving plainly that it vvas of God, 18 they like good Catholikes do yeld. 19 By the foreſaid perſecution, the Church is yet further dilated, not only into al Ievvrie, Galilee, and Samaria, but alſo into other Countries: ſpecially in Antiochia Syria the increaſe among the Greekes, is notable, firſt by the foreſaid diſperſed, 22 then by Barnabas, thirdly by him and Saul together: ſo that there beginneth the name of Chriſtians: 27 vvith perfect vnity betvveen them and the Church that vvas before them at Hieruſalem.

1 AND the Apoſtles and brethren that vvere
2 in Ievvrie, heard that the Gentiles alſo receiued the vvord of God. † And vvhen
Peter vvas come vp to Hieruſalem, they
3 that vvere of the Circumciſion reaſoned
4 againſt him, ſaying, † Vvhy didſt thou en-
ter in to men vncircumciſed, and didſt eate vvith them? † But
Act. 10, 9. 5 Peter began and declared to them the order, ſaying: †* I vvas in the citie of Ioppe praying, & I ſavv in an exceſſe of minde a viſion, a certaine veſſel deſcending as it vvere a great ſheete vvith foure corners let dovvne from heauen, and it came euen
6 vnto me. † Into vvhich I looking conſidered, and ſavv foure footed beaſtes of the earth, and cattel, and ſuch as creepe, and

foules of the aire. † And I heard alſo a voice ſaying to me, 7
Ariſe Peter, kil and eate. † And I ſaid, Not ſo Lord: for 8
common or vncleane thing neuer entred into my mouth.
† And a voice anſvvered the ſecond time from heauen: That 9
vvhich God hath made cleane, doe not thou call common.
† And this vvas done thriſe: and al vvere taken vp againe 10
into heauen. † And behold, three men immediatly vvere 11
come to the houſe vvherein I vvas, ſent to me from Cæſaréa.
† And the ſpirit ſaid to me, that I ſhould goe vvith them, 12
doubting nothing. And there came vvith me theſe ſixe bre-
thren alſo: and vve vvent in to the mans houſe. † And he 13
told vs, hovv he had ſeen an Angel in his houſe, ſtanding and
ſaying to him, Send to Ioppé, and cal hither Simon, that is
ſurnamed Peter, † vvho ſhal ſpeake to thee vvordes vvhere- 14
in thou ſhalt be ſaued and al thy houſe. † And vvhen I 15
had begonne to ſpeake, the holy Ghoſt fel vpon them, as vpō
vs alſo in the beginning. † And I remembred the vvord of 16
our Lord, according as he ſaid, *Iohn in deede baptized vvith vvater,* Act. 1,5.
but you ſhal be baptized vvith the holy Ghoſt. † If therfore God hath 17
giuen them the ſame grace, as to vs alſo that beleeued in our
Lord IESVS CHRIST: vvho vvas I that might prohibite
God? † Hauing heard theſe things, they :: held their peace: 18
and glorified God, ſaying, God then to the Gentiles alſo hath
giuen repentance vnto life.

:: Good Chriſtians heare and obey gladly ſuch truthes as be opened vnto them from God by their cheefe Paſtors, by viſion, reuelation, or otherwiſe.

† * And they truely that had been diſperſed by the tribu- 19 Act. 8,1.
lation that vvas made vnder Steuen, vvalked through out
vnto Phœnîce and Cyprés & Antioche, ſpeaking the vvord
to none, but to the Ievves only. † But certaine of them vvere 20
men of Cyprés and Cyréne, vvho vvhen they vvere entred
into Antioche, ſpake to the Greekes, preaching our Lord
IESVS. † And the hand of our Lord vvas vvith them: and 21
a great number of beleeuers vvas conuerted to our Lord.

The Epiſtle vpō S. Barnabees day Iun. 11.

† And the report came to the eares of the Church that vvas 22
at Hieruſalem, touching theſe things: and they ſent * Barna- Act. 4, 36.
bas as farre as Antioche. † Vvho vvhen he vvas come, and 23
ſavv the grace of God, reioyced: and he exhorted al vvith
purpoſe of hart to continevv in our Lord: † becauſe he 24
vvas a good man, and ful of the holy Ghoſt and faith. And a
great * multitude vvas added to our Lord. † And he vvent, 25
forth to * Tarſus, to ſeeke Saul: † vvhom vvhen he had 26 Act. 9, 30.
found, he brought him to Antioche. And they cōuerſed there
in

in the church a vvhole yere: and they taught a great multitude, so that the disciples vvere at Antioche first named CHRISTIANS. The name of Christians.

27 † And in these daies there came Prophets from Hierusalem to Antioche, 28 † and one of them rising, named Agabus, did by the Spirit signifie a great famine that should be in the vvhole vvorld, vvhich fel vnder Claudius. 29 † And the disciples according as eche man had, purposed euery one to send, for to serue the brethren that dvvelt in Ievvrie: 30 † vvhich also they did, sending to the auncients by the handes of Barnabas and Saul.

ANNOTATIONS
CHAP. XI.

26. Multitude added.) As before (c. 10) a fevv, so novv great numbers of Gentiles are adioyned also to the visible Church, consisting before only of the Ievves. Vvhich Church hath beene euer since Christs Ascension notoriously seen and knovven: their preaching open, their Sacraments visible, their discipline visible, their Heades and Gouernours visible, the prouision for their maintenance visible, the persecution visible, their dispersion visible: the Heretikes that vvent out from them, visible: the ioyning either of men or Nations vnto them, visible: their peace and rest after persecutions, visible: their Gouernours in prison, visible: the Church praieth for them visibly, their Councels visible, their gifts and graces visible, their name (Christians) knovven to al the vvorld. of the Protestants inuisible Church vve heare not one vvord. The Church visible.

26. Christians.) This name, *Christian*, ought to be common to al the Faithful, and other nevv names of Schismatikes and Sectaries must be abhorred. *If thou heare* (saith S. Hierom) *any vvhere, such as be said to be of Christ, not to haue their names of our Lord* IESVS CHRIST, *but to be called after some other certaine name, as Marcionites, Valentinians*, (as novv also the Lutherans, Caluinists, Protestants) *knovvs thou that they belong not to the Church of Christ, but to the Synagogue of Antichrist.* Lactantius also (li. 7 Diuin. instit. c. 30) saith thus, *When Phrygians, or Nouatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arrians, or any other be named, they cease to be Christians, vvho hauing lost the name of Christ, haue done on the names of men.* Neither can our nevv Sectaries discharge themselues, for that they take not to themselues these names, but are forced to beare them as giuen by their Aduersaries. For, so vvere the names of Arians and the rest of old, imposed by others, and not chosen commonly of them selues: Vvhich notvvithstanding vvere callings that proued them to be Heretikes. And as for the name of Protestants, our men hold them vvel content therevvith. But concerning the Heretikes turning of the argument against the peculiar callings of our Religious, as Dominicas, Franciscans, Iesuites, Thomists, or such like, it is nothing, except they could proue that the orders & persons so named, were of diuers faithes & Sectes, or differed in any necessarie point of religion, or vvere not al of one Christian name and Communion: and it is as ridiculous as if it vvere obiected, that some be Ciceronians, some Plinians, some good Augustine men, some Hieronymians, some Oxford men, some Cambrige men, & (vvhich is most like) some * Rechabites, some * Nazarites. *Hieron. ep. ad Lucif. a. 7. in fine.* Names of Sectaries and Heretikes. Protestants. Diuers religious orders are not diuers sectes. *Ierem. 35. Num. 6.*

Neither doth their obiection, that vve be called Papistes, helpe or excuse them in their nevv names. for, besides that it is by them scornfully inuented (as the name Homousians vvas of the Arians) this name is not of any one man B. of Rome or els vvhere, knovven to be the author of any schisme or sect, as their callings be: but it is of a vvhole state and order of gouernours, and that of the cheefe Gouernours, to vvhom vve are bound to cleaue in religion and to obey in al things. So to be a Papist, is to be a Christian man, a childe of the Church, and subiect to Christs Vicar. And therfore against such impudent Sectaries as compare the faithful for folovving the Pope, to the diuersitie of Heretikes beasing the names of nevv Maisters, let vs euer haue in readines this saying of S. Hierom to Pope Damasus. *Vitalis I knovv not, Meletius I refuse, I knovv not Paulinus. Vvhosoeuer gathereth not vvith thee, scattereth: that is to say, Whosoeuer is not Christs, is Antichrists.* And againe, *If any man ioyne vvith Peters Chaire, he is mine.* Papistes, Catholikes, and true Christians, al one. Not to be with the Pope, is to be with Antichrist. *Ad. 2. ep. 17 & ep. 18 ad Damas.*

The name of CHRISTIANS.

The name of CATHOLIKES.

CREDO ECCLESIAM CATHOLICAM.

The Protestats deride the name CATHOLIKE.

We must here further obserue that this name, Christian, giuen to al beleeuers and to the whole Church, was specially taken to distinguish them from the Iewes and Heathens which beleeued not as al in Christ, and the same now standeth and standeth knowen al Christian men from Turkes and others that hold not of Christ as al. But when Heretikes began to rise from among the Christians, who professed Christs name and sundry Articles of faith as true beleeuers doe, the name *Christian* was so common to scuer the Heretikes from true faithful men: and therevpon the Apostles by the holy Ghost imposed this name *Catholike* vpon the beleeuers which in al points were obedient to the Churches doctrine. *When heresies were risen* (saith S. Paciānus ep. ad Symphorianum) *& endeauoured by diuers names to teare the flock of God and Spouse, and to cast her in pouer, the Apostolical people required their surname, whereby the sincere people might be discerned & kno.* and so those that before were called Christians, are more surnamed also Catholikes. *Christian is my name,* saith he, *Catholike my surname.* And this word, Catholike, is the proper note whereby the holy Apostles in their Crede taught vs to discerne the true Church from the false heretical congregation of what sort soeuer. And not only the meaning of the word, which signifieth vniuersalitie of times, places, and persons, but the very name and word it self, by Gods prouidence, alwaies and only appropriated to the true beleeuers, and (though sometimes at the beginning of Sectes chalenged) yet neuer obtained by Heretikes, goeth so plaine a marke and euidence, that S. Augustine said, *In the lappe of the Church the very name of Catholike keepeth me.* cont. ep. fund. c. 4. And againe tract. 32 in Io. *We reioice the Holy Ghost if we loue the Church, if we be ioyned together by charitie, if we resoyce in the Catholike name and faith.* And againe de ver. rel. c. 7. to. 1. *We must hold the communion of that Church which is named Catholike, not only of her owne, but also of al her enemies. for, vnles they wil they, the Heretikes also and Schismatikes them selues, when they speake not with their owne fellowes but with strangers, call the Catholike Church nothing els but the Catholike Church: for they could not be vnderstood vnles they discerne it by this name wherewith she is called of al the world.* The Heretikes when they see them selues preuented of this name *Catholike*, then they plainely reiect it and deride the name, as the Donatistes did, calling it an *humane forgerie or fiction*, which S. Augustine calleth wordes of blasphemie, *li. 1 c. 31 cont. Gaudent.* and some Heretikes of this time call them scornefully cardholikes and cacolikes. An other calleth it, *the most vaine terme Catholike.* Beza in praef. in. Test. an. 1565. An other calleth the Catholike religion, *a Catholike Apostasie or defection. Humfrey in vit. Iuel. pag. 313.* Yea and some haue taken the word out of the Crede, * putting *Christian* for it. But against these good fellowes let vs folowe that which S. Augustine (*de vtil. cred. c. 8. to. 8.*) giueth as a rule to direct a mā the right and sure way from the diuersitie & doubtfulnes of al error, saying, *If after these troubles of minde thou seemst to thy self sufficiently tossed and vexed, & wilt haue an end of these molestations, folow the way of* Catholike *discipline, which from Christ him self by the Apostles hath proceeded euen vnto vs, and shal proceede from hence to the posteritie.* See the Annotation 1 Tim. 3. c. 15.

* In the Catechismes of the Lutherans.

CHAP. XII.

Herod the first king that persecuted the Church, hauing at Hierusalem (when Barnabas and Saul were there with the collation of the Antiochians) killed Iames the Apostle, 3 and to please the Iewes imprisoned Peter with the minde to kil him also, but frustrate by an Angel sent of God at the continual praiers of the Church made for her chefe Pastor, 19 being puffed up with such pride that at Cæsaria he refuseth not to be honoured as God: 23 is miraculously stricken of Gods Angel. 24 And so after the persecuters death, the Churches preaching prospereth exceedingly.

The Epistle vpō S. Peter and Paules day *Iun.* 29.

AND at the same time Herod the king set his 1
hādes, to afflicte certaine of the Church. † And 2
he killed Iames the brother of Iohn with the
sword. † And seing that it pleased the Iewes, 3
he added to apprehend Peter also. And it was 4
the daies of the Azymes. † Whom when he had apprehen-
ded, he cast into prison, deliuering him to :: foure quaternios
of souldiars to be kept, meaning after the Pasche to bring
him forth to the people. † And Peter in deede was kept in 5
prison. But * praier was made of the Church without intermission

[1] As Peters person was more notorious then others, & therfore better garded then other, for feare he should escape: so Gods prouidence in preseruing & deliuering him for the longer gouernment of his Church, is very maruelous.

6 mission vnto God for him. † And vvhen Herod vvould haue
brought him forth, the same night Peter vvas sleeping be-
tvvene tvvo souldiars, bound vvith *tvvo chaines: and the
7 keepers before the doore kept the prison. † And behold an
Angel of our Lord stoode in presence: and light shined in
the house: and striking Peters side, he raised him, saying,
8 Arise quickely. And the chaines fel from his handes. † And
the Angel said to him, Gird thee, and put on thy shoes. And
he did so. And he said to him, Put thy garment about thee, &
9 folovv me. † And going forth he folovved him, & he knew
not that it vvas true vvhich vvas done by the Angel: but he
10 thought that he savv a vision. † And passing through the
first & the second vvatch, they came to the yron gate that lea-
deth to the citie, vvhich of it self opened to them. And going
out, they vvent forvvard one streate: and incontinent the
11 Angel departed from him. † And Peter returning to him
self, said: Novv I knovv in very deede that our Lord hath
sent his Angel, and deliuered me out of Herods hand, & from
al the expectation of the people of the Ievves. ¶

12 † And considering, he came to the ::house of Marie the
mother of Iohn, vvho vvas surnamed Marke, vvhere many
13 vvere gathered and praying. † And vvhen he knocked at
the doore of the gate, there came forth a vvenche to see, na-
14 med Rhode. † And as she knew Peters voice, for ioy she ope-
ned not the gate, but running in she told that Peter stoode
15 before the gate. † But they said to her, Thou art mad. But she
16 affirmed that it vvas so. But they said, It is *his Angel. † And
Peter cõtinued knocking. And vvhẽ they had opened, they
17 savv him, & vvere astonied. † And beckening vvith his hand
to them, that they should hold their peace, he told hovv our
Lord had brought him out of prison, and he said, *Tel these
things to Iames & to the brethren. And going forth he vvent
18 ::into an other place. † And when day vvas come, there vvas
no litle a doe betvvene the souldiars, vvhat vvas become of
19 Peter. † And Herod, vvhen he had sought him, and had not
found, making inquisitiõ of the keepers, cõmaũded them to
be led avvay: & going dovvne frõ Ievvtie into Cæsaréa, there
20 he abode. † And he vvas angrie vvith the Tyrians and the Si-
donians. But they vvith one accord came to him, and persua-
ding Blastus that vvas cheefe of the kings chamber, they de-
sired peace, for that their countries vvere nourished by him.

:: It is much for the praise of these good Christians that the assemble to Gods service & praier was kept in their houses in the time of persecution, & that the Apostle came thither straight out of prison, as his first refuge. as now Christian people doe much to their cõmendatiõ, in places where Heresie doth reigne.

:: Though God had so miraculously deliuered him, yet he would not tẽpt God by tarying among his persecutors, but according to Christes cõmaundement fled for a time.

† And vpon a day appointed, Herod being araied vvith kingly attire, ſate in the iudgement ſeate, and made an oration to them. † And the people made acclamation, The voices of a God, & not of a man. † And forthvvith an Angel of our Lord :: ſtrooke him, becauſe he had not giuen the honour to God: and being conſumed of vvormes, he gaue vp the ghoſt. † But the vvord of our Lord increaſed and multiplied. † And Barnabas and Saul returned from Hieruſalem, hauing accompliſhed their* miniſterie, taking vvith them Iohn that vvas furnamed Marke. 21 22 23 24 25

:: Princes that take delite in the flattery and praiſes of the people, ſo much that they forget them ſelues to be mẽ, & togiue the honour to God, may be warned by this example.

Act. 11, 29.

ANNOTATIONS
CHAP. XII.

1. Praier vvas made.] The Church praied inceſſantly for her cheefe Paſtor, and vvas heard of God: and al Chriſtian people are vvarned thereby to pray for their Biſhopes and Paſtors in priſon.

4. Two chaines.] Theſe chaines are famous for miracles, and vvere brought from Hieruſalem to Rome by Eudoxia the Empereſſe, vvife to Theodoſius the yonger, vvhere they vvere matched & placed vvith an other chaine that the ſame Apoſtle vvas tied vvith by Nero, & a Church founded therevpon, named *Petri ad vincula*. Vvhere they are religiouſly kept and reuerenced vntil this day, and there is a Feaſt in the vvhole Church for the ſame, the firſt of Auguſt, vvhich vve call, *Lammas day*.

S. Peters chaines.

15. His Angel.] *If proper Angels* (ſaith S. Chryſoſtom) *be deputed by our Lord to ſuch as haue only charge of their owne life, (as one of the laſt ſaid,* The Angel vvhich hath deliuered me from my youth vpvvard) *much more are ſupernal Spirits at hand to helpe them vnto vvhom the charge and burden of the vvorld is committed.* Chryſ. in laud. Paul. ho. 7, to. 5.

Patronage of Angels.

Gen. 48, 16

17. To al Iames.] He vvilleth them to ſhevv this to S. Iames Biſhop of Hieruſalem and to the Chriſtians, that they might ſee the effect of their praiers for him, & giue God thankes. for S. Iames no doubt publiſhed common praiers for S. Peter.

Publike praier for S. Peter the head.

CHAP. XIII.

The preachers of the Church of Antioche preparing thẽ ſelues, the Holy Ghoſt out of them al, ſheuſeth Saul and Barnabas. 3 They being firſt conſecrated Biſhops, 4 are their appointed circuits ouer al the land of Cypres, the Proconſul vvhereof is alſo conuerted, ſeing the miraculous execution of a Ievv by Paul. 13 Thence, into Pamphilia: 14 and Piſidia, vvhere in Antioche Paul preacheth to the Ievvs, ſ hevving that IESVS *is Chriſt, 38 and that in him is ſalnation, and not in their Lavv of Moyſes: 40 vvarning them to beevvare of the reprobation foretold by the Prophets. 42 But the next Sabbath, they blaſpheming, he in plaine termes forſaketh them, and turneth to the Gentiles. Vvherat the Gentils be as glad as the contrarie ſide. 50 Finally the Ievvs raiſing perſecution, they forſake them, pronouncing them to be obſtinate contemners.*

The 5 part.

THE taking of the Goſpel avvay from the obſtinate Iewes, and goving of it to the Gentils, by the miniſterie of Paul and Barnabas.

AND

1 AND there vvere in the Church vvhich vvas at Antioche, Prophets and Doctors, among vvhom vvas Barnabas, & Simon that vvas called Niger, and Lucius of Cyréne, and Manahen vvho vvas the foſter-brother of Herod the Tetrarch, and Saul.

2 † And [c] as they vvere [c] miniſtring to our Lord, and faſting, the holy Ghoſt ſaid: [c] Separate me Saul and Barnabas vnto the vvorke, vvhereto I haue taken them.

3 † Then they [c] faſting and praying, and [c] impoſing hands vpō them, dimiſſed them.

4 † And they being [c] ſent of the holy Ghoſt, vvent to Se-

5 leucia, and thence ſailed to Cypres. † And vvhen they vvere come to Salamîna, they preached the vvord of God in the ſynagogs of the Ievves. And they had Iohn alſo in their miniſterie.

6 † And vvhen they had vvalked through out the vvhole iland as farre as Paphos, they found a certaine man that vvas a magician, a falſe-prophete, a Ievv, vvhoſe name

7 vvas [b] Bar-ieſu', † vvho vvas vvith the Proconſul Sergius Paulus a vviſe man. He ſending for Barnabas & Saul,

8 deſired to heare the vvord of God. † But Elymas the magician (for ſo is his name interpreted) reſiſted them, ſeeking to auert

9 the Proconſul from the faith. † But Saul, othervviſe Paul,

10 repleniſhed vvith the holy Ghoſt, looking vpon him, † ſaid: O ful of al guile, and al deceit, ſonne of the deuil, enemie of al iuſtice, thou ceaſeſt not to ſubuert the right vvaies of our

11 Lord. † And novv behold the hand of our Lord vpon thee, and thou ſhalt be blind, not ſeing the ſunne vntil a time. And forthvvith there fel dimneſſe and darkeneſſe vpon him, and going about he ſought ſome body that vvould giue him his

12 hand. † Then the Proconſul, vvhen he had ſeen that vvhich vvas done, beleeued, marueling at the doctrine of our Lord.

13 † And vvhen Paul and they that vvere vvith him had ſailed from Paphos, they came to Pergè in Pamphylia. And Iohn

14 departing from them, returned to Hieruſalem. † But they paſſing through Pergè, came to Antioche in Piſidia: and entring into the ſynagogue on the day of the Sabboths, they

15 ſate dovvne. † And after the leſſon of the Lavv and the Prophets, the princes of the Synagogue ſent to them, ſaying, Men brethren, if there be among you any ſermon of exhortation to the people, ſpeake.

And

[c] λειτουργουντων αυτων

[b] Barieu

† And Paul rising vp, and vvith his hand beckening for 16
silence, said, Ye men of Israël, and you that feare God, harken:
† The God of the people of Israël chose our fathers, and ex- 17
alted the people vvhen they vvere seiourners in the land of
Ægypt, and in a mightie arme brought them out thereof, *Exod.*
† and for the space of fourtie yeres tolerated their maners in 18
the desert. † And destroying seuen nations in the land of 19 *Iosue.*
Chanaan, by lot he deuided their land among them, † as it 20
vvere after foure hundred and fiftie yeres: and after these
things he gaue Iudges, vntil Samuël the prophet. † And 21 *Iud.*
thenceforth they desired a king: and he gaue them * Saul the *1. Reg. 8.*
sonne of Cis, a man of the tribe of Beniamin, fourtie yeres.
† and remouing him, he raised them vp * Dauid to be king: 22 *1. Reg. 16*
to vvhom giuing testimonie, he said, *I haue found Dauid the sonne* *Ps. 88, 21*
of Iesse, a man according to my hart, vvho shall doe al my vvilles. *Psa. 131,*
† Of his seede God according to his * promisse hath 23 *11.*
brought forth to Israël a Sauiour IESVS, † Iohn * prea- 24 *Lu. 3, 3.*
ching before the face of his comming, baptisme of penance
to al the people of Israël. † And vvhen Iohn fulfilled his 25
course, he said, Vvhom doe * you thinke me to be? I am *Lu. 3, 15.*
not he, but behold there commeth after me, vvhose shoes of
his feete I am not vvorthie to vnloose.

The Epistle vpō Tuesday in Easter vveeke.

† Men brethren, children of the stocke of Abraham, & 26
they among you that feare God, to you the vvord of this sal-
uation vvas sent. † For they that inhabited Hierusalem, and 27
the princes thereof, not knovving him, nor the voices of the
prophets that are read euery Sabboth, iudging haue fulfilled
them, † and finding no cause of death in him, *desired of Pi- 28 *Lu. 23, 1*
late, that they might kil him. † And vvhen they had cōsum- 29
mated al things that vvere vvrittē of him, taking him dovvne
from the tree, they put him in a monument. † But God 30
raised him vp from the dead the third day: † vvho vvas 31
* seen for many daies of them that came vp together vvith *Act. 1, 3.*
him from Galilee into Hierusalem, vvho vntil this present
are his vvitnesses to the people. † And vve preach vnto you 32
that promisse vvhich vvas made to our fathers: † that God 33
hath fulfilled this same 'to our children', raising vp IESVS, as ' to vs their children,
in the second Psalme also it is vvritten: *My sonne art thou, this day* *Ps. 2, 7.*
haue I begotten thee. † And that he raised him vp from the dead, 34
not to returne novv any more into corruption, thus he said, *Esa. 55, 3.*
That I vvil giue you the holy things of Dauid faithful. † And ther- 35
fore

Pſ.15,10 fore in an other place alſo he ſaith, *Thou ſhalt not giue thy holy one*
36 *to ſee corruption.* † For Dauid in his generation vvhen he had
ſerued, according to the vvil of God ſlept: and he vvas laid
37 to his fathers & ſavv corruption. † But he vvhom God hath
raiſed vp, ſavv no corruption.
38 † Be it knovven therfore to you, men brethren, that
through him, forgiueneſſe of ſinnes is preached to you,
from al the things from the vvhich you could not be iuſti-
39 fied by the lavv of Moyſes. † In him euery one that
40 beleeueth, is iuſtified. † Take heede therfore leſt that come
Abac.1,5 41 vpon you vvhich is ſpoken in the prophets, † *See ye cõtemners,*
and vvunder, and periſh: becauſe I vvorke a vvorke in your daies, a vvorke
vvhich you vvil not beleeue, if any man ſhal tel it you.
c the Gẽtiles deſired c deuout proſelytes, 42 † And they going forth, c they deſired them that the Sab-
both folovving they would ſpeake vnto them theſe vvordes.
43 † And vvhen the ſynagogue vvas dimiſſed, many of the Iew-
es, and of the c ſtrangers ſeruing God, folovved Paul & Bar-
nabas: vvho ſpeaking exhorted them to continue in the
44 grace of God. † But the next Sabboth the vvhole citie al-
45 moſt aſſembled to heare the vvord of God. † And the Ievv-
es ſeing the multitudes, vvere repleniſhed vvith enuy, &
contradicted thoſe things vvhich vvere ſaid of Paul, blaſphe-
46 ming. † Then Paul and Barnabas conſtantly ſaid, To you
it behoued vs firſt to ſpeake the vvord of God: but becauſe
:: you repell it, and iudge your ſelues vnvvorthie of eternal
47 life: behold vve turne to the Gentils. † For ſo our Lord
commaunded vs: *I haue put thee to be the light of the Gentils: that*
Iſ.49,6 48 *thou maieſt be ſalnation vnto the vtmoſt of the earth.* † And the Gen-
tils hearing it, vvere glad, and glorified the vvord of our
Lord: and there beleeued as many as vvere preordinate to
49 life euerlaſting. † And the vvord of our Lord vvas ſpred
50 through out the vvhole countrie. † But the Ievves ſtirred vp
religious and honeſt vvomen, and the cheefe of the citie,
51 and raiſed perſecution againſt Paul and Barnabas: and they
Lu.9,5. did caſt them forth out of their coaſtes. † But they *ſhaking
of the duſt of their feete againſt them, came to Icónium.
52 † The diſciples alſo vvere repleniſhed vvith ioy and vvith
the holy Ghoſt.

:: The Ievves of their ovvne free vvil repelling the truth, are vnvvorthy of Chriſt and vvorthily forſaken: and the Gentils though they beleeued ſpecially by Gods grace and preordination, yet they beleeue alſo by their ovvne free vvil, vvhich ſtandeth vvel vvith Gods prouidence.

ANNOTATIONS
CHAP. XIII.

The Apostles liturgie or Masse.

2. *As they were ministring.*] If we should, as our Aduersaries do, boldly turne what text we list, and flee from one language to an other for the aduantage of our cause, we might haue translated for *ministring*, *sacrificing*. for so the Greeke doth signifie, and so Erasmus translated, yea we might haue translated, *saying Masse*, for so they did and the Greeke Fathers hereof had their name, Liturgie, which Erasmus translateth *Masse*, saying, *Missa Chrysostomi*. But we keepe our text, as the translators of the Scriptures should do most religiously. Λειτουργουντων ministrantibus

Paul & Barnabas are consecrated by men.

2. *Separate me.*] Though Paul were taught by God him self and specially designed by Christ to be an Apostle, and here chosen by the Holy Ghost together with Barnabas, yet they were to be ordered, consecrated, and admitted by men. Which wholy condemneth al these new rebellious disordered spirites, that challenge and vsurpe the office of preaching and other sacred actions from heauen, without the Churches admission. Gal. 1.

Imber daies.

Præscript times of fasts.

2. *Fasting.*] Hereof the Church of God vseth and prescribeth publike fastes at the foure solēne times of giuing holy Orders (which are our *Imber daies*) as a necessarie preparatiue to so great a worke. as S. * Leo declareth by this place, naming it also an Apostolical tradition. See. S. Leo *Ser. 9 de iciunio 7 mensis, & Callistus ep. 1. in. 1 Conc. Conc. Magunt. c. 14. 15. 16.* And this fasting was not fasting from sinne, nor morall or Christian temperance, as the Protestants ridiculously affirme, for such fasting they were bound euer to keepe: but it was abstinence for a time from al meates or from some certaine kinds of meates, which was ioyned with praier and sacrifice, and done specially at such seasons as the Church prescribed, of al together (as in Lent, the Imber daies, Friday, Saturday) and not when euery man list, as Aërius and such Heretikes did hold. * *Leo ep. 81 c. 1.* *Epipha. in compend.* *Leo ser. 5 & 6 de iiim 7 mensis.* *S. August. har. 53.*

Imposition of handes.

Holy orders.

2. *Imposing hands.*] Because al blessings and consecrations were done in the Apostles time by the external ceremonie of imposition of hands, diuers Sacraments were named of the same, specially Confirmation, as is noted before, and Holy Ordering or consecrating Bishops, Priests, and Deacons, and Subdeacons, as we see here and els where. In which though there were many holy wordes and ceremonies and a very solemne action: yet whatsoeuer is done in those Sacraments, is altogether called *Imposition of hands*: as whatsoeuer was done in the whole diuine mysterie of the B. * Sacrament, is named *fraction of bread.* for the Apostles (as S. Denys Eccl. hier. c. 3. in fine writeth) purposely kept close in their open speaches and writings which might come to the hands or eares of Infidels, the sacred wordes and actions of the Sacraments. And S. Ambrose saith, *in 1 Tim. c. 4. The imposition of the hand is mystical wordes: wherewith the elected is conformed and made apt to his function, receiuing authoritie (his conscience bearing witnes) that he may be bold in our Lordes seruice to offer sacrifice to God.* And S. Hierom, *The imposition of hand is the Ordering of Clarkes, Which is done by praier of the voice, and imposition of the hand.* And this is in some inferior orders also, but Paul and Barnabas were ordered to a higher function then inferior Priests, euen to be Bishops through out al Nations. * *All. 2, 42* *Hier. in 6. 58 Esa.*

Spiritual officers of our soules.

4. *Sent of the Holy Ghost.*] Whosoeuer be sent by the Church, are sent of the Holy Ghost, though in such an extraordinarie sort it be not done. Whereby we see how fat the Officers of our soules in the Church do passe the temporal Magistrates, who though they be of Gods ordinance, yet not of the Holy Ghosts special calling.

CHAP. XIIII.

NExt in Iconium they preach, where many being conuerted of both sortes, the obstinate Iewes raise persecution. 6 Then in the townes of Lycaonia, where the Heathen first seing that Paul had healed one borne lame, are hardly perswaded but they are Gods. 18 but afterward, by the instigation of the malitious Iewes, they stone Paul, leauing him for dead. 20 And so hauing done their circuite, they returne the same way confirming the Christians, and making Priests for euery Church. 21 And being come home to Antioche in Syria, they report al to the Church there.

AND

1 AND it came to passe at Iconium that they entred togethet into the synagogue of
2 the Ievves, and so spake, that a very great multitude of Ievves and of the Greekes did beleeue. † But the Ievves that vvere incredulous, stirred vp and incensed the
3 hartes of the Gentils to anger against the brethren. † A long time therfore they abode, dealing confidently in our Lord, vvho gaue testimonie to the vvord of his grace, graunting signes and vvonders to be done by
4 their handes. † And the multitude of the citie vvas deuided: and certaine of them in deede vvere vvith the Ievves, but
5 certaine vvith the Apostles. † And vvhen the Gentils and the Ievves vvith their princes had made an assault, to
6 vse them contumeliously, and to stone them, † vnderstanding it, they fled to the cities of Lycaónia, Lystra and Derbé, and the vvhole countrie about, and there they vvere euangelizing.
7 † And a certaine man at Lystra impotent of his feete sate
8 there, lame from his mothers vvombe, that neuer had vvalked. † This same heard Paul speaking. Vvho looking vpon
9 him, and seeing that he had faith for to be saued, † he said
10 vvith a loud voice, Stand vp right on thy feete. And he leaped & vvalked. † And the multitudes vvhen they had seen vvhat Paul had done, lifted vp their voice in the lycaónian tongue, saying, Gods made like to men, are descended
11 to vs. † And they called Barnabas, Iupiter: but Paul, Mer-
12 curie, becausse he vvas the cheefe speaker. † The Priest also
c Ius tus Ius of c Iupiter that vvas before the citie, bringing oxen & garlands before the gates, vvould vvith the people c sacrifice.
13 † Vvhich thing vvhen the Apostles Barnabas & Paul heard,
14 renting their coates, they leaped forth into the multitudes, crying † and saying, Ye men, vvhy doe you these things? Vve also are mortal, men like vnto you, preaching to you for to conuert from these vaine things, to the liuing God that made the heauen, and the earth, and the sea, and al things that are in
15 them: † vvho in the generations past suffred al the Gentils
16 to goe their ovvne vvaies. † Hovvbeit he left not him self :: vvithout testimonie, being beneficial from heauen, giuing raines, and fruiteful seasons, filling our hartes vvith foode &
17 gladnes. † And speaking these things, they scarse appeased

:: The Heathen might by the daily benefites of God haue knovven him at the least to haue beene their Creatour and only Lord, though the mystirie of our Redemption vvere not opened to them.

the multitudes from ſacrificing to them. † But there came 18
in certaine Ievves from Antioche and Icónium: and perſvvading the multitudes, and * ſtoning Paul, they drevv him out of the citie, thinking him to be dead. † But the diſciples com- 19
paſſing him round about, he riſing vp, entred into the citie, and the next day he vvent forth vvith Barnabas vnto Derbè.

† And vvhen they had euangelized to that citie, and had 20
taught many, they returned to Lyſtra and Icónium, and to Antioche: † confirming the hartes of the diſciples, and ex- 21
horting them to continue in the faith, and that by many tribulations vve muſt enter into the kingdom of God. † And 22
vvhen they had ordained to them Prieſts in euery Church, and had praied vvith faſtings, they commended them to our Lord in vvhom they beleeued. † And paſſing through Piſi- 23
dia, they came into Pamphylia, † and ſpeaking the vvord 24
of our Lord in Pergé, they vvent dovvne into Attalia: † and 25
from thence they ſailed to Antioche, * vvhence they had been
deliuered to the grace of God vnto the vvorke vvhich they accompliſhed. † And vvhen they vvere come, and had aſ- 26
ſembled the Church, they reported vvhat great things God had done vvith them, & that he had opened a doore of faith to the Gentils. † And they abode no litle time vvith the 27
diſciples.

2. Cor. 11, 25.

Act. 13, 2

1. Vve ſee by this, firſt that SS. Paul & Barnabas vvere Biſhops, hauing here authoritie to giue holy Orders: ſecondly, that there vvas euen then a difference betwixt Biſhops and Prieſts, though the name in the primitiue Church vvas often vſed indifferently: laſtly, that alvvaies faſting & praying were preparatiues to the giuing of holy Orders.

ANNOTATIONS
CHAP. XIIII.

18. *They vvould ſacrifice.*) This for is the diuine vvorſhip, conſiſting in external ſacrifice, and in acknovvledging the parties vvorſhipped to be gods: vvhich * may be done to no man nor creature, and therfore the Apoſtles refuſe it vvith al poſſible diligence, and al the Angels and Saincts in heauen refuſe that adoration by ſacrifice. The Catholike Church ſuffereth no Prieſt nor other ſo to vvorſhip any Sainct in heauen or earth. She hath but one external ſacrifice, vvhich *is* in the holy Maſſe, of Chriſts body and bloud: that ſhe offereth to God alone, and *neither to Peter nor to Paul* (ſaith S. Auguſtine) *though the Prieſt that ſacrificeth ſtandeth ouer their bodies and offereth in their memories.* But other kindes of honours and duties, inferior vvithout al compariſon thovv great ſo euer they be) to this, vve do, as the Scriptures and Nature teache vs, to al Superiors in heauen and earth, according to the degrees of grace, honour, and bleſſednes that God hath called them vnto, from our B. Ladie Chriſts ovvne mother, to the leſt ſeruant he hath in the vvorld. for vvhich the Heretikes vvould neuer accuſe Chriſtian people of Idolatrie, if they had either grace, learning, faith, or natural affection.

Latin.

Aug. li. 10. de Ciu. Dei c. 1.

Aug. li. 1. de Ciu. c. 27.

Dulia.

22. *Had ordained.*) The Heretikes, to make the vvorld beleeue that al Prieſts ought to be choſen by the voices of the people, and that they needs no other Ordering or Conſecration by Biſhops, preſſing the prophane vſe of the * Greeke vvord more then the very natural ſignification requireth and Eccleſiaſtical vſe beareth, tranſlate thus, *Ordained by election.* Vvhereas in deede this vvord in Scripture ſignifieth, Ordering by impoſition of hands, as is plaine by other vvordes equiualent, *Act. 6, 13. 1 Tim. 4. 5. 2 Tim. 1.* Vvhere the Ordering of Deacons, Prieſts, and others is called * Impoſition of hands: not of the people, but of the Apoſtles. And this to be the Eccleſiaſtical vſe

χειροτονήσαντες ordaining

Heretical tranſlation againſt holy orders.

χειροθεσία τῶν χειρῶν

Nicen. 20 of the word, appeareth by S. Hierom saying (as is before alleaged) that χειροτονία is the Ordering
51. Eus. of Clarkes or Clergie men by praier of voice and imposition of hand.

22. Priests.) Euen so here also, as before, fleing from the proper, apt, knowen, word & which is most precisely correspondent to the very Greeke in our tongue and al nations, they translate for *Priest*, Elder, that is, for a calling of Office, a word of age: for a terme of art and by consent of al the Church and Apostolike authoritie and Fathers, appropriated to holy Order, a vulgar, common, and profane terme: With as litle grace as if they should translate *Pontifices*, a bridgemaker, the *Maior* of London, the Bigger of London. And thus you see within three wordes compasse they flee guilefully from the Latin to the Greeke, and againe guilefully from the Greeke to the vulgar English. Such corruption of Scriptures their hatred of Priesthood driueth them vnto. If they had translated it so when the Scriptures were first written, (at which time the word was but newly receiued into the special and Ecclesiastical signification, and when it was yet taken sometimes in common profane sort, as 1 *Tim.* 5. or there only where our auncient Latin version turneth *Presbyter* into *Senior*, because the word was not yet wholy and only appropriated to holy Orders, as afterward by vse of many hundred yeres it was and is) their dealing might haue had some colour of honestie and plainesse, which now can not be but of plaine falshod and corruption, and that of further purpose then the simple can see. Which is to take away the office of Sacrificing and other functions of Priests, proper in the new Testamẽt to such as the Apostles often, and the posteritie in maner altogether call Priests, *Presbyteros*. Which word doth so certainely imply the authoritie of sacrificing, that it is by vse made also the onely English of *Sacerdos*, the Aduersaries them selues as wel as we, so translating it in al the old and new Testament: though they can not be ignorant that *Priest* commeth of *Presbyter*, and not of *Sacerdos*: and that antiquitie for no other cause applied the signification of *Presbyter* to *Sacerdos*, but to shew that *Presbyter* is in the new Law, that which *Sacerdos* was in the old: the Apostles abstaining from this and other like old names at the first, and rather vsing the wordes, Bishops, Pastors, and Priests, because they might be distinguished from the Gouernours and sacrificers of Aarons order, who as yet in the Apostles time did their old functions stil in the Temple. And this to be true, and that to be a Priest, is to be a man appointed to sacrifice, the Heretikes them selues calling *Sacerdos* alwaies a Priest, must needes be driuen to confesse. Although their folly is therein notorious, to apply vnwillingly the word *Priest* to *Sacerdos*, and to take it from *Presbyter* whereof it is properly deriued, not only in English, but in other languages both french and Italian. Which is to take away the name that the Apostles and fathers gaue to the Priests of the Church, & to giue it wholy & onely to the order of Aaron, which neuer had it before our Priesthod began. Neuer did these Heretikes stand so much vpon doubtful derivations and descant of wordes as these Protestants do, and yet neuer men behaued them selues more fondly in the same: as whosoeuer marketh the distinction of their Elders, Ministers, Deacons, and such like, shal perceiue.

Heretical cauillation against Priesthood.

If *Sacerdos* be a Priest, much more *Presbyter*.

Presbyter. Priest. Prebstre. Preti.

CHAP. XV.

Some of those Iewes also that were Christians, do fall, and are authors of the Heresie of Iudaizing. 2 They referre the matter to Counsel: 7 Wherein after great disputation, Peter striking the stroke, 12 and other confirming his sentence with miracles, 19 and with Scriptures. 22 The Apostles and Priests do write and command in the name of the Holy Ghost what is to be done. 30 And the faithful thereby are straightwayes quieted in minde. 36 After which, Paul and Barnabas thinking to go againe their about said circuite together, are by occasion of Marke parted, to the greater increase of the Church.

1 AND certaine comming downe from Iewrie, taught the brethren: That * vnles you be circumcised according to the maner of Moyses,
al. 5, 2.
2 you can not be saued. † No litle sedition therfore being risen to Paul and Barnabas against them, they ' appointed that Paul and Barnabas should goe vp, & certaine others of 'the rest', to the Apostles and ᶜpriests vnto Hierusalem, vpon this question.

' them, ᶜ Apostles

† They therfore being brought on their vvay by the 3
Church, passed through Phœnice and Samaria, reporting the
conuersion of the Gentiles: and they made great ioy to al
the brethren.

† And vvhen they vvere come to Hierusalem, they vvere 4
receiued of the Church and of the Apostles and [c] Auncients, [c πρεσβυτέρων]
declaring vvhatsoeuer God had done vvith them. † And 5
there arose certaine of the heresie of the Pharisees that be-
leeued, saying, That they must be circumcised, commaunded
also to keepe the lavv of Moyses. † And the [d] Apostles and 6
Auncients [d] assembled to consider of this vvord.

† And vvhen there vvas made a [b] great disputation, [d] Peter 7
rising vp said to them, Men brethren, you knovv that [*] of old *Act. 10, 20.
daies God among vs [d] chose, that by my mouth the Gentiles
should heare the vvord of the Gospel, and beleeue. † And 8
God vvhich knovveth the harres, gaue testimonie, [*] giuing *Act. 10, 45.
vnto them the holy Ghost as vvel as to vs, † and hath put no 9
difference betvvene vs and them, [::] by faith purifying their
harres. † Novv therfore vvhy tempt you God, to put a yoke 10
vpon the neckes of the disciples, vvhich neither our fathers
nor vve haue been able to beare? † but by the grace of our 11
Lord IESVS CHRIST vve beleeue to be saued, in like ma-
ner as they also.

† And al the multitude held their peace: and they heard 12
Barnabas and Paul telling vvhat great signes and vvonders
God had done among the Gentiles by them.

† And after they held their peace, [d] Iames answered, 13
saying, Men brethren, heare me. † Simon hath told hovv 14
God first visited to take of the Gentiles a people to his na-
me. † And to this accord the vvordes of the prophets, as it is 15
vvritten: † *After these things I vvil returne, and vvil reedifie the ta-* 16 *Amos. 9, 11.*
bernacle of Dauid, vvhich vvas fallen, and the ruines thereof I vvil reedifie,
and set it vp: † *that the residue of men may seeke after the Lord, and al na-* 17
tions vpon vvhom my name is inuocated, saith the Lord that doeth these things.
† To our Lord vvas his ovvne vvorke knovven from the 18
beginning of the vvorld. † For the vvhich cause [d] I iudge, 19
that they vvhich of the Gentiles are conuerted to God, are
not to be disquieted, † but to vvrite vnto them that they 20
refraine them selues from the contaminations of Idols, and
[e] fornication, and strangled things, and bloud. † For Moyses 21
of old times hath in euery citie them that preach him in the
synagogs, vvhere he is read euery Sabboth.

Then

c Auncients here, & often in this chapter, are the same that Priestes vers. 2. as S. Hierom taketh it also 1 Pet. 5. & the greeke approueth, being alvvaies one, πρεσβύτεροι, Priests. Hvvo. in 1 ad Tit. & 4 ad Galat.

b See the Annot. vers. 18 toward the ende.

:: By that faith vvhich vvorketh by charitie. for a dead faith can not purifie the hart of man. See chap. 16, 31.

22 † Then it pleased the Apostles and Auncients vvith the vvhole Church, to chose men out of them, & to send to Antioche vvith Paul and Barnabas, Iudas, vvho vvas surnamed
23 Barsabas, & Silas, cheefe men among the brethren, †[c] vvriting by their handes.

The Apostles and Auncients, the brethren, to the brethren of the Gentiles that are at Antioche and in Syria and Cilicia,
24 greeting. † Because vve haue heard that certaine [a] going forth from vs, haue troubled you vvith vvordes, subuerting
25 your soules, to vvhom vve gaue no commaundement: † It hath pleased vs being gathered in one, to chose out men and to send them vnto you vvith our deerest Barnabas and Paul,
26 † men that haue giuen their liues for the name of our Lord
27 IESVS CHRIST: † Vve haue sent therfore Iudas & Silas, vvho them selues also vvil in vvordes report vnto you the
28 same things. † For it hath seemed good [a] to the holy Ghost & to vs, to lay no further burden vpon you then these necessarie
29 things: † that you abstein from the things immolated to Idols, and bloud, and that vvhich is strangled, and fornication, from the vvhich things keeping your selues, you shal doe vvell. Fare ye vvel.
30 † They therfore being dimissed vvent dovvne to Antioche:
31 and gathering the multitude, deliuered the epistle. † Vvhich vvhen they had read, they [a] reioyced vpon the consolation:
32 † but Iudas and Silas, them Selues also being prophets, vvith many vvordes comforted the brethren, and confirmed
33 them. † And hauing spent some time there, they vvere vvith peace dimissed of the brethren vnto them that
34 had sent them. † But it seemed good vnto Silas to remaine
35 there: and Iudas departed alone: † and Paul and Barnabas taried at Antioche, teaching and euangelizing vvith many others the vvord of our Lord.
36 † And after certaine daies, Paul said to Barnabas, Let vs returne and :: visite our brethren in al cities vvherein vve *haue
*Act. 13, 14.
37 preached the vvord of out Lord, hovv they doe. † And Barnabas vvould haue taken vvith them Iohn also that vvas sur-
*Act. 13, 13.
38 named Marke. † But Paul desired that he (as vvho * had departed from them out of Pamphylia, and had not gone vvith
39 them to the vvorke) might not be receiued. † And there rose a [a] dissention, so that they departed one from an other, &
40 that Barnabas in deede taking Marke sailed to Cypres. † But Paul

[c] Other latin copies and the greeke read thus *vvriting by their handes an epistle containing these things.*

:: Hereof our Catholike Bishops tooke vp the necessitie vse of often visiting their flockes & cures committed to their charge, for confirmatiõ in faith & vertus, & reformatiõ of maners both of clergie & laitie.

Paul choſing Silas departed, being deliuered of the brethren to the grace of God.

† And he vvalked through Syria and Cilicia, confirming 41
the Churches: :: comnaunding them to keepe the præcepts of the Apoſtles and the Auncients.

:: Not only the things cõmaunded by Chriſtes expreſſe vvord, or vvritten in the Scriptures (as our Heretickes hold) but vvhatſoeuer the Apoſtles and Rulers of the Church commaund, is to be kept & obeied. See theſe wordes repeated againe c. 16, 4. & that in the greeke, leſt any man cauil, becauſe here the greeke hath them not.

ANNOTATIONS
CHAP. XV.

1. *Appointed.*] Vve learne by this example, vvhat is to be done vvhen any controuerſie ariſeth in religion betvvene the teachers or other Chriſtian people. Vve ſee it is not ynough to contend by allegations of Scriptures or other proofes ſeeming to make for either part: for ſo of contentious part taking there ſhould be no end, but the more vvriting, vvreſtling, ſtriuing there vvere, euery one for his ovvne fanſie, cloking it vvith the title of Gods vvord and ſcripture, the more Schiſmes, Sectes, and diuiſions vvould fall: as vve ſee ſpecially in the ſectes Hereſies of our time. Vvhoſe fautors admitting no iudges, ſtand to no trial of mortal men, to no tribunal of Pope, Councels, Biſhops, Synodes, but eche man to his ovvne phantaſtical ſpirit, his ovvne ſenſe of Scriptures, and his ovvne vvilful obdurate rebellion againſt Gods Church and his Superiors in the ſame. But here vve ſee S. Paul and Barnabas, men that vvere Apoſtles and ful of the Spirit of God, and the other parties, though neuer ſo much partial to the ceremonies of their Lavv by their former long vſe and education therein, yet not to ſtand ſtiffly to their ovvne opinion on either ſide, but to condeſcend to referre the vvhole controuerſie and the determination thereof to the Apoſtles, Prieſts or Auncients of Hieruſalem, that is to ſay, to commit the matter to be tried by the heads and Biſhops and their determination in Councel. This is Gods holy and vviſe prouidence among other iudgements in his Church, to keepe the Chriſtian people in truth and vnitie, and to condemne ſectes and falſe teachers and troublers of the Church. By vvhich iudgements and order, vvhoſoeuer vvil not or dare not be tried in al their doctrine and doings, they ſhevv them ſelues to miſtruſt their ovvne cauſe, and to flee from the ligor, and ordinance of God. Vvithout vvhich order of appeaſing al differences in faith and conſtructions of the Scriptures, the Church had beene more defectual and inſufficient, then any Commonvvealth or Societie of men in the vvorld: none of vvhich euer vvanteth good meanes to decide al diſcordes and diſſenſion ariſing among the ſubiects & citizens of the ſame.

The Wayto end diſſenſion in religion, is to cõmit it to a Coũcel.

2. *Apoſtles and Auncients.*] The Hereſies of our Proteſtants vvhich vvould haue al men to giue voice, or to be preſent in Councels, and of others that vvould haue none but the holy or elect to be admitted, are refuted by this example, vvhere vve ſee none but Apoſtles & Prieſts or Auncients aſſembled to diſpute of the matter, though many deuout people vvere in the citie the ſame time. Neither did euer any other in the Auncient Councels of the Church aſſemble to debate and define the matter, but ſuch, though many other for other cauſes be euer preſent. Secular men or vvomen, be their gifts neuer ſo great, can not be iudges in cauſes of faith and religion. *If any thing*, ſaith God *be hard and doubtful, thou ſhalt come to the Prieſts of the Leuitical ſtocke, and thou ſhalt folovv their ſentence.* Againe, *The lippes of the Prieſt ſhal keepe knovvledge, and the Lavv thou ſhalt require of his mouth.* Againe, *As the Lavv of the Prieſt.* Much more muſt vve referre al to our Biſhops and Paſtors, vvhom God hath placed in the regiment of the Church vvith much larger priuiledge, then euer he did the old Prieſts ouer the Synagogue. to vvhom it is ſaid, *He that deſpiſeth you, deſpiſeth me.* And it is to be noted that the Biſhops ſo gathered in Councel, repreſent the vvhole Church, haue the authoritie of the vvhole Church, and the Spirit of God to prote& them from error, as the vvhole Church: SS. Paul and Barnabas come hither for the definition of the vvhole Church. *The ſentence of a plenarie or general Counel* (ſaith S. Auguſtine) *is the ſenſe of the vvhole Church.* And ſo it muſt needes be in the Church, becauſe the Magiſtrates, Senate, Counceł or deputies of al commonvvealthes, repreſent the vvhole body: and to haue it otherviſe (as the Churches Rebels vviſh) vvere to bring al to hel and horrour, and them ſelues to be perpetually, by the ſeditions and popular perſons, vvholden againſt Lavv, reaſon, and religion, in their vvickednes.

Of vvhat perſons a Councel conſiſteth.

A general Coũcel repreſenteth the vvhole Church.

Deut. 17. Mal. 2, 7. Agge. 2, 12. Luc. 10, 16. li. 1. c. 18. de bapt.

The firſt Counſel at Hieruſalem.

3. *Aſſembled.*] A Councel vvas called to diſcuſſe the matter. vvhich Councel vvas the more eaſily gathered, becauſe the Chriſtian Biſhops and countries vvere not yet ſo many, but that the principal Gouernours of the Church being not far diſperſed, and as many learned men as vvere neceſſarie, might be in Hieruſalem, or eaſily called thither. And it vvas not a Prouincial Councel or Synode only, but a general Councel, conſiſting of the cheefe Apoſtles and Biſhops that then vvere, though

though the number vvas nothing so great as aftervvard vsed to assemble, vvhen the Church vvas spred into al nations.

7. *Peter rising vp.*] S. Peter as the head of the Church speaketh first, as his Successors haue euer had, not only in their personal presence, but in their absence by their legates and substitutes, the cheefe voice in al Councels general, none euer receiued into authoritie and credite in the Church vvithout their Confirmation. And therfore the Councels of the Arians and of other Heretikes, vvere they neuer so great, vvanting the Popes assent, assistance, or Confirmation, did shamfully erre, as Arimínense for the Arians, and Ephesinum secundum for the Nestorians, and such like condemned Assemblies.

Peter head of the Councel, & his successors after him.

7. *Chose that by my mouth.*] Though Paul vvere called and appointed specially to be the Apostle of the Gentils, yet that vvas S. Peters special priuilege by Gods ovvne choise, that the first Gentils should be called by his mouth, and that he first should vtter to the Church that truth of the admission of the Gentils him self, for that he vvas Christes Vicar, being notvvithstanding (as his Maister vvas) *Minister Circumcisionis*, that is, Apostle of the Ievves, Christ deferring al preeminence vnto him in that point also.

Peters preeminence both toward Iewes & Gentiles.

Rz. 15, 8. Gal. 2, 7.

11. *Iames.*] S. Iames because he vvas an Apostle and also Bishop of Hierusalem, gaue his sentence next, for the speache interposed of SS. Paul and Barnabas, vvas but for their better information in the decision of the matter, and for confirmation of S. Peters sentence, though they being Apostles, and Bishops, had voices in the Councel also: as many mo had, though their sentences be not heare reported. And vvhere S. Iames in his speach saith, *I iudge*, it is not meant that he gaue the principal definitiue sentence: for he (as al the rest) folovved and allovved the sentence of S. Peter, as it is plaine in the text, the vvhole assembly for reuerence of his person and approbation of his sentence, holding their peace. *All the multitude* (saith S. Hierom) *held their peace, and into his sentence Iames the Apostle of al the Priests did passe together.* For though S. Iames did particularise certaine points incident to the question debated, as of eating strangled meates &c. yet the proper controuersie for vvhich the Councel assembled, vvas, Vvhether the Gentils conuerted vvere bound to obserue the Lavv of Moyses, and it vvas concluded, that they vvere not bound, nor ought not to be charged vvith Moyses Lavv or the Sacraments and ceremonies of the same. this is the substance and principal purpose of this Councels decree, vvhich doth binde for euer: and *Peter* (saith S. Hierom in the same place) vvas *Prince or author of this decree*. the matter of fornication and Idolothytes being but incident to the question or resolution, and the forbidding of eating strangled and bloud, but a temporal prohibition, vvhich by the consent of the Church or otherwise aftervvard vvas abrogated, the Church of God hauing the true sense of difference of times, places, & persons, vvhen and hovv far such things are to be obserued, and vvhen not. And in such things as these, and in other like vvhich according to circumstances require alteration, it is, that S. Augustine saith, li. 2 de bapt. c. 3. to. 7. *The former general or plenarie Councels may be amended by the later.*

S. Iames and the rest folow S. Peters sentence.

Hiero. in 2. cp. 15 ad August. c. 2.

The principal question.

Incident questions.

How later coūcels alter the former.

10. *Fornication.*] Fornication and contamination vvith Idols, are of them selues mortal sinnes, and therfore can neuer be lavvful: yet because the Gentiles by custome vvere prone to both, and of fornication made very smal account, it pleased the Holy Ghost to forbid both specially. Concerning the other points of abstaining from blood and stifled meates, they vvere things of their ovvne nature indifferent, in vvhich for a time the Ievves vvere to be borne vvithal, and the Gentils to be a litle exercised to obedience. By vvhich vve may see the great authoritie of Gods Church and Councels, vvhich may commaund for euer, or for a time, such things as be fitte for the state of times and nations, vvithout any expresse Scriptures at al, and so by commaundement make things necessarie that vvere before indifferent.

The Churches authoritie in making Decrees.

12. *Going forth from vs.*] A proper discription or note of Heretikes, Schismatikes, and seditious teachers, to go out from their spiritual Pastors and Gouernours, and to teach vvithout their commission and approbation, to disquiet the Catholike people vvith multitude of vvordes and fvveete speaches, and finally to ouerthrovv their soules.

Going out, a marke of heretikes.

13. *To the Holy Ghost and to vs.*] By this stil vve note, that it is not such a fault as the Heretikes vvould make it in the sight of the simple, or any incongruitie at al, to ioyne God and his creatures, as the principal cause and the secondarie, in one speache, and to attribute that to both, vvhich though diuersely, yet procedeth of both. *God and you*, say good people commonly: *God and our Ladie, Christ and S. Iohn: We confesse to God and to Peter and Paul* &c. *God and his Angel, To our Lord and Gideon, The seruant of our Lord and of Gideon, Our Lord and Moyses, Christ and his Angels. Our Lord and al Saintes.* ep. ad Philem. *S. Paul and our Lord.* 1 Thes. 3, 6. Al these speaches being partly Scriptures, partly like vnto the Scriptures speaches, are vvarranted also by this Councel, vvhich saith boldly, & hath giuen the forme thereof to al other Councels lavvfully called and confirmed, to say the like, *It hath pleased the Holy Ghost and vs.* S. Cyprian *ep. 30. ad. 21.* reporting the like of a Synode holden in Affrike, saith, *It hath pleased vs by the suggestion of the Holy Ghost.*

God & our Ladie, and the like speaches.

Gen. 48, 15. 16. Iud. 7, 18. 20. Exod. 14, 31. 1. Tim. 5, 21.

VISVM EST *Sp. sancto & nobis.*

Secondly vve note, that the holy Councels lavvfully kept for determination or cleering of doubtes, or condemning of errors and Heresies, or appeasing of Schismes and troubles, or reformation of life, and such like important matters, haue euer the assistance of Gods Spirit, and therfore

The holy ghost assistant in al lawful councels, to the worldes end, and that by Christs promisse.

can not erre in their sentences and determinations concerning the same, because the Holy Ghost can not erre, from whom (as you see here) loyaltye with the Councel the resolution proceedeth.

Thirdly we learne, that in the holy Councels specially (though otherwise and in other Tribunals of the Church it be also verified) Christes promis is fulfilled, *that the Holy Ghost should* suggest them and teach them al truth, and that not in the Apostles time only, but to the worldes end. for so long shal Councels, the Church, and her Pastors haue this priuilege of Gods assistance, as there be either doubtes to resolue, or Heretikes to condemne, or truthes to be opened, or euil men to be reformed, or Schismes to be appeased. for which cause S. Gregorie *li. 1 ep. 24 ad Eu.* reuerenceth the foure general Councels (Nicen. Constantinop. Ephes. Chalced.) as the foure bookes of the holy Gospel, alluding to the number: and of the fifth also he saith that he doth reuerence it alike: and so would he haue done mee, if they had beene before his time. who saith of them thus, *While they are conducted and made by vniuersal consent, him self doth he destroy, and not them, who so euer presumeth either to loose Whom they binde, or to binde whom they loose.*

Io. 16, 13.

S. Gregories reuerence of General Councels.

S. Gregorie therfore reuerencing al fiue alike, it may be marueled whence the Heretikes haue their fond difference betwixt those foure first and other later: attributing much to them, and nothing to the rest. Whereas in deede the later can erre no more then the first foure, being holden and approued as they were, and hauing the Holy Ghost as they had. But in those first also when a man findeth any thing against their Heresies (as there be diuers things) then they say plainely that they also may erre, and that the Holy Ghost is not tied to mens voices, nor to the number of sentences: Which is directly to reproue this first Councel also of the Apostles, and Christes promes of the Holy Ghosts assistance to teach al truth. Yea that you may knowe and abhorre these Heretikes throughly, heare ye what a principal Sect-Master with his blasphemous mouth or penne vttereth, saying, that *In the very best times such were partly the ambition of Bishops, partly* BEZA in *their folishnes and ignorance, that the very blind may easily perceiue, Satan surely to haue beene president of their assemblies.* Good Lord deliuer the people and the world from such blasphemous tongues and bookes, and giue men grace to attend to the holy Scriptures and Doctors, that they may see how much, not only S. Augustine and other fathers attribute to al general Councels specially, (to which they referre them selues in al doubtes among them selues and in al their controuersies with Heretikes:) but to which euen S. Paul him self (so specially taught by God) and others also yelded them selues. Notorious is the saying of S. Augustine concerning S. Cyprian, Who being a blessed Catholike Bishop and Martyr, yet erred about the rebaptizing of such as were Christened by Heretikes. *If he had liued* (saith S. Augustine li. 2 de bapt c. 4.) *to haue seen the determination of a plenarie Counsel, which he sawe not in his life time, he would for his great humilitie and charitie straight waye haue yelded, and preferred the general Councel before his owne iudgement and his fellowes Bishops in a Prouincial Counel only.* Whereby also we learne, that Prouincial Councels may erre, though many times they do not, and being conformable to the general Councels, or confirmed and allowed by them or the See Apostolike, their resolutions be infallible as the others are.

proef. Tol. Ro. an. 1565.

The Protestats fond distinctiō betwene the 4 first & the later Councels.

Beza blasphemie against the first general Councels.

Vvhat the Fathers attribute to Councels, & namely S. Augustine.

Prouincial Councels.

If any here aske, what neede so much disputing, study, and trauail in Councels to find out and determine the truth, if the Holy Ghost infallibly guide them? We answer that such is the ordinarie prouidence of God in this case, to assist them when they doe their endeuour, and vse all humane meanes of industrie, and not els. And so (though somwhat otherwise) God assisted the Euangelistes and other writers of the holy Scriptures, that they could not erre in penning the same, but yet they did and ought to vse al possible humane diligence to knowe and learne out the histories and truth of matters, as is plaine in the beginning of S. Lukes Gospel: els the Holy Ghost would not haue assisted them. Euen so in this Councel of the Apostles, though they had the holy Ghost assistant, yet the text saith, *cum magna conquisitio fieret*, When there was great disputation, search and examination of the case, then Peter spake &c. If againe it be demaunded, what neede is there to expect the Councels determination, if the Popes or See Apostolikes iudgement be infallible and haue the assistance of God also, as the Catholikes affirme? We answer, that for the Catholike and peaceable obedient children of the Church it is a comfort to haue such various meanes of determination, trial, and declaration of the truth, and that it is necessarie for the recouery of Heretikes, and for the contentation of the weake, who not alwaies giuing ouer to one mans determination, yet will either yeld to the iudgement of al the learned men and Bishops of al Nations, or els remaine desperate and condemned before God and man for euer. And as I said before, this assistance of the Holy Ghost promised to Peters See, presupposeth humane meanes of searching out the truth, which the Pope alwaies hath vsed, & will, & must vse in matters of great importance, by calling Councels, euen as here you see SS. Peter and Paul them selues and al the Apostles, though indued with the Holy Ghost, yet thought it notwithstanding necessarie for further trial & clearing of truth and maintenance of vnitie, to keepe a Councel.

Lu. 1, 3.

Notwithstanding the Holy Ghosts assistance, yet humane meanes must be vsed to search the truth.

Though the See Apostolike it self haue the same assistance, yet councels be also necessarie for many causes.

Lastly it is to be noted, that as Christ and the Holy Ghost be present by his promes, to al such assemblies as gather in the obedience & vnitie of the Church, with ful minde to obey whatsoeuer shal be determined, whereby the assembled though of diuers iudgements before, do most peaceably yeld to truth, and agree in one vniforme determination of the same: so al such

as

as gather out of the Church, vvithout humilitie or intention to yeld one to an other, or to any superior, man or Councel, or vvhat els so euer, but chalenge to them selues learning, spirit, and vve can not tel vvhat: such, how many meetings so euer they make, being destitute of the Holy Ghost the author of vnith and concord, are further of and further out, then euer before: as God hath shevved by the successe of al Heretical Colloquies, Synodes, and Assemblies in Germanie, France, Poole, and other places in our daies. Read a notable place in S. Cyprian, that the promes of Christ, that he vvould be in the middes of vvo or three gathered in his name, pertaineth not to them that assemble out of the Church.

Heretical or Schismatical assemblies.

de vnit. Eccle.

15. Reioyced vpon the consolation.] Straight vpon the intelligence of the Councels determination, not only the Gentils, but euen the Maisters of the former troubles and dissension, vvere at rest, & al tooke great comfort that the controuersie vvas so ended. And so should al Christian men do, vvhen they see the sectes of our time condemned by the like authoritie and most graue iudgment of the holy Councel of Trent. Against vvhich the Heretikes of our time make the like friuolous exceptions and false cauillations, as did the old Heretikes heretofore against those Councels that specially condemned their errors. The Pope and Bishopes (say they) are a partie, and they ought not to be our iudges: they are partial and come vvith preiudicate mindes to condemne vs, and vve accuse them al of Idolatrie and other crimes, and vve vvil be tried by Gods vvord only, and vve vvil expound it according to an other rule, that is to say, as vve list. So say they against this Councel, and the like said the Arians against the first Nicene Councel, and al such like against those Councels namely that condemned their heresies. And so say al heretikes against their correctors and punishers, and vvould both say and do more against temporal tribunals, Iudges, Iustices, and Iuries, if they had as much licence and libertie in those matters, as men haue now in religion.

Al good Christians rest vpon the determinatiõ of a general Councel.

Al Heretikes make exceptiõs against the coũcels that condemne them.

17. Dissension.] Such occasions of differences fall out euen among the perfect men often, vvithout any great offence. And this their departing fell out to the great increase of Christians. And therfore it is very ridiculously applied to excuse the disagreing of the Heretikes among them selues in the principal pointes of religion, namely the Sacrament.

CHAP. XVI.

Paul hauing for his part visited the Churches of Syria, Cilicia, and Lycaonia, delivering vnto them vvithal to kepe the Decrees of the Counsel: 6 beginneth a newv iourney, euer Phrygia, Galatia, Mysia: 8 Troas into Europe also he passeth, admonished by a vision, and commeth into Macedonia, 12 and there he beginneth the Church of the Philippians, vvorking miracles, and suffering persecution.

1 AND he came to Derbé and Lystra. And behold, there vvas a certaine disciple there named Timothee, the sonne of a vvidovv vvoman that beleeued, of a father a Gentile.

a Ievv

2 † To this man the brethren that vvere in Lystra and Iconium, gaue a good testimo-

3 nie. † Him Paul vvould haue to goe forth vvith him: and taking him he circumcised him because of the Ievves that vvere in those places. For they al knevv that his father vvas a Gentile.

4 † And vvhen they passed through the cities, they deliuered vnto them to keepe the decrees that vvere decreed of

5 the Apostles and Auncients which were at Hierusalem. † And the Churches vvere confirmed in faith, and did abound in number daily.

1. Here againe they take order that the decrees and articles of faith agreed vpon in the Councel of Ierusalē, should be executed & obserued. vvherby vve see both the great authoritie of Councels, & the diligence that al Prelates ought to haue to see the decrees & Canons of the Coũcels put in executiõ.

† And passing through Phrygia and the countrie of Ga- 6
latia, they vvere :: forbidden by the holy Ghost to preach
the vvord in Asia. † And vvhen they vvere come into Mysia, 7
they attempted to goe into Bithynia: and the Spirit of IESVS permitted them not.

† And vvhen they had passed through Mysia, they vvent 8
dovvne to Troas: † and a vision by night vvas shevved to 9
Paul: There vvas a certaine man of Macedónia standing
and beseeching him, and saying, passe into Macedónia, and
helpe vs. † And as soone as he had seen the vision, forth- 10
vvith vve sought to goe into Macedónia, being assured that
God had called vs to euãgelize to them. † And sailing from 11
Troas, vve came vvith a straight course to Samothrácia, and
the day folovving to Neapolis: † and from thence to Phi- 12
lippi, vvhich is the first citie of the part of Macedonia, a :: *colónia*. And vve were in this citie certaine daies, abiding. † And 13
vpon the day of the Sabboths, vve vvent forth vvithout the
gate beside a riuer, vvhere it seemed that there vvas praier: &
sitting vve spake to the vvomen that vvere assembled. † And 14
a certaine vvoman named Lydia, a seller of purple of the ci-
tie of the Thyatirians, one that vvorshipped God, did heare:
vvhose hart out Lord opened to attend to those things
vvhich vvere said of Paul. † And vvhen she vvas baptized, 15
and her house, she besought vs, saying: If you haue iudged
me to be faithful to our Lord, enter in vnto my house, and
tarie. And she constrained vs. † And it came to passe as 16
vve vvent to praier, a certaine vvenche hauing a Pythónical
spirit, mette vs, that brought great gaine to her maisters by
diuining. † This same folovving Paul and vs, cried saying, 17
:: These men are the seruants of the high God, vvhich preach
vnto you the vvay of saluation. † And this she did many 18
daies. And Paul being sorie, and turning, said to the spirit, I
cõmaund thee in the name of IESVS CHRIST to goe out
from her. And he vvent out the same houre. † But her mai- 19
sters seeing that the hope of their gaine vvas gone, apprehen-
ding Paul and Silas, brought them into the market place
to the Princes: † and presenting them to the magistrates, they 20
said, These men trouble our citie, being Ievves: † and they 21
preach a fashion vvhich it is not lavvful for vs to receiue,
nor doe, being Romanes. † And the people ranne against 22
them: and the magistrates tearing their coates, commaunded
them

:: This people had not the Gospel denied vnto them altogether, but for a time: because (as Venerable Bede thinketh) God foresavv they vvould not beleeue, & so should haue been more greuously damned.

:: *Colonia*, is such a citie where the most inhabitants are strangers, sent thither from other great cities & States, namely from the Romanes.

:: Either the Diuel vvas compelled by the vertue of Paules presence to say truth, or els (as such do often times) he spake truth novv, that they might the more trust him, and he better begulle them at other times.

23 them to be beaten vvith roddes. † And vvhen they had
2.Cor.11. laid *many ſtripes vpon them, they did caſt them into priſon,
commaunding the keeper that he ſhould keepe them dili-
24 gently. † Vvho vvhen he had receiued ſuch commaun-
dement, caſt them into the inner priſon, and made their feete
25 faſt in the ſtockes. † And at mid-night, Paul and Silas pray-
ing, did praiſe God. And they that vvere in priſon, heard
26 them. † But ſodenly there vvas made a great earthquake, ſo
that the foundations of the priſon vvere ſhaken. And forth-
vvith al the doores vvere opened: and the bands of al vvere
27 looſed. † And the keeper of the priſon vvaked out of his
ſleepe, and ſeeing the doores of the priſon opened, dravving
out his ſvvord, vvould haue killed him ſelf, ſuppoſing that
28 the priſoners had been fled. † But Paul cried vvith a loud
voice, ſaying, Doe thy ſelf no harme, for vve are al here.
29 † And calling for light, he vvent in, and trembling fel dovvne
30 to Paul and Silas at their feete: † and bringing them forth,
31 he ſaid, Maiſters, vvhat muſt I doe that I may be ſaued? † But
they ſaid, :: Beleeue in our Lord Iesvs: and thou ſhalt be ſa-
32 ued and thy houſe. † And they preached the vvord of our
33 Lord to him vvith al that vvere in his houſe. † And he ta-
king them in the ſame houre of the night, c vvaſhed their
vvoundes: and him ſelf vvas baptized and al his houſe in-
34 continent. † And vvhen he had brought them into his
ovvne houſe, he laid the table for them, and reioyced vvith al
35 his houſe, beleeuing God. † And vvhē day vvas come, the ma-
36 giſtrates ſent the ſergeants, ſaying, Let thoſe men goe. † And
the keeper of the priſon told theſe vvordes to Paul, That the
magiſtrates haue ſent that you ſhould be let goe. novv ther-
37 fore departing, goe ye in peace. † But Paul ſaid to them: Being
vvhipped openly, vncōdemned, men that are Romanes, they
haue caſt vs into priſon: & novv do they ſend vs out ſecretly?
38 Not ſo, but let them come, & let vs out them ſelues. † And the
ſergeants reported theſe wordes to the magiſtrates. And they
39 vvere afraid hearing that they vvere Romanes: † and com-
ming they beſought them, & bringing them forth they deſi-
40 red them to depart out of the citie. † And going out of the
priſon, they entred in vnto Lydia: and hauing ſeen the bre-
thren, they comforted them, and departed.

:: It is no other faith that ſaueth but that vvhich vvorketh by Charitie. Aug. Enchirid. c. 67.

c Happie Gailers that doe mercie tovvard their godly priſoners, and receiue againe by them ſuch ſpiritual benefites.

CHAP. XVII.

How in other parts of Macedonia he planted the Church, and namely at Theſſalonica, where the obſtinate Iewes are ſo malicious, that they perſue him alſo into Beroa. 10 From whence being conducted into Greece, he preacheth at Athens both to the Iewes and Gentiles, diſputing with the Philoſophers, 19 and in Areopagus, perſuading them from their idols vnto the true God and IESVS CHRIST raiſed from the dead.



AND when they had vvalked through Amphipolis and Apollonia, they came to Theſſalonica, vvhere there vvas a ſynagogue of the Iewes. † And Paul according to his cuſtome entred in vnto them, & three Sabboths he diſcourſed to them out of the Scriptures, † declaring and insinuating that it behoued CHRIST to ſuffer and to riſe againe from the dead: and that this is IESVS CHRIST, vvhom I preach to you. † And certaine of them beleeued, and vvere ioyned to Paul and Silas, and of the Gentiles that ſerued God a great multitude, and noble vvomen not a fevv. † But the Iewes :: enuying, & taking vnto them of the raſcal ſort certaine naughtie men, and making a tumult, ſtirred the citie: and beſetting Iaſons houſe, ſought to bring them forth vnto the people. † And not finding them, they drevv Iaſon and certaine brethren to the princes of the citie, crying, That theſe are they that ſtirre vp the vvorld, and are come hither, † vvhom Iaſon hath receiued, and al theſe doe againſt the decrees of Cæſar, ſaying that there is an other king, IESVS. † And they moued the people, and the princes of the citie hearing theſe things. † And taking a ſatisfaction of Iaſon and of the reſt, they dimiſſed them. † But the brethren forthvvith by night ſent avvay Paul and Silas vnto Beroea.

:: *Zelantes.* This is the zeale of Heretikes, and a liuely patterne of their dealing at this day againſt Catholike Prieſts and preachers and the good *taſtes* that receiue them.

1 2 3 4 5 6 7 8 9 10

Vvho vvhen they vvere come, entred into the ſynagogue of the Iewes. † (And theſe were more noble then they that are at Theſſalonica, vvho receiued the vvord vvith al greedines, daily ſearching the ſcriptures, if theſe things vvere ſo. † And many ſurely of them beleeued, and of honeſt vvomen Gentiles, and men not a fevv.) † And vvhen the Ievves in Theſſalonica vnderſtood, that at Beroea alſo the vvord of God vvas preached by Paul, they came thither alſo, mouing and troubling the multitude. † And then immediatly the brethren

11 12 13 14

brethren ſent away Paul, to goe vnto the ſea: but Silas and
15 Timothee remained there. † And they that conducted Paul,
brought him as farre as Athens, and receiuing commaundé-
ment of him to Silas and Timothee, that they ſhould come
to him very ſpeedily, they departed.
16 † And vvhen Paul expected them at Athens, his ſpirit vvas
17 incenſed vvithin him, ſeeing the citie giuen to Idolatrie. † He
diſputed therfore in the ſynagogue vvith the Ievves, & them
that ſerued God, and in the market-place, euery day vvith
18 them that vvere there. † And certaine Philoſophers of the
Epicures and the Stoikes diſputed vvith him, and certaine
ſaid, Vvhat is it that this [b] vvord-ſovver vvould ſay? But
others, He ſeemeth to be a preacher of nevv [c] gods. becauſe
19 he preached to them Ieſvs and the reſurrection. † And ap-
prehẽding him, they led him to Areopagus, ſaying, May vve
20 knovv vvhat this nevv doctrine is that thou ſpeakeſt of? † for
thou bringeſt in certaine nevv things to our eares. Vve vvil
21 knovv therfore vvhat theſe things may meane. († And al
the Athenians, and the ſtrangers ſeiourning there, emploied
them ſelues to nothing els but either to ſpeake, or to heare
22 ſome nevves.) † But Paul ſtanding in the middes of Areopa-
gus, ſaid:

Ye men of Athens, in al things I perceiue you as it vvere
23 ſuperſtitious. † For paſſing by and ſeeing your [c] Idols, I
found an altar alſo vvherevpon vvas vvritten, *To the vnknovvn
God.* That therfore vvhich you vvorſhippe, not knovving it,
24 the ſame do I preach to you. † The God that made the vvorld
and al things that are in it, he being Lord of heauen & earth,
25 dvvelleth :: not in * temples made vvith hand, † neither is
he ſerued vvith mens hands, needing any thing, vvhereas him
26 ſelf giueth life vnto al, and breathing, and al things: † and he
made of one al mãkinde, to inhabite vpon the vvhole face of
the earth, aſſigning ſet times, and the limits of their habita-
27 tion, † for to ſeeke God, if happily they may feele or finde
28 him, although he be not farre from euery one of vs. † For in
him vve liue and moue and be, as certaine alſo of your ovvne
29 poëtes ſaid, *For of his kinde alſo vve are.* † Being therfore of Gods
kinde, vve may not ſuppoſe, "the Diuinitie to be like vnto
gold or ſiluer, or ſtone, the grauing of art and deuiſe of man.
30 † And the times truely of this ignorance vvhereas God diſ-
piſed, novv he denounceth vnto men that al euery
vvhere

[b] δαιμονίους δόξης *demoniorum.*

[c] τὰ σεβάσματα

Act. 7, 48.

Aratus.

The Epiſtle for S. Dionyſius Areopagita. Octob. 9.

[c] The Aduerſaries (in the nevv Teſt. 1580) tráſlate, *your deuotions*, moſt corruptly againſt the nature of the Greeke vvord (2 *Theſſ.* 2.) and moſt vvickedly, againſt the laudable deuotion of good Chriſtians, calling the Pagãs idolatrie and ſuperſtitiõ, their deuotions.

[::] God is not concluded in Temples, nor needeth them for his neceſſitie of dvvelling, or other vſes of indigence. See Annot. c. 7. Act. v. 48.

vvhere doe penance, † for that he hath appointed a day 31
wherein he vvil iudge the world in equitie, by a man vvhom
he hath appointed, giuing al men faith, rayſing him vp from
the dead.

† And vvhen they had heard the reſurrection of the dead, 32
certaine in deede mocked, but certaine ſaid, Vve vvil heare
thee againe concerning this point. † So Paul vvent forth out 33
of the middes of them. † But certaine men ioyning vnto him, 34
Dyonyſius Areopagita. did beleeue: among vvhom vvas alſo Dionyſius Areopagita, and a vvoman named Damaris, and others vvith them. ‡

ANNOTATIONS
CHAP. XVII.

11. Searching the Scriptures.) The Heretikes vſe this place to proue that the hearers muſt trie and iudge by the Scriptures, vvhether their teachers and preachers doctrine be true, and ſo reiect that that they find not in the Scriptures. as though here the ſheepe vvere made iudges of their Paſtors, the people of the Prieſts, and men and vvomen of al ſortes, euen of S. Paules doctrine it ſelf: Which vvere the moſt folliſh diſorder in the vvorld. And they did not therfore read the Scriptures of the old Teſtament (for none of the nevv vvere yet extant commonly) to diſpute vvith the Apoſtle, or to trie and iudge of his doctrine, or vvhether they ſhould beleeue him or no: for they vvere bound to beleeue him and obey his vvord, vvhether he alleaged Scripture or no, and vvhether they could reade or vnderſtand the Scriptures or no. but it vvas a great comfort and confirmation for the Ievves that had the Scriptures, to finde euen as S. Paul ſaid, that Chriſt vvas God, crucified, riſen, and aſcended to heauen: vvhich by his preaching and expounding they vnderſtood, and neuer before, though they read them, and heard them read euery Sabboth. As it is a great comfort to a Catholike man, to heare the Scriptures declared & alleaged moſt euidently for the Churches truth againſt Heretikes, in Sermons or othervviſe. And is doth the Catholikes good & much confirmeth them, to vevv diligently the places alleaged by the Catholike preachers. Yet they muſt not be iudges for al that, ouer their ovvne Paſtors, vvhom Chriſt commaundeth them to heare and obey, and by vvhom they heare the true ſenſe of Scriptures.

The people may not iudge of the ſenſe of Scriptures.

The comfort of Chriſtian men by hearing or reading the Scriptures.

12. Superſtitious.) S. Paul calleth not them ſuperſtitious for adoring the true and only God vvith much deuotion or many ceremonies or in comely preſcribed order, or for doing due reuerence to holy Sacraments, to Sainctes and their memories, Images, or Monuments: or for keeping the preſcribed lavves, daies, and faſtes of the Church, or for fulfilling vovves made to God, or for bleſſing vvith the ſigne of the Croſſe, or for capping and kneeling at the name of IESVS, or for religiouſly vſing creatures ſanctified in the ſame name, or any other Chriſtian obſeruation, for vvhich our nevv Maiſters condemne the Catholike people of Superſtition: them ſelues vvholy voide of that vice by al vviſe mens iudgement, becauſe they haue in maner taken avvay al religion, and are become Epicureians and Atheiſtes vvho are neuer troubled vvith ſuperſtition, becauſe it is a vice conſiſting in exceſſe of vvorſhip or religion, vvhereof they are void. but the Apoſtle calleth them ſuperſtitious for vvorſhipping the Idols and goddes of the Heathen, and * for the feare that they had, leſt they ſhould leaue out any God that vvas vnknovven to them: for thus their Altar vvas inſcribed: *Dijs Aſiæ, Europæ, & Lybiæ, Deo ignoto & peregrino*, that is, To the gods of Aſia, Europe, and Lybia: to the vnknovven and ſtrange God. This ſuperſtition (ſaith S. Auguſtine) is vvholy taken avvay from the Church by Chriſts incarnation and by the Apoſtles preaching, and by Martyrs holy life and death. Neither doth the Catholike Church allovv this or any other kinde of ſuperſtitious obſeruation. Only vve muſt take heede that vve beleeue not her Aduerſaries definition of ſuperſtition, for they vvould imply therein al true religion.

The Apoſtle ſpeaketh of the Heathens ſuperſtition.

The Catholike Church allovveth no ſuperſtition.

* Auoi- δαιμονεστέρους

Aug. de ciu. Dei. lib. 18. c. 29.

19. The Diuinitie to be like.) Nothing can be made by mans hand of vvhat forme or ſort ſo euer, that is like to Gods eſſence, or to the forme or ſhape of his Godhead or Diuinitie. therfore hovvſoeuer the Heathens did paint or graue their Idols, they vvere nothing like to God. And this alſo is impertinently alleaged by Heretikes againſt the Churches Images: Vvhich are not made, either

to

to be adored with godly honour, or to be any resemblance of the Diuinitie or any of the three persons in Godhead, but only of Christ as he vvas in forme of man, vvho in that respect may be truely expressed, as other men by their portraites: and of the Holy Ghost, not as he is in him self, but as he appeared in firy tongues or in the similitude of a doue, or such like. And so to paint or graue any of the three persons as they appeared visibly and corporally, is no more inconuenient or vnlavvful, then it vvas vndecent for them to appeare in such formes. And therfore to paint or portraite the Father also being the first person, as he hath shevved him self in vision to any of the Prophetes of the old or nevv Testament (namely to Daniel as an old man) or the three Angels representing the three Persons to Abraham, or the one Angel that vvrastling vvith Iacob bare our Lords Person, no such thing is any vvhere forbidden, but is very agreable to the peoples instruction. In vvhich sort the Angels vvere commonly pourtered (and namely the Cherubins ouer the Propitiatorie) as they be novv in the Church, not in their natural forme, but vvith corporal vvinges (as the Seraphins appeared to Esay the Prophete) to expresse their qualitie and office of being Gods Angels, that is, *Messengers*: and God the Father vvith the vvorld in his hand, to signifie his creation and gouernement of the same, and such like: Vvherof the people being vvel instructed may take much good, and no harme in the vvorld, being novv through their faith in Christ far from al fond imagination of the false gods of the Pagans. And therfore S. Gregorie saith of the Churches Images, *That vvhich scripture or vvriting doth to the readers, the same doth the pictures to the simple that looke therupon. for in it euen the ignorant see vvhat they ought to follovv, in it they do read, that knevv no letters.* Vvhere he calleth it a matter of antiquitie and very conuenient, that in holy places Images vvere painted to the peoples instruction. so they be taught that they may not be adored vvith diuine honour. and he in the same place sharply rebuketh Serenus the Bishop of Massilia, that of indiscrete zele he vvould take avvay Images, rather then teach the people hovv to vse them.

How there may be Images or resemblaces of the thre persons in Trinitie, and of Angels.

Dan. 7, 22. Gen. 18, 2. Gen. 32, 24. Exo. 37, 7. Esa. 6, 2. Greg. li. 9 ep. 9.

Images are for the peoples instruction.

10. Dionysius Areopagita.) This is that famous Denys that first conuerted France, and vvrote those notable and diuine vvorkes *de Ecclesiastica & celesti hierarchia, de diuinis nominibus*, and others, in vvhich he confirmeth and proueth plainely almost al things that the Church novv vseth in the ministration of the holy Sacraments, and affirmeth that he learned them of the Apostles, giuing also testimonie for the Catholike faith in most things novv controuersed, so plainely, that our Aduersaries haue no shift but to deny this Denys to haue been the author of them, feyning that they be an others of later age. Vvhich is an old slight of Heretikes, but most proper to these of al others. Vvho seeing al antiquitie against them, are forced to be more bold or rather impudent then others in that point.

S. Dionysius Areopagita is al for the Catholikes.

CHAP. XVIII.

At Corinth in Achaia, he vvorketh vvith his ovvne hands, preaching IESVS *to be* CHRIST, *vnto the Ievves vpon their Sabbothes. 6 But they being obstinate and blaspheming, he in plaine termes forsaketh them, and turneth to the Gentils, among vvhom according to a vision that he had to embolden him, he planteth the Church in great numbers, 12 the obstinat Ievves in vaine soliciting the Proconsul against him. 18 From thence at length departing he returneth 19 by Ephesus (vvhere he promiseth the Ievves to returne to them) 22 and so to Antioch in Syria (from vvhence he began his iourney Act. 15) 23 but not resting, by and by he goeth againe to visite the nevv Churches that he planted Act. 16 in Galatia and Phrygia: 24 Apollo in his absence mightily confounding the Ievves at Ephesus, 27 and aftervvard at Corinth.*

1 AFTER these things, departing from Athens,
2 he came to Corinth. † and finding a certaine Ievv, named Aquila, borne in Pontus, vvho of late vvas come out of Italie, and Priscilla his vvife (because Claudius had commaunded al
3 Ievves to depart from Rome,) he came to them. † And because he vvas of the same craft, he remained vvith them, and
4 vvrought, (and they vvere tentmakers by their craft.) † And

he disputed in the synagogue euery Sabboth, interposing the name of our Lord IESVS, and he exhorted the Ievves and the Greekes. † And vvhen Silas and Timothee vvere come 5
from Macedonia, Paul vvas instant in preaching, testifying to the Ievves that IESVS is CHRIST. † But they contradi- 6
cting and blaspheming, he shaking his garmẽts, said to them, Your bloud vpon your ovvne head: I being cleane, from hence forth vvil goe to the Gentiles. † And departing thẽce, 7
he entred into the house of a certaine man, named Titus Iustus, one that serued God, vvhose house vvas adioyning to the synagogue. † And Crispus the prince of the Synagogue 8
beleeued our Lord, vvith al his house: and many of the Corinthians hearing beleeued, and vvere baptized. † And our 9
Lord said in the night by a vision to Paul, Doe not feare, but speake, and hold not thy peace, † for-because I am vvith 10
thee: and no man shal set vpon thee to hurt thee: for I haue much people in this citie. † And he sate there a yere & sixe 11
moneths, teaching among them the vvord of God.

† But Gallio being Proconsul of Achaia, the Ievves vvith 12
one accord rose vp against Paul, and brought him to the iudgement seate, † saying, That this man contrarie to the Lavv 13
persuadeth men to vvorshippe God. † And Paul beginning 14
to open his mouth, Gallio said to the Ievves, If it vvere some vniust thing, or an heinous facte, O you men Ievves, I should by reason beare you. † But if they be questions of vvord & 15
names, and of your lavv, your selues looke vnto it: I vvil not be iudge of these things. † And he droue them from the 16
iudgement seate. † And al apprehẽding Sósthenes the prince 17
of the synagogue, strooke him before the iudgement seate: and Gallio cared for none of those things.

† But Paul vvhen he had staied yet many daies, taking his 18
leaue of the brethren, sailed to Syria, (and vvith him Priscilla and Aquila,) vvho had shorne his head in Cenchris. for he had *a vovv. † And he came vnto Ephesus, and them he 19 *Nu. 6, 18. Ac. 21, 24.
left there. But him self entring into the synagogue, disputed vvith the Ievves. † And vvhen they desired him, that he 20
vvould tarie a longer time, he consented not, † but taking 21
his leaue, and saying, I vvil returne to you againe God vvilling, he departed from Ephesus. † And going dovvne to 22
Cæsaréa, he vvent vp, and saluted the Church, and came dovvne to Antioche.

† And

23 † And hauing taried there a certaine time, he departed,
vvalking in order through the countrie of Galatia and Phry-
gia, confirming al the diſciples.

24 † And a certaine Ievv, named Apollo, borne at Alexan- Apollo.
dria, an eloquent man, came to Epheſus, mighty in the ſcrip-
25 tures. † This man vvas taught the vvay of our Lord: and
being feruent in ſpirit he ſpake, and taught diligently thoſe
things that pertaine to IESVS, knovving only the baptiſme
26 of Iohn. † This man therfore began to deale confidently
in the ſynagogue. Vvhom vvhen Priſcilla and Aquila had
heard, they tooke him vnto them, and expounded to him the
27 vvay of our Lord more diligently. † And vvhereas he vvas
deſirous to goe to Achaia, the brethren exhorting vvrote to
the diſciples to receiue him. Vvho, vvhen he vvas come, pro-
28 fited them much that had beleeued. † For he vvith vehe-
mencie conuinced the Ievves openly, ſhevving by the ſcrip-
tures, that IESVS is CHRIST.

CHAP. XIX.

Hovv Paul began the Church of Epheſus, firſt in 12 that vvere baptized vvith Iohns baptiſme, 8 then preaching three moneths in the Synagogue of the Ievves, vntil for their obſtinacie and blaſphemie, he forſoke them, diſputing afterward in a certaine ſchoole for tvvo yeres ſpace to the marvelous increaſe of the Church, ſpecially through his great miracles alſo, in healing diſeaſes vvith the touche of his clothes, and expelling diuels, 13 vvho yet contemned the Exorciſts of the Ievves. 18 Hovv the Chriſtians there confeſſe their ſinne, and burne their vnlavvful bookes: 21 and hovv he foretold that after he had been at Hieruſalem, he muſt ſee Rome. 23 and vvhat a great ſedition vvas raiſed againſt him at Epheſus, by them that got their liuing of vvorking to the idolatrous Temple of Diana.

1 AND it came to paſſe vvhen Apollo vvas The Epiſtle vpō
at Corinth, that Paul hauing gone Whitſon-eue.
through the higher partes came to Ephe-
2 ſus, and found certaine diſciples: † and
he ſaid to them, Haue you receiued the
holy Ghoſt, beleeuing? But they ſaid to
him, Nay, neither haue vve heard Whe-
3 ther there be a holy Ghoſt. † But he ſaid, In vvhat then vvere
4 you baptized? Vvho ſaid, [c] In Iohns baptiſme. † And Paul c Iohns baptiſ-
Mt.3,11. Mr.1,8. Lu.3,16. ſaid: * Iohn baptized the people vvith the baptiſme of pe- me not ſufficiēt.
nance, ſaying: That they ſhould beleeue in him that vvas to
5 come after him, that is to ſay, [c] in IESVS. † Hearing theſe c Chriſts baptiſ-
things, they vvere baptized in the name of our Lord IESVS. me neceſſarie.

:: S. Paul miniſtred the Sacrament of Cõfirmatiõ. *Iuenãlis, c. 1, 17.*

† And vvhen Paul had :: impoſed hands on them, the holy 6
Ghoſt came vpon them, and they ſpake vvith tongues, and
prophecied. † And all the men vvere about tvvelue. 7

† And entring in to the ſynagogue, he ſpake confidently 8
for three moneths, diſputing and exhorting of the kingdom
of God. ¶ † But vvhen certaine vvere indûrate, and be- 9
leeued not, il-ſpeaking the vvay of our Lord before the mul
titude, departing from them, he ſeparated the diſciples, daily
diſputing in the ſchole of one Tyrannus. † And this vvas done 10
for the ſpace of tvvo yeres, ſo that al vvhich dvvelt in Aſia,
heard the vvord of our Lord, Ievves and Gentils.

† And God vvrought by the hand of Paul miracles not 11
common: † ſo that there vvere alſo brought from his body 12
"napkins or handkerchefs vpon the ſicke, and the diſeaſes
departed from them, and the vvicked ſpirits vvent out. † And 13
certaine alſo of the Iudaical exorciſts that vvent about, aſſaied
to inuocate vpon them that had euil ſpirits, the name of our
Lord IESVS, ſaying, I adiure you by IESVS vvhom Paul
preacheth. † And there vvere certaine ſonnes of Sceua a 14
Ievve, cheefe prieſt, ſeuen, that did this. † But the vvicked 15
ſpirit anſvvering, ſaid to them, IESVS I knovv, and "Paul I
knovv: but you, vvhat are ye? † And the man in vvhom the 16
vvicked ſpirit vvas, leaping vpon them, and maſtring ` both', ` them
prevailed againſt them, ſo that they fled out of that houſe
naked and vvounded. † And this vvas made notorious to 17
al the Ievves and the Gentiles that dvvelt at Epheſus: and
feare fel vpon al them, and the name of our Lord IESVS
vvas magnified. † And many of them that beleeued, came 18
confeſſing and declaring :: their deedes. † And many of 19
them that had folovved "curious things, brought together
their "bookes, and burnt them before al: and counting the
prices of them, they found the money to be fiftie thouſand
pence. † So mightely increaſed the vvord of God and vvas 20
confirmed.

:: They made not only a general confeſſiõ wherein al mẽ ſhevv thẽ ſelues alike to be ſinners, as our Proteſtants do: but euery one confeſſed his owne proper deedes and faultes.

The 6 part. :: Of taking avvay the Goſpel frõ Hieruſalem the head citie of the Ievves, and giuing it to ROME the head citie of the Gentils.

† And vvhen theſe things vvere ended, Paul purpoſed in 21
the Spirit, vvhen he had paſſed through Macedonia and
Achaia, to goe to Hieruſalem, ſaying, After I ſhall haue been
there, I muſt ſee :: Rome alſo. † And ſending into Macedo- 22
nia tvvo of them that miniſtred vnto him, Timothee and
Eraſtus, him ſelf remained for a time in Aſia.

† And at that time there vvas made no litle trouble about 23
the

24 the vvay of our Lord. † For one named Demetrius, a ſiluer-
c naos ſmith, that made ſiluer c temples of Diana, procured to the ar-
25 tificers no ſmal gaine: † vvhom calling together and them
that vvere the ſame kinde of vvorkemen, he ſaid, Sirs, you
26 knovv that our gaine is of this occupation: † and you ſee,
and heare that this ſame Paul by perſuaſion hath auerted a
great multitude not only of Epheſus, but almoſt of al Aſia,
ſaying, That they are not gods vvhich be made by handes.
27 † And not only vnto vs is this part in danger to be reproued,
but alſo the temple of great Diana ſhal be reputed for no-
thing, yea & her maieſtie ſhal begin to be deſtroied, vvhom
28 al Aſia & the vvorld vvorſhippeth. † Hearing theſe things,
they vvere repleniſhed vvith anger, and cried out ſaying,
29 Great is Diana of the Epheſians. † And the vvhole citie
vvas filled vvith confuſion, & they ranne violently vvith one
accord into the theatre, catching Gaius and Ariſtarchus Ma-
30 cedonians, Paules companions. † And vvhen Paul vvould
haue entred in to the people, the diſciples did not permit him.
31 † And certaine alſo of the Princes of Aſia that vvere his
frendes, ſent vnto him, deſyring that he vvould not aduẽture
32 him ſelf into the theatre: † and others cried an other
thing. For the aſſemblie vvas confuſe, & the more part knevv
33 not for vvhat cauſe they vvere aſſembled. † And of the mul-
titude they drevv forth Alexander, the Ievves thruſting him
forvvard. But Alexander vvith his hand deſiring ſilence,
34 vvould haue giuen the people ſatisfaction. † Vvhom as
ſoone as they perceiued to be a Ievve, there vvas made one
voice of al, almoſt for the ſpace of tvvo houres crying out,
35 Great is Diana of the Epheſians. † And vvhen the Scribe
had appeaſed the multitudes, he ſaith, Ye men of Epheſus, for
vvhat man is there that knovveth not the citie of the Ephe-
ſians to be a vvorſhipper of great Diana, & c Iupiters childe?
ciuĩ Iu- 36 † Foraſmuch therfore as theſe things can not be gainſaid, you
piteris. 37 muſt be quieted, and doe nothing raſhly. † For you haue
brought theſe men, being neither ſacrilegious, nor blaſphe-
38 ming your Goddeſſe. † But if Demetrius and the artificers
that are vvith him, haue matter to ſay againſt any man, there
are Courtes kept in the common place, & there are Procon-
39 ſuls, let them accuſe one an other. † And if you aſke any
40 other matter: it may be reſolued in a lavvful aſſemblie. † For
vve are in danger alſo to be accuſed for this daies ſedition:

c The Proteſtants tranſlate, *ſhrines*, in the bible an. 1577. to make the people thinke that it toucheth the holy ſhrines of Sainctes: moſt corruptly, the greeke ſignifying plainly, *temples*, and that of heathē gods.

c Here the Heretikes adde to the text this word, *image*, more then is in the greeke, to put a ſcruple into the peoples minde concerning holy Images.

vvhereas there is no man guilty by vvhom vve may giue an account of this concourse. And vvhen he had said these things, he dimissed the assemblie.

ANNOTATIONS
CHAP. XIX.

Touching of Relikes, & miracles done by the same.

12. Napkins.] The napkins that had touched S. Paules body, vvrought miracles, and it vvas no superstition to attribute that vertue to them vvhich God gaue to them in deede: nor to seeke to touch them for health, vvas any dishonour to God, but it much proued Christes religió to be true, and him to be the only God, vvhose seruants, yea vvhose seruants *shades and napkins could do such vvonders, as S. Chrysostome (*in 1. cor. Gentiles, quod Christus sit Deus, in vit. Babyla.*) sheevveth in a vvhole booke to that purpose, against the Pagans, prouing hereby and by the like vertue of other Saincts and their Relikes, that Christ their Lord and Maister is God. for it is al one concerning the bodies of Saincts, reliques, garments, staues, bookes, or any thing that belonged to them, al which may and haue done and yet doe (vvhen it is necessarie to our edification) the like vvonders to Gods great honour: not only in their life time, but after their death much more. for S. Paules napkins had as great force vvhen he vvas dead, as vvhen he liued, and so much more, as his grace and dignitie vvith God is greater then before. Vvhich S. Chrysostom in the place alleaged proueth at large by the shrine of S. Babylas the Martyr: and to thinke the contrarie, is the Heresie of Vigilantius, condemned so long since as S. Hieroms time, and by him refuted aboundantly. *AEt. 5.15.*

The name, or presence, or Reliques of Saincts & holy men, confound the Diuel.

16. Paul I know.] Both the said napkins taken from S. Paules body, and his name also, vvere dreadful and able to expel diuels. Vvhereby vve learne that not only Christes name, vvhich is the principal, but his seruats names also inuocated vpon the possessed, haue povvet ouer diuels: vvhich is a marueious honour to Saincts, and nothing diminisheth the glorie of Christ, but excedingly increaseth the same, not only him self, but his seruants also, being able to do such things, and to be stronger then any Diuel in Hel. So vve read in * S. Hierom that many did inuocate the name of S. Hilarion vpon the possessed, and the Diuels straight departed. so did the Diuel knovv * S. Babylas and other Saincts, euen after they vvere dead, vvhen they could not speake for the presence of their Relikes, and vvhen they vvere tormented and expelled by them: vvhereof al antiquitie is ful of testimonies. But our Heretikes Luther and Caluin and their Scholers attempting to cast out Diuels, sped much like as these good fellovves did. *In vit. Hilarionis. Chrys. lo. citato.*

Superstitious, heretical, and al hurtful bookes must be made avvay.

19. Curious things.] Curious and vnlavvful sciences, as Vvitchcraft, Necromancie, and other meanes of diuination by southsaying, figure-casting, interpretation of dreames, or any vvay not allovved by God and his Church, must much more be abhorred of old Christians, vvhen these so lately conuerted vvere so zelous and diligent to leaue them. And by this example al that are nevvly reconciled to the Church, are taught, the first thing they do, to burne their heretical and naughtie bookes.

Decrees and penal lawes against heretical bookes.

19. Bookes.] A Christian man is bound to burne or deface al vvicked bookes of vvhat sort so euer, specially Heretical bookes. Vvhich though they infect not him alvvaies that keepeth them, yet being furth comming, they may be noisom and pernicious to others that shal haue them and read them after his death, or othervvise. Therfore hath the Church taken order for condemning al such bookes, and against the reading of them, vvhere danger may ensue: and the Christian Emperours, Constantinus Magnus, Valentinian, Theodosius, Martian, Iustinian, made penal lavves for the burning or defacing of them. *Sot. com. li. 2 c. 20. li. 3 c. 21. Conc. Chalc. act. 5. in fine. cap. Ampla. & in fine totius Conc. 6. Imperator. Conc. Constantinop. 2. consid. 3. cap. Debitam. & Act. 1 cap. 1. & cap. Rom.* See Eusebius *li. 3 de vita Constant. c. 61. 62. 63. 64.* The danger of reading them, as it is manifest, so it is signified by Euseb. *li. 7 c. 8.* S. Augustine *li. 3 de bapt. c. 10.* S. Greg. *li. 5 ep. 64.*

CHAP. XX.

Hauing visited the Churches of Macedonia and Achaia (as he purposed Act. 19) and nevv about to saile from Corinth toward Hierusalem, because of the Iewes lying in vvaite for him, he is constrained to returne into Macedonia. & And so at Philippes taking boate, commeth to Troas, vvhere vpon the Sunday, vvith a sermon, and a miracle, he greatly confirmeth that Church. 13 Thence comming to Miletum, 17 he sendeth to Ephesus for the Clergie of those partes: to vvhom he maketh a Pastoral sermon, committing vnto their charge the flocke begunne by him there, and nevv like to be seen of him no more, considering the troubles that by reuelation he looketh for at Hierusalem.

AND

1 AND after that the tumult vvas ceaſed, Paul calling the diſciples, and exhorting them,
tooke his leaue, and ſet forvvard to goe into
2 Macedonia. † And vvhen he had vvalked
through thoſe parres, & had exhorted them
3 vvith much ſpeach, he came to Greece: † vvhere vvhen he
had ſpent three moneths, the Ievves laid vvait for him as he
vvas about to ſaile into Syria: and he had councel to returne
4 through Macedonia. † And there accompanied him Soſipa-
ter of Pyrrhus, of Berœa: and of Theſſalonians, Ariſtarchus,
and Secundus: and Caius of Derbè, and Timothee: and of
5 Aſia, Tychicus and Trophimus. † Theſe going before, ſtaied
6 for vs at Troas: † but vve ſailed after the daies of Azymes
from Philippi, and came to them vnto Troas in fiue daies,
vvhere vve abode ſeuen daies.

7 † And in the firſt of the Sabboth vvhen vve vvere aſſem-
bled to :: breake bread, Paul diſputed vvith them, being to
depart on the morovv, and he continued the ſermon vntil
8 midnight. † And there vvere a great number of lampes in
9 the vpper chamber vvhere vve vvere aſſembled. † And a
certaine yong man named Eutychus, ſitting vpon the vvin-
dovv, vvhereas he vvas oppreſſed vvith heauy ſleepe (Paul
diſputing long) driuē by ſleepe, fel from the third loft downe,
10 and vvas taken vp dead. † To vvhom vvhen Paul vvas
gone dovvne, he lay vpon him: and embracing him he ſaid,
11 Be not troubled, for his ſoule is in him. † And going vp and
breaking bread and taſting, and hauing talked ſufficiently to
12 them vntil day light, ſo he departed. † And they brought
the lad aliue, and vvere not a litle comforted.

13 † But vve going vp into the ſhip, ſailed to Aſſon, from
thence meaning to receiue Paul. for ſo he had ordained, him
14 ſelf purpoſing to iourney by land. † And vvhen he had
found vs in Aſſon, taking him vvith vs vve came to Mityle-
15 ne. † And ſailing thence, the day folovving vve came ouer
againſt Chios: and the other day vve arriued at Samos: and
16 the day folovving vve came to Miletum. † for Paul had
purpoſed to ſaile leauing Epheſus, leſt any ſtay ſhould be
made him in Aſia. For he haſtened, if it vvere poſſible for
him, to keepe the day of Pentecoſt at Hieruſalem.

17 † And ſending from Miletum to Epheſus, he called the
18 c Auncients of the Church. † Vvho being come to him, and
aſſembled

:: S. Paul did here breake bread on the Sunday as it is broken in the Sacramẽt of the body of Chriſt, and had both before & after the celebrating of the Sacramẽt a ſermon to the people. *Aug. ep. 118 ad Caſulanū. Vene. Beda in 20. Act.*

c That is, *Prieſts* as *Act. 11. c.* See the marginal annot. there.

c πρεσ-βυτέρους

assembled together, he said to them, You knovv * from the first day that I entred into Asia, in vvhat maner I haue been vvith you al the time, † seruing our Lord vvith al humilitie and teares, and tentations that did chaunce to me by the conspiracies of the Ievves: † Hovv I haue vvithdravven nothing that vvas profitable, but that I preached it to you, & taught you openly and from house to house, † testifying to Ievves and Gentils :: penance tovvard God and faith in our Lord IESVS CHRIST. † And novv behold, being bound by the spirit, I goe to Hierusalem: not knovving vvhat things shal befall me in it, † but that the Holy Ghost through out al cities doth protest to me, saying: that bands and tribulations abide me at Hierusalem. † But I feare none of these things, neither doe I make my life more pretious thē my self, so that I may cōsūmat my course & ministerie vvhich I receiued of our Lord IESVS, to testifie the Gospel of the grace of God. † And novv behold I doe knovv, that you shal no more see my face al you, through vvhom I haue passed preaching the kingdom of God. † Vvherefore I take you to witnesse this present day that I am cleere from the bloud of al. † For I haue not spared to declare vnto you al the counsel of God. † Take heede to your selues and to the vvhole flocke vvherein the :: Holy Ghost hath placed you bishops, to rule the Church of God vvhich he hath purchased with his ovvne bloud. † I knovv that after my departure there vvil * rauening vvolues enter in among you, not sparing the flocke. † and out of your ovvne selues shal arise men speaking peruerse things, to drav vavvay disciples after them selues. † For the vvhich cause be vigilant, keeping in memorie that for three yeres night and day I ceased not vvith teares to admonish euery one of you. † And novv I commend you to God and to the vvord of his grace, vvho is able to edifie, and to giue inheritance in al the sanctified. † No mans siluer and gold or garment haue I coueted. † Your selues knovv that for such things as vvere needful for me and them that are vvith me, these hands haue ministred. † I haue shevved you al things, that so labouring, you must receiue the vveake, and remember the vvord of our Lord IESVS, because he said, * It is a more blessed thing to giue rather then to take.

† And vvhen he had said these things, falling on his knees he praied vvith al them. † And there vvas great vveeping made

Act. 19, 1

:: Apostolike preaching commendeth not faith only but penance also to the people.

:: Bishops or Priests (for then these names were sometime vsed indifferently) gouernours of the Church of God, & placed in that roome & high function by the Holy Ghost.

made of al, and falling vpon the necke of Paul, they kissed
38 him, † being sorie most of al for the vvord vvhich he had said, that they should see his face no more. And they brought him going vnto the shippe.

ANNOTATIONS
CHAP. XX.

16. Pentecost.] Though the Apostles might desire to come to the Ievves Festivities, by reason of the general concourse of people to the same, the better to deale for their saluation and to spred the Gospel of Christ, yet it is like that they novv kept solemly the Christian Pentecost or vvhitsontide, for memorie of the Holy Ghost, and that S. Paul vvent to that Feast of the Christians rather then the other of the Ievves. And Ven. Bede saith here, *The Apostle maketh haste to keepe the fiftieth day, that is, of remission and of the Holy Ghost.* For, that the Christians already kept the eight day, that is, the Sunday or our Lordes day, and had altered already the ordinarie Sabboth into the same, it is plaine by the Scriptures (*1 Cor. 16. 2. Apoc. 1, 10.*) and by antiquitie. *Iustin. Mart. Apolog. 2 ad finem. Plinius in fine.* And it is as like that they changed the Ievves Passche and Pentecost as that, especially vvhen it is euident that these Festivities be kept by Apostolike tradition, and approued by the vse of al auncient Churches and Councels.

The Christian Pentecost.

Sunday.

Aug. ep. 118 c. 1.

29. Ravening vvolves.] The gouernours of the Church are foretold of the great danger that should fall to the people by vvolves, that is to say, by Heretikes, vvhose cruelty novvard the Catholikes is noted by this terme. They be knovvē by the forsaking the vnitie of the Church vvherof they vvere before, by going out and drawing many disciples after them, and by their peruerse doctrine. Such vvolves came aftervvard in deede in diuers ages, Arius, Macedonius, Nestorius, Eutyches, Luther, Caluin, great bloudsucking vvolues, and vvasters of the flocke of Christ.

Ravening vvolues are the Heretikes of al ages.

35. More blessed to giue.] Among many other instatife goodly things and speaches vvhich Christ spake and be not vvritten in the Gospels, this sentence is one: vvhich S. Paul heard of some of the Apostles daily conuersant vvith him, or els learned of Christ him self, or of the Holy Ghost. And it signifieth, that vvhereas the vvorld commonly counteth him happie that receiueth any benefite, as almes either temporal or spiritual, yet in deede he that giueth or bestovveth is more happie. Vvhich if the vvorld did vvel consider, men vvould giue almes faster then they do, if it vvere but for their ovvne benefite.

Christ speaches not vvritten in the Gospel.

Great almesmen blessed.

CHAP. XXI.

From Miletum going on his iourney, & he can not be dissuaded neither at Tyre, 4 nor at Cæsarea (in both vvhich places the Holy Ghost reuealed howe he should be handled in Hierusalem, 10 the Prophet Agabus expresly foretelling that the Ievves there should deliuer him to the Gentils) 15 but to Hierusalem he commeth, vvhere being vvelcome to the Christians, and namely to Iames the Bishop, and to the Priests, vvhile he goeth about to satisfie the Christian Ievves there, vvho had been misinformed of him as if he had taught it to be vnlavvful for the Ievves to keepe Moyses Lavv: 27 he is inuaded by the infidel Ievves, and ready to be murdered by them, vntil the Romane souldiers do rescue him.

1 AND vvhen it came to passe that vve sailed, being caried from them, vvith a straight course vve came to Cóos, and the day folovving to
2 Rhodes, and from thence to Pátara. † And when vve had found a ship that passed ouer to
3 Phœnice, going vp into it vve sailed. † And vvhen vve vvere in the sight of Cypres, leauing it on the left hand, vve sailed

into Syria, and came to Tyre: for there the ship was to discharge her lode. † And finding disciples, we taried there seuen daies: who said to Paul by the Spirit, that he should not goe vp to Hierusalem. † And the daies being expired, departing we went forward, al bringing vs on the way, with their wiues and children, til we were out of the citie: and falling vpon our knees on the shore, we praied. † And when we had bid one an other farewel, we went vp into the ship: and they returned vnto their owne. † But we hauing ended the nauigation, from Tyre came downe to Ptolomáis: and saluting the brethren, we taried one day with them. † And the next day departing, we came to Cęsarêa. And entring into the house of * Philip the Euangelist, who was one of the seuen, we taried with him. † And he had ** foure daughters virgins, that did prophecie.

Act. 6,5

** As S. Peter had a wife, but vsed her not after his calling, as it is noted elswhere out of S. Hierom *Lut. 4.*, so may it be said of S. Philip being Deacon.

† And as we abode there for certaine daies, there came a certaine prophet from Iewrie, named Agabus. † He, whē he was come to vs, tooke Paules girdle: and binding his owne handes & feete, he said, Thus saith the holy Ghost: The man whose girdle this is, so shal the Iewes binde in Hierusalem, & shal deliuer him into the handes of the Gentiles. † Which when we had heard, we & they that were of the same place, desired him that he would not goe vp to Hierusalem. † Then Paul answered, and said, What doe you, weeping and afflicting my hart? for I am ready not only to be bound, but to die also in Hierusalem for the name of our Lord IESVS. † And when we could not persuade him, we ceased, saying, The will of our Lord be done.

† And after these daies, being prepared, we went vp to Hierusalem. † And there came also of the disciples from Cæsarêa with vs, bringing with them one Iason a Cyprian (with whom we should lodge) an old disciple. † And when we were come to Hierusalem, the brethren receiued vs gladly. † And the day following Paul went in with vs to Iames, and al the Auncients were assembled. † Whom when he had saluted, he told particularly what God had done among the Gentiles by his ministerie. † But they hearing it, magnified God, and said to him: Thou seest (brother) how many thousands there are among the Iewes that haue beleeued: and al are zelátours of the Law. † But they haue heard of thee that thou doest teach those Iewes that

that are among the Gentiles, to depart from Moyſes: ſaying that they ought not to circumciſe their children, nor vvalke
22 according to the cuſtome. † Vvhat is it then? needes muſt the multitude aſſemble: for they vvil heare that thou art
23 come. † Doe this therfore vvhich vve tel thee, There are
24 vvith vs foure men, that haue a vovve on them. † Taking theſe vnto thee, ſanctifie thy ſelf vvith them: and beſtovv
Nu. 6, 18. on them, that they may * ſhaue their heads: and al ſhal knovv that the things vvhich they heard of thee, are falſe:
25 but that thy ſelf alſo vvalkeſt keeping the Lavv. † But concerning them that beleeue of the Gentils, * vve haue vvritten,
Act. 15, 20. decreeing that they ſhould refraine themſelues from the immolated to Idols, and bloud, and ſuffocated, and fornication.
26 † Then Paul taking the men vnto him, the next day being purified vvith them entred into the temple, ſhevving the
Nu. 6, 13 accompliſhment of the * daies of the purification, vntil an oblation vvas offered for euery one of them.
27 † But vvhiles the ſeuen daies vvere a finiſhing, thoſe Ievves that vvere of Aſia, vvhen they had ſeen him in the temple, ſtirred vp al the people, and laid handes vpon him,
28 † crying, Ye men of Iſrael, help: this is the man that againſt the people & the Lavv and this place teaching al men euery vvhere, hath alſo moreouer brought in Gentiles into the tem-
29 ple, and hath violated this holy place. († For they had ſeen Trophimus the Epheſian in the citie vvith him, vvhom they
30 ſuppoſed that Paul had brought into the temple.) † And the vvhole citie vvas in an vproare: and there vvas made a concourſe of the people. And apprehending Paul, they drevve him forth of the temple: and immediatly the doores vvere
31 ſhut. † And as they ſought to kil him, it vvas told the Tribune of the band, That al Hieruſalem is in a confuſion.
32 † Vvho forthvvith taking vnto him ſouldiars & Centurions, ranne dovvne to them. Who, vvhē they had ſeen the Tribune
33 and the ſouldiars, ceaſed to ſtrike Paul. † Then the Tribune comming neere apprehended him, and commaunded him to be bound vvith tvvo chaines: and he demaunded vvho he
34 vvas, and vvhat he had done. † And ſome cried one thing, ſome an other, in the multitude. And vvherens he could not knovv the certaintie for the tumult, he commaunded him to
35 be led [a] into the caſtel. † And vvhen he vvas come to the ſtaires, it chaunced that he vvas caried of the ſouldiars becauſe

[a] In caſtra. So in the place following.

of the violence of the people. † For the multitude of the people followed, crying, Away with him. † And when Paul began to be brought into the castel, he saith to the Tribune, Is it lawful for me to speake some thing to thee? Who said, Canst thou speake Greeke? † Art not thou the Ægyptian that before these daies did raise a tumult, and didst lead forth into the desert foure thousand men that were murderers? † And Paul said to him, * I am a man truely a Iewe of Tarsus, a citizen not of an obscure citie of Cilicia. And I desire thee, permit me to speake to the people. † And when he had permitted him, Paul stading on the staiers, beckened with his hand to the people. and great silence being made, he spake vnto them in the Hebrew tongue, saying.

36 37 38 39 *Act. 22. 3.* 40

ANNOTATIONS
CHAP. XXI.

Virgins.

9. Virgins.] S. Luke noteth specially that his daughters were Virgins, meaning (no doubt) that they were of the state, profession, or purpose of perpetual virginitie, not only that they were yong maides vnmaried: and that they were the rather for that, endued with the gift of prophecie, as S. Hierom saith li. 1 adu. Iouin. c. 26. *Et Origen. in hunc locum.*

Auoiding of scádal in things not vnlawfull.

20. Keepers of the Lawe.] All the obseruations of the Lawe were now in them selues dead and vnprofitable, yet til further propagation of the Gospel, they were not damnable to the keepers, nor offensiue to God, but might be obserued euen of the Christian Iewes. and for feare of scandalizing the weake of that nation, newly conuerted or prone to receiue the faith, the Apostles by Gods suggestion did thinke it good to obserue them as occasion required.

CHAP. XXII.

Being licensed by the Tribune to speake to the people, he shewith them that he was once as earnest on that side as they were be: 6 and how strange and miraculous his conuersion was. 17 They heare him quietly, until he began to make mention of a vision that sent him away from them to the Gentils. 22 Then they crie out vpon him, 25 that for their crying the Tribune commaundeth him to be scourged. 28 Which he by his wisdom doth escape.

MEN brethren and fathers, heare what I account I doe render now vnto you. † (And when they had heard that he spake to them in the Hebrew tongue, they did the more keepe silece. † And he saith,) * I am a man a Iewe, borne at Tarsus in Cilicia, but brought vp in this citie, at the feete of Gamaliel instructed according to the veritie of the lawe of the fathers,

1 2 3 *Act. 21. 39.*

an

4 an emulatour of the Lavv as alſo al you are this day: † vvho
*perſecuted this vvay vnto death, binding & deliuering into
Act. 8,3 5 cuſtodies men & vvomē, † as the high Prieſt doth giue me te-
Act. 9,2 6 ſtimonie, and al the auncients. † of vvhom *receiuing let-
ters alſo to the brethren, I vvent to Damaſcus, that I might
bring them thence bound to Hieruſalem, to be puniſhed.
7 And it came to paſſe as I vvas going, and dravving nigh to
Damaſcus at midday, ſodēly from heauen there ſhone round
8 about me much light: † and falling on the ground, I heard a
voice ſaying to me, Saul, Saul, vvhy perſecuteſt thou me?
9 † And I anſvvered, Vvho art thou Lord? And he ſaid to me,
10 I am IESVS of Nazareth, vvhom thou perſecuteſt. † And
they that vvere vvith me, ſavv the light in deede, but the
11 voice they heard not of him that ſpake vvith me. † And I
ſaid, Vvhat ſhal I doe Lord? And our Lord ſaid to me, Ariſe
and goe to Damaſcus: and there it ſhal be told thee of al
12 things that thou muſt doe. † And vvhereas I did not ſee for
the brightneſſe of that light, being led of my companions by
13 the hand, I came to Damaſcus. † And one Ananias, a man
according to the Lavv hauing teſtimonie of al the Ievves in-
14 habitants, † comming to me, and ſtanding by me, ſaid to me,
Brother Saul, looke vp. And I the ſelf ſame houre looked vp
15 on him. † But he ſaid, The God of our fathers hath prēor-
dained thee, that thou ſhouldeſt knovv his vvil, and ſee the
16 Iuſt one, and heare a voice from his mouth: † becauſe thou
ſhalt be his vvitnes to al men, of thoſe things vvhich thou
17 haſt ſeen and heard. † And novv vvhat tarieſt thou? Riſe vp,
and be baptized, & :: vvaſh avvay thy ſinnes inuocating his
18 name. † And it befel me returning into Hieruſalem, and
19 praying in the temple, that I vvas in a traunce, † and ſavv
him ſaying vnto me, Make haſt, and depart quickely out of
Hieruſalem: becauſe they vvil not receiue thy teſtimonie of
20 me. † And I ſaid, Lord, they knovv that I did caſt into pri-
ſon and beate in euery ſynagogue them that beleeued in thee.
c μάρ- 21 † And vvhen the bloud of Steuen thy c vvitnes vvas ſhed,
τυρος Act. 7, :: I ſtoode by and conſented, and kept the garments of them
38. 22 that killed him. † And he ſaid to me, Goe, for into the Gen-
tiles a farre vvil I ſend thee.
23 † And they heard him vntil this vvord, and they lifted vp
their voice, ſaying, Avvay vvith ſuch an one from the earth:
24 for it is not meete he ſhould liue. † And vvhen they cried

Yy iij out,

[a] The Sacrament of Baptiſme doth it ſelf vvaſh avvay ſinnes as here is plaine, & therfore doth not only ſignifie (as the Heretikes affirme) that our ſinnes be forgiuen before, or otherviſe by faith only remitted. Vvherebv the Churches doctrine is proued to be fully agreable to the Scriptures, that the Sacraments giue grace *ex opere operato*, that is, by the force & vertue of the vvorke and vvord, done & ſaid in the Sacrament.

[b] Not only the Principals but al that conſent to the death or vexation of Chriſtian men for the Catholike faith, do highly offend. vvhich the Apoſtle confeſſeth here, that Gods mercie may be more notoriouſly glorified in him hereby.

out, and threw of their garments, and caſt duſt into the aire,
† the Tribune commaunded him to be caried into the caſtel, 24
and to be beaten with whippes, and that he ſhould be tormented: to know for what cauſe they did ſo crie at him.
† And when they had bound him very ſtraight with thōgs, 25
Paul ſaith to the Centurion ſtanding by him: Is it lawful for you to whippe a man that is a Romane and vncondemned?
† Which the Centurion hearing, went to the Tribune, and 26
told him, ſaying, What wilt thou doe? for this man is a citizen of Rome. † And the Tribune comming, ſaid to him, 27
Tel me, art thou a Romane? But he ſaid, Yea. † And the Tri- 28
bune anſwered, I obtained this citie with a great ſumme.
And Paul ſaid, But I was alſo borne to it. † Immediatly ther- 29
fore they departed from him that were to torment him. The Tribune alſo feared after he vnderſtoode that he was a citizē of Rome, and becauſe he had bound him. † But the next 30
day meaning to know more diligently for what cauſe he was accuſed of the Iewes, he looſed him, and commaunded the [c] Prieſts to come together and al the Councel: & bringing forth Paul, he ſet him among them.

[c] Sanhedrin.

CHAP. XXIII.

Acts the people in the tumult, ſo alſo the very chiefe of the Iewes in their Counſel ſhewe themſelues obſtinate, and wilful perſecuters of the truth in S. Pauls perſon. Whoſe behaviour towardes them is ful of conſtancie, modeſtie, and wiſedom. 11 (Chriſt alſo by a viſion encouraging him, and foretelling that he ſhal to Rome.) 12 Yea they conſpire with 40 men to kil him traiterouſly. 16 But the matter being deteſted, the Romane Tribune conueigheth him ſtrongly to Caſarea.

AND Paul looking vpon the Councel, 1
ſaid, Men brethren, I with al good conſcience haue conuerſed before God, vntil this preſent day. † And the high Prieſt 2
Ananias commaunded them that ſtoode by him, to ſmite him on the mouth.
† Then Paul ſaid to him, [a] God ſhal 3
ſtrike thee, thou whited wall. And thou ſitting iudgeſt me according to the law, and contrarie to law doeſt thou commaund me to be ſmitten? † And they that ſtoode by, ſaid, 4
Doeſt thou reuile the high Prieſt of God? † And Paul ſaid, 5
[b] I knewe not, brethren, that he is the high Prieſt. For it is written: *The prince of thy people thou ſhalt not miſſpeake.* † And Paul 6
knowing

[a] He ſaid not this through perturbation of minde or of a paſſion, but by way of prophecie, that this figurative high prieſthod then trimmed like a whited wall, was to be deſtroied, whereas now the true prieſthod of Chriſt was cōe. Ieſa. in hunc lo.

Exo. 22. 28.

knowing that the one part was of Sadducees, and the other of Pharisees, :: he cried out in the Councel, Men brethren, *I ama Pharisee, the sonne of Pharisees: of the hope and re- Phil. 3. 5.
7 surrection of the dead am I iudged. † And when he had
said these things, there rose dissension betwene the Pharisees
8 and Sadducees, and the multitude was diuided. † For the Mt. 22, 23.
'Sadducees say * there is no resurrection, nor Angel, nor spi-
9 rit: but the Pharisees confesse both. † And there was made a great crie. And certaine of the Pharisees rising vp, stroue saying, We finde no euil in this man, what if a spirit hath
10 spoken to him, or an Angel? † And when there was risen great dissensiō, the Tribune fearing lest Paul should be torne in peeces by them, cōmaunded the souldiars to goe downe, and to take him out of the middes of them, and to bring him
11 into the castel. † And the night following our Lord standing by him, said, Be constant: for as thou hast testified of me in Hierusalem, so :: must thou testifie at Rome also.
12 † And when day was come, certaine of the Ievves gathered them selues together, & 'vowed them selues, saying,
that they would neither eate nor drinke til they killed Paul.
13 † And they were more then fourtie men that had made this
14 conspiracie: † who came to the cheefe priests and the auncients, and said, By execration we haue vowed our selues,
15 that we will eate nothing, til we kill Paul. † Now therefore giue you knowledge to the Tribune with the Coūcel, that he bring him forth to you, as if you meant to know some more certaintie touching him. But we, before he come neere,
16 are ready for to kil him. † Which when Paules sisters sonne had heard, of their lying in waite, he came and entred
17 into the castel and told Paul. † And Paul calling to him one of the Centurions, said, Bring this yong man to the Tribune,
18 for he hath some thing to tel him. † ᵉAnd he taking him, brought him to the Tribune, and said, The prisoner Paul desired me to bring this yong man vnto thee, hauing some
19 thing to say to thee. † And the Tribune taking him by the hand, went aside with him apart, and asked him, What is
20 it that thou hast to tel me? † And he said, The Ievves haue agreed to desire thee, that to morow thou wilt bring forth Paul into the Councel, as though they meant to inquire some
21 more certaintie touching him. † But doe not thou credite them, for there lie in waite for him more then fourtie men

of

:: Such prudent euasions from danger are lawful, which S. Chrysostōe calleth (specially in this Apostle) the wisdom of the spirit, as otherwise in his teaching and preaching & patience he vsed the simplicitie of a doue.

:: Though God who could not lie, had promised Paul that he should goe to Rome: yet the Apostle omitted not humane meanes to defend him self from his enemies and otherwise, neither said he as the Heretikes called Predestinates, Let them do what they wil, they cā not hurt me, for I am predestinate to goe to Rome. See his doings and sayings to saue him self, in the chap. following.

ᵉ See the courtesie & equitie of Heathen Officers toward their prisoners, to saue them from all iniurie and villanie.

of them, vvhich haue vovved neither to eate nor to drinke, til they kil him: and they are novv ready, expecting thy promiſſe. † The Tribune therfore dimiſſed the yong man, 22
commaunding that he ſhould ſpeake to no man that he had notified theſe things vnto him. † And calling tvvo Centu- 23
rions, he ſaid to them, Make ready tvvo hundred ſouldiars, to goe as farre as Cæſaréa, and ſeuentie horſemen, and launces tvvo hundred, from the third houre of the night: † and 24
prepare beaſts, that ſetting Paul on, they might bring him ſafe to Felix the Preſident († For he feared leſt perhaps the Ievves 25
might take him avvay, and kil him, and him ſelf aftervvard ſhould ſuſtaine reproche, as though he vvould haue taken money) † vvriting a letter conteining this much. 26

Claudius Lyſias to the moſt excellent Preſident Felix, greeting. † This 27
man being apprehended of the Ievves, and ready to be killed of them, I comming in vvith the band deliuered him, vnderſtanding that he is a Romane: † and meaning to knovv 28
the cauſe that they obiected vnto him, I brought him downe into their Councel. † Vvhom I found to be accuſed concer- 29
ning queſtions of their lavv: but hauing no crime vvorthie of death or of bandes. † And vvhen it vvas told me of embuſh- 30
ments that they had prepared againſt him, I ſent him to thee, ſignifying alſo to the accuſers, to ſpeake before thee. Fare vvel. † And the ſouldiars according as it vvas comma- 31
unded them, taking Paul, brought him by night to Antipatris. † And the next day ſending avvay the horſemen to goe 32
vvith him, they returned to the caſtel. † Vvho vvhen they 33
vvere come to Cæſaréa, and had deliuered the letter to the Preſident, they did ſet Paul alſo before him. † And vvhen 34
he had read, and had aſked of vvhat prouince he vvas: and vnderſtanding that of Cilicia: † I vvil heare the, ſaid he, 35
vvhen thy accuſers are come. And he commaunded him to be kept in Herods palace.

ANNOTATIONS
CHAP. XXIII.

3. I knovv not.] *Our Lord* (ſaith S. Cyprian) *in the Goſpel, vvhen it vvas ſaid to him, Anſvvereſt thou the high Prieſt ſo? touching that the honour of Prieſthood muſt be kept, ſaid nothing to the high Prieſt, but only pur-ging his innocencie, ſaid, If I haue ſpoken euil, beare Vvitnes of euil: but if vvel, Vvhy ſmiteſt thou me? Alſo the bleſſed Apoſtle vvhen it vvas ſaid to him, Doeſt thou affaile the high Prieſt ſo Vvith il Words? ſpake not any o-ther vnmeedinesſy againſt the Prieſt, Vvherein he might haue put forth him ſelf ſtoutly againſt them Vvhich had* Cypr. 4. Ep. 3. 2.

The honour of Prieſthod.

had been ordeined and stoode and ye Lyth had power also to sit there. God and Christ. Tertyll. and Pet. Mart. but though in facte and deede Priests, yet did they vse the name of Priest, saying, I knew not brethren that it was high Priest. By which speeche of the Apostle, others it may be thought he knewe not it, and that he was in that function, because he had not become of long time in those partes: or els that he so said in respect of the abrogation of the high Priesthod of the Iewes, whereby he knewe this man not to be truely any Priest, as also because at this time they came not orderly 2 Mac. 4. 23. *to it by succession of Aaron and Lavy of Moyses, but by the Romane Emperours fauour.* * *as is said before though (as it is lawful in such a case) the Iesse to irritate them, he stretcheth his speach so as they might not take occasion of blasphemie thereagainst him.*

7. *The Sadducees.*] This was the vvorst Heresie among the Iewes, denying that there be any Angels, or spirits, the Resurrectiō also of the bodies: & consequently (as it may very well be gathered by the bookes of the Machabees) they denied praier for the dead, for to offer or pray for the dead, & to thinke rightly & religiously of the Resurrectiō, are made these sequele one of an other. Of this sect of Sadducees vvas (as Eusebius vvriteth li. 2 c. 22. Ecclesiast.) this Ananias the High Priest, that caused Paul to be smitten. for their Priesthod had now no more the promises of God to prefarre it in truth and right iudgement, the Christian Priesthod being then established. Mat. li. 2. c. 12, 45. The Sadducees (as it semeth) denied praier for the dead.

12. *Vowed them selues.*] Such vowes, othes, or executions as this, binde no man before God, yea they must in no vvise be obserued. It is a great offence either to vow vnlawfully or to take any such thing vpon a man, for feare or by commandement. For example, if thou hast made a vow by promise, vow, or othe, appointed (& bestowed) vpon any man, thou shalt not say thy self to ready, neither must thou keepe thy promise. If thou be put to an othe to accuse Catholikes for serving God as they ought to do, or to vtter any innocent man to Gods enemies and his, thou oughtest first to refuse suche vnlawfull othes: but if thou hast not constancie and courage so to do, yet know thou that such othes binde not at al in conscience and Lavy of God, but may and must be broken vnder paine of damnation. For to make or take such vowes or othes, is one sinne, and to keepe them is an other far greater. as when Herode, so keepe his othe, killed Iohn Baptist. And such vowes and othes to God as these are vnlawfull & must be broken: and not the vowes of Chastitie and Religion, as our new Maisters teach by their vvorde and vvrites. Mat. 14, 9. Vnlawful othes & vowes must not to kepe.

CHAP. XXIIII.

They prosecute him at Cæsarea, bringing vvith them an orator, vvho before the President Felix accuseth him. 10. His answeareth, defending him self from the crimes they charged him vvith, but confessing his religion plainly. 22. Felix putteth him off vntil he be by letters thoroughly vnderstood: vvherefore he commaundeth him to be kept, & to haue some libertie. 24. Felix & his vvife Drusilla heare him of faith. 27. But for desire to please the Iewes he leaueth him in prison.

1 AND after fiue daies the high priest Ananias descended, vvith certaine auncients and one Tertullus an orator, vvho vvent to the President against Paul. 2 And Paul being cited, Tertullus began to accuse, saying.

3 Vvherein vve liue in much peace by thee, & many things are corrected by thy prouidence: 4 vve doe alvvaies and in al places receiue it, most excellent Felix, vvith al thanks giuing. 5 But lest I hinder thee any longer, I desire thee of thy clemencie breifely to heare vs. 6 Vve haue found this man pestiferous, and raising seditiōs to al the Iewes in the vvhole vvorld, and authour of the sedition of the sect of the Nazarenes, 7 vvho also hath attempted to violate the temple,

vvhom also being apprehended vve vvould haue iudged according to our lavv. † But Lysias the Tribune comming in, 7
vvith great force tooke him avvay out of our handes, † commaunding his accusers to come to thee, of vvhom thou maiest thy self iudging, vnderstand of al these things, vvhereof vve accuse him. † And the Iewes also added, saying that 9
these things vvere so.

† But Paul answered, (the President making a signe vnto 10
him for to speake.)

Knovving that of many yeres thou art iudge ouer this
nation, I vvil vvith good courage answer for my self. † For 11
thou maiest vnderstand that it is not aboue tvvelue daies to
me, since I vvent vp to adore in Hierusalem. † and neither 12
in the temple did they finde me disputing vvith any man, or
causing concourse of the multitude, neither in the synagogs,
nor in the citie: † neither can they proue vnto thee the things 13
vvhereof they novv accuse me. † But this I confesse to thee, 14
that *according to the ‡‡ secte, vvhich they call heresie, I doe
so serue † the father my God, beleeuing al things that are
vvritten in the Law & the Prophets: † hauing hope in God, 15
the vvhich these also them selues expect, that there shal be a
resurrectiõ of iust and vniust. † In this my self also doe studie 16
to haue a cõscience vvithout offense tovvard God & toward 17
men alvvaies. † And after many yeres *I came to bestovv
almes vpon my nation, & oblations, and vovves. † In the 18
vvhich they foud me *purified in the tẽple: not vvith multitude nor vvith tumult. † But certaine Ievves of Asia, vvho 19
ought to be present before thee and to accuse, if they had any
thing against me: † or let these men thẽ selues say, if they haue 20
found in me any iniquitie, forasmuch as I stod in the Councel, 21
† but of this one voice only that I cried stãding among them,
That *of the resurrection of the dead am I iudged this day of
you. † And Felix differred them, knovving most certainely of 22
this vvay, saying, Vvhen Lysias the Tribune is come dovvne,
I vvil heare you. † And he commaunded the Centurion to 23
keepe him, and that he should haue rest, neither to prohibit
any of his to minister vnto him.

† And after some daies, Felix comming vvith Drusilla 24
his vvife, vvhich vvas a Ievve, called Paul, and heard of him
the faith that is in Christ Iesvs. † And he disputing of 25
‡‡ iustice and chastitie, and of the iudgement to come, Felix
being

‡ Because Tertull' the Iewes orator called Christian religion the sect or (as it is there vsed in the Greeke) the heresie of the Nazarens: S. Paul answereth and shevveth that it is no heresie. And as for the word, *Sect*, in this place: it is in the Greeke, *standing in the way*, vvhich they call heresie, as also Act. 9, 2. 24. 22. And therfore the vvord sect here is so taken. See Exod. c. 23, 22.

‡‡ The Apostolike teaching vvas not of only or special faith, but of iustice, & chastitie, & iudgement, that is to say, of the terrour of Hel and other Gods iudgements in the next life answerable to our deedes in this vvorld: by vvhich the hearers vvere first terrified, and so induced to penance. Hovv say Heretikes then that such things make men hypocrites?

* nulla vtis ilis the God of my fathers,

Ro. 15, 28

Act. 21, 26.

Act. 23, 6.

being terrified, answered, For this time, goe thy way: but in
26 time conuenient I will send for thee. † hoping also withal,
that money would be giuen him of Paul, for the which cause
27 also oftentimes sending for him, he spake with him. † But
when two yeres were ended, Felix had a successour Portius
Festus. And Felix being willing to shew the Iewes a plea-
sure, left Paul in prison.

CHAP. XXV.

After two yeres imprisonment the Iewes accuse to their hate against him, sitting the newe President Festus, a first at Hierusalem, then at Cæsarea: a tryall through the Iewes partialitie he is faine to appeale unto the Emperour: to and a in the meane time brought forth by Festus (giuing him good testimonie, notwithstanding the exclamations of the Iewes against him) unto king Agrippa and his Queene Bernice.

1 FESTVS therfore when he was come
into the prouince, after three daies went
2 vp to Hierusalem from Cæsarea. † And
the cheefe priests, & principal men of the
Iewes went vnto him against Paul: and
3 they desired him, † requesting fauour
against him, that he would commaund
him to be brought to Hierusalem, laying
4 waite for to kil him in the way. † But Festus answered,
that Paul is in Cæsarea: and that he would very shortly goe
5 thither. † They therfore, saith he, that are of abilitie among
you, going downe with me, if there be any crime in the
man, let them accuse him.
6 † And hauing taried among them not aboue eight or ten
daies, he went downe to Cæsarea, and the next day he sate
in the iudgement seate: and he commaunded Paul to be
7 brought. † Who being brought, there stoode about him
the Iewes that were come downe from Hierusalem, ob-
[c] *crimes* iecting many and grieuous [c] causes which they could not
as v. 27. 8 proue. † Paul making answer, That neither against the law
of the Iewes, nor against the temple, nor against Cæsar haue
9 I any thing offended. † But Festus willing to shew the
Iewes a pleasure, answering Paul, said, Wilt thou goe vp to
Hierusalem, and there be iudged of these things before me?
10 † And Paul said, At Cæsars iudgemẽt seate doe I stand, where
I ought to be iudged: the Iewes I haue not hurt, as thou very

vvel knovvest. † For if I haue hurt them, or done any thing 11
vvorthie of death, I refuse not to die. but if none of those
things be, vvherof these accuse me, no man can giue me to
them: ** I appeale to Cæsar. † Then Festus hauing conferred 12
with the Counsel, answered, Hast thou appealed to Cæsar?
to Cæsar shalt thou goe.

† And vvhen certaine daies vvere passed, king Agrippa & 13
Bernice came dovvne to Cæsarea to salute Festus. † And as 14
they taried there a good many daies, Festus signified to the
king of Paul, saying, A certaine person vvas left prisoner by
Felix, † concerning vvhom, vvhen I vvas at Hierusalem, the 15
cheefe priests and the auncients of the Ievves came vnto me,
desyring condemnation against him. † To vvhom I answe- 16
red, That it is not the Romanes custome to yeld vp any man
before that he vvhich is accused haue his accusers present
and take place to make his answer for to cleare him self
of the crimes. † Vvhen they therfore vvere assembled hi- 17
ther, vvithout any delaie, the day folovving, sitting in the
iudgement seat, I commaunded the man to be brought. † Of 18
vvhom, vvhen the accusers stoode vp, they brought no cause
vvhich I thought il of: † but certaine questions of their 19
ovvne superstition they had against him, and of ** one Iesvs
deceased, vvhom Paul affirmed to liue. † Doubting therfore 20
of this kinde of question, I said, vvhether he vvould goe to
Hierusalem, & there be iudged of these things. † But Paul ap- 21
pealing to be kept vnto the knovvledge of Augustus, I com-
maunded him to be kept, til I send him to Cæsar. † And A-
grippa said to Festus, My self also vvould heare the man. To 22
morovv, said he, thou shalt heare him.

† And the next day vvhen Agrippa and Bernice vvere
come vvith great pompe, and had entred into the hall of au- 23
dience vvith the Tribunes and principal men of the citie, at
Festus commaundement Paul vvas brought. † And Festus
saith, King Agrippa, and al ye men that are present together
vvith vs, you see this man, concerning vvhom al the multi- 24
tude of the Ievves called vpon me at Hierusalem, requesting
and crying out that he ought not to liue any longer. † Yet
haue I found nothing that he hath committed vvorthie of 25
death. But forasmuch as he him self appealed to Augustus,
I haue determined to send him. † Of vvhom vvhat to vvrite 26
for certaintie to my lord, I haue not. For the vvhich cause I
haue

** If S. Paul both to saue him self from vvhipping and from death sought by the Ievves, doubted not to crie for succour of the Romane lawes, and to appeale to Cæsar the Prince of the Romans not yet Christened: hovv much more may vve call for aide of Christian Princes and their lavves, for the punishment of Heretikes, and for the Churches defence against them? S. Augustine ep. 50.

** This vvhom he termeth by contempt, one IESVS, hath novv made al the Romane Emperours and Princes of the world to know him, and hath giuen the seate of the Cæsars to his poore seruants, Peter & his successors.

haue brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may haue vvhat to
27 vvrite. † For it seemeth to me vvithout reason, to send a prisoner, & not to signifie his causes.

c τὰς καθ' ἁμᾶς αἰτίας.

CHAP. XXVI.

In that honorable audience being permitted to speake, 2 he declareth to the king vvhat he first vvas, 12 and how miraculously he vvas converted, 19 and that he hath preached since, as his vvas also commanded from heauen, 22 that the Prophets had foretold of Christ, 24 Which strange tale Festus the Gentilish Professour hearing, saith that he is mad. 27 But he affirmeth, and abideth vpon it to be Christ's truth as he is. 30 They finally pronounce that he might be set at liberty, but only for his appeale.

1 VT Agrippa said to Paul, Thou art permitted to speake for thy self. Then Paul stretching forth his hand, began to make his answer.

2 † Touching al things vvhereof I am accused of the Ievves, king Agrippa, I account my self happie for that I am to defend my self this
3 day before thee, † especially vvhereas thou knovvest al things that are among the Ievves, customes and questions: for the vvhich cause I beseeche thee,
4 heare me patiently. † And my life truely from my youth, vvhich vvas from the beginning in my nation in Hierusalem,
5 al the Ievves doe knovvs † knovving me before from the beginning (if they vvil giue testimonie) that according to
6 the most sure c secte of our religion I liued a Pharisee. † And novv for the hope of the promisse that vvas made of God to
7 our fathers, doe I stand subiect to iudgement. † b the vvhich, our tvvelue tribes c seruing night and day, hope to come vnto. Of the vvhich hope, o king, I am accused of the Ievves.
8 † Vvhat incredible thing is it iudged vvith you, if God raise
9 the dead? † And my self truely had thought that I ought to doe against the name of IESVS of Nazareth many contrarie
10 things. † Vvhich also I * did at Hierusalem, and many of the saincts did I shut vp in prisons, hauing receiued authoritie of the cheefe priests: and vvhen they vvere put to death,
11 d I brought the sentence. † And through out al the synagogs often times punishing them, I cõpelled them to blasphemes

c αἱρέσει

b in quã

c λατρεῦον

Act. 8, 3.

c detuli sententiam.

and yet more mad against them, I persecuted them euen vnto
forraine cities. † Among vvhich things vvhiles* I vvent to Da- 12 *Ab. 9, 3.
mascus vvith authoritie and permission of the cheefe priests,
† at midday, in the vvay, I savv (o king) from heauen a light 13
to haue shined round about me and them that vvere in
companie vvith me, aboue the brightnes of the sunne. † And 14
vvhen al vve vvere fallen dovvne on the ground, I heard a
voice speaking to me in the Hebrew tongue: Saul, Saul, vvhy
persecutest thou me? It is hard for thee to kicke against the
pricke. † And I said, Vvho art thou Lord? And our Lord 15
answvered, I am Iesvs vvhom thou doest persecute. † But 16
rise vp and stand vpon thy feete: for to this end haue I ap-
peared to thee, that I may ordaine thee a minister and vvitnes
of those things vvhich thou hast seen, and of those things
vvherein I vvil appeare to thee, † deliuering thee out of the 17
peoples & nations vnto the vvhich novv I send thee, † to ope 18
their eies, that they may be conuerted from darkenes to light,
and from the povver of Satan to God, that they may receiue
remission of sinnes and lot among the saincts by the faith
that is in me. † Vvherevpon, king Agrippa, I vvas not in- 19
credulous to the heauenly vision: † but to them first that are 20
at Damascus, and at Hierusalem, and vnto al the countrie of
Ievvrie, and to the Gentiles * did I preach that they should *Ab. 9,
:: Penace often inculcated, and vvorkes agreable to the same. doe :: penace, and turne to God, doing vvorkes vvorthie of 20.
penance. † For this cause the Ievves, vvhen I vvas in the 21
temple, * apprehending me, attepted meaning to kil me. † But 22 *Ab. 21,
aided by the help of God, I stand vntil this day, testifying to 30.
small and to great, saying nothing beside those things vvhich
the Prophets did speake should come to passe, & Moyses, † if 23.
CHRIST vvere passible, if the first of the resurrection from
the dead, he vvote to shevv light to the people and to the
Gentiles.

† As he spake these things and made his answver, Festus 24
vvith a loud voice said, Thou art mad, Paul: much learning
turneth thee to madnesse. † And Paul said, I am not mad, 25
most excellent Festus: but I speake vvordes of veritie and so-
brietie. † for the king knovveth of these things, to vvhom al- 26
so I speake constantly. for I thinke none of these things to
be vnknovven to him. For neither vvas any of these things
done in a corner. † Beleeuest thou the prophets, king Agrip- 27
pa? I knovv that thou beleeuest. † And Agrippa said to Paul: 28

A litle

29 A litle thou perſuadeſt me to become a CHRISTIAN. † And
Paul ſaid, I vviſh of God, both in litle, and in much, not on-
ly thee, but alſo al that heare this day, to become ſuch as I am
30 alſo, except theſe bandes. † And the king roſe vp, and the
31 Preſident, and Bernice, and they that ſate by them. † And
going a ſide, they ſpake among them ſelues, ſaying, That
this man hath done nothing vvorthie of death or bandes.
32 † And Agrippa ſaid to Feſtus, This man might be releaſed, if
he had not appealed to Cæſar.

CHAP. XXVII.

What a dangerous nauigation he had towards Rome: and how by his prediction and counſel the ſhip might haue been ſaued, and for his ſake (as God alſo reuealed to him before) al the companie vvas preſerued, being 276 perſons.

1 AND after it vvas decreed that he ſhould
ſaile into Italie, and that Paul vvith othet
priſoners ſhould be deliuered to a Cen-
turion named Iulius, of the band Auguſta,
2 † vve going vp into a ſhip of Adrumé-
tum, beginning to ſaile about the places
of Aſia, looſed from the land, Ariſtarchus
3 the Macedonian of Theſſalonica continuing vvith vs. † And
the day folovving vve came to Sidon. And Iulius intreating
Paul courteouſly, permitted him to goe to his frendes, and
4 to take care of him ſelf. † And vvhen vve had looſed théce,
vve ſailed vnder Cypres: becauſe the vvindes vvere cõtrarie.
5 † And ſailing the ſea of Cilicia and Pamphilia, vve came to
6 Myra. Lyſtra, vvhich is in Lycia: † and there the Centurion find-
ing a ſhip of Alexandria ſailing into Italie, remoued vs into
7 it. † And vvhereas many daies vve ſailed ſlovvly, & vvere
ſcarſe come ouer againſt Gnidus, the vvinde hindering vs,
8 vve ſailed neere Crete by Salmóne: † and vvith much a
doe ſailing by it, vve came into a certaine place that is called
Good-hauens, nigh to the vvhich vvas a citie Thalaſſa.
9 † And vvhen much time vvas ſpent, and vvhereas novv
it vvas not ſafe ſailing, becauſe the :: faſt novv vvas paſt, Paul
10 comforted them, † ſaying to them, Ye men, I ſee that the ſai-
ling beginneth to be vvith hurt and much damage not only
11 of the lading and the ſhip, but alſo of our liues. † But the
Centurion

:: It may ſignifie the Iewes faſt of the ſeuenth moneth *September*, after vvhich the nauigation vvas perilous, vvinter approching.

Centurion beleeued the gouernour and maiſter of the ſhip, more then thoſe things vvhich vvere ſaid of Paul. † And vvhereas it vvas not a commodious hauen to vvinter in, very many taking counſel appointed to ſaile thence, if by any meanes they might comming to Phœnice, vvinter there, a hauen of Crete looking tovvard the † Afrike and the Chore. † And the ſouthvvinde bloving, they thinking that they had obteined their purpoſe, vvhen they had parted from Aſſon, ſailed along by Crete. † But not long after, a tempeſtuous vvinde that is called Euro-aquilo, droue againſt it. † And vvhen the ſhippe vvas caught and could not make vvay againſt the vvinde, giuing vp the ſhip to the vvindes, vve vvere driuen. † And running vpon a certaine iland, that is called c Cauda, vve could ſcarſe get the cock-boate. † Vvhich being taken vp, they vſed helps, girding the ſhip, and fearing leſt they ſhould fall into c the Syrte, letting dovvne the veſſel, ſo vvere they caried. † And vvhen vve vvere mightily toſſed vvith the tempeſt, the next day they caſt forth, † And the third day vvith their ovvne handes they threvve forth the tacklinges of the ſhip. † And neither ſunne, nor ſtarres appearing for many daies, and no ſmal ſtorme being tovvard, al hope vvas novv taken avvay of our ſauing.

† And vvhen there had been long faſting, then Paul ſtanding in the middes of them, ſaid, You ſhould in deede, O ye men, haue heard me, and not haue parted from Crete, & haue gained this hurt and loſſe. † And novv I exhort you to be of good cheere, for there ſhal be no loſſe of any ſoule amõg you, but of the ſhip. † For an Angel of the God vvhoſe I am, and vvhom I ſerue, ſtoode by me this night, † ſaying, Feare not Paul, thou muſt appeare before Cæſar: and behold God hath :: giuen thee al that ſaile vvith thee. † For the vvhich cauſe be of good cheere ye men: for I beleeue God, that it ſhal ſo be, as it hath been ſaid to me. † And vve muſt come vnto a certaine iland. † But after the fourteenth night vvas come on vs, as vve vvere ſailing in Adria about midnight, the ſhipmen deemed that there appeared ſome countrie to them. † Vvho alſo ſounding, found twentie fadomes: and being parted a litle from thence, they found fiftene fadomes. † And fearing leſt vve ſhould fall into rough places, caſting out of the aſterne foure ankers, they vviſhed that

c names of vvindes.

c Grec. Clauda.

c a place of quicke ſandes.

:: Paul (ſaith S. Hierom) had ſo many ſoules in the ſhip giuen him, that is, ſo many men ſaued for his ſake: and after he is vvith Chriſt, ſhal he ſhut his mouth, and not be able once to ſpeake for them that haue beleeued in his Goſpel? *Hiero. adu. vigil.* Vvherby he proueth that if god do much for the merits of Saincts in this life, much more at their intercession & praier in heauen.

30 that day vvere come. † But as the ſhipmen ſought to flee
out of the ſhip, hauing let dovvne the cock-boate into the
ſea, pretēding as if they vvere about to caſt out ankers out of
31 the fore part of the ſhip, † Paul ſaid to the Centurion and
to the ſouldiars, 'Vnles theſe tarie in the ſhip, you can not be
32 ſaued. † Then the ſouldiars cut of the ropes of the cock-
boate: and ſuffered it to fal avvay.
33 † And vvhen it began to be light, Paul deſired all to take
meate, ſaying, This day is the fourteenth day that you expect
34 and remaine faſting, taking nothing. † For the vvhich cauſe
I deſire you to take meate for your health ſake: for there ſhal
35 not an heare of the head periſh of any of you. † And vvhen
he had ſaid theſe things, taking bread, he gaue thankes to
God in the ſight of them al: and vvhen he had broken it, he
36 began to eate. † And being al made of better cheere, they
37 alſo tooke meate. † And vve vvere in al in the ſhip, ſoules
38 tvvo hundred ſeuentie ſixe. † And being filled vvith meate,
39 they lighted the ſhip, caſting the vvheat into the ſea. † And
vvhen day vvas come, they knevv not the land: but they
ſpied a certaine creeke that had a ſhore, into the vvhich they
40 minded, if they could, to caſt a land the ſhip. † And vvhen
they had taken vp the ankers, they committed them ſelues to
the ſea, looſing vvithal the rudder bands: and hoiſing vp the
maine ſaile according as the vvinde blevve, they vvent on
41 tovvard the ſhore. † And vvhen vve vvere fallen into a
place betvvene tvvo ſeas, they graueled the ſhip: and the
fore-part truly ſticking faſt remained vnmoueable: but the
42 hinder part vvas broken by the violence of the ſea. † And
the counſel of the ſouldiars vvas, that they ſhould kil the
43 priſoners: leſt any ſvvimming out, might runne avvay. † But
the Centurion vvilling to ſaue Paul, forbade it to be done: &
he commaunded them that could ſvvimme, to caſt out them
44 ſelues firſt, and eſcape, and goe forth to land: † and the
reſt, ſome they caried on bordes, and ſome vpon thoſe things
that vvere of the ſhip. And ſo it came to paſſe, that al the
ſoules eſcaped to land.

ANNOTATIONS
CHAP. XXVII.

Gods prouidéce to the See of ROME.

31. (*An Angel.*) 3. Paul had many visions, specially to assure him that he should go Rome and stand before Cæsar, our Lord him self before (23. 11) appearing to him, and here an Angel, for that purpose. Whereby we plainely see the special prouidence of God toward that See, where his two principal Apostles were designed to preach, plant the faith, liue, die, be buried, and honoured til the worldes end.

Gods predestination and appointment taketh not away mans free will and endeuours.

31. (*Vnles these tarie*) When God reuealeth to vs any thing, or assureth vs of any euent to come, he dischargeth vs not thereby of our requisite endeuours and labours for atcheiuing the same, not executing ordinarily his designements towards men otherwise then by their owne free will and actions. S. Paul said not here, Let vs do what we list: wrought we or sit we still, whether the mariners goe out or tarie within, we are al sure to be saued, for so God hath reuealed to me, and he can not lie, neither can it fall otherwise. but contrariwise he saith he, If these mariners leaue the ship, you can not be saued. So say al true Catholike preachers to Christian people, What prouidence, predestination, or foresight so euer God haue of your saluation, you are not thereby discharged any way, you haue free will stil, and can not be saued (though you be predestinate) except you keepe Gods commaundements, repent you of your sinnes, beleeue, liue and die wel. And if it were reuealed to any man, that he were one of Gods elect, & that he should finally die in grace and be saued, yet he were bound to worke his saluation with feare and trembling, as S. Paul both did, and taught; lest he become reprobate: neleese then the same Apostle here and his fellowes, though they had their life promised to them of God, yet were bound to labour and vse al possible diligence that they might not be drowned. 1 Cor. 9, 27 Philip. 2, 12.

CHAP. XXVIII.

After their shipwracke hauing wintered in the Iland (now named Malta) where many miracles were wrought by Paul, they take ship again, and so by sixe dayes come to Puteoli in Italie, the Christian Romans comming a great way to meete him, to his great ioy. 16 Finally being come to Rome he lodging he declareth to the Iewes his cause. 23 and on a day appointed preacheth Iesvs vnto them. 25 And seing their incredulitie, he sheweth here it was foretold by Esay: 28 but that the Gentils will not be incredulous. 30 To whom he there preacheth Iesvs without prohibition.

AND when we had escaped, then we knew 1
that the ‖ iland was called Mityléne. But the Barbarous shewed vs no smal courtesie. † For, 2
kindling a fire they refreshed vs al, because of the imminent raine and the colde. † And 3
when Paul had gathered together some number of sticks, and had laide them on the fire, a viper issuing out of the heate, inuaded his hand. † But as the Barbarous saw the 4
beast hanging on his hand, they said one to an other, Vndoubtedly this man is a murderer, who being escaped out of the sea, [c] Vengeance doth not suffer him to liue. † And he in 5
deede [c] shaking of the beast into the fire, suffred no harme.
† But they supposed that he should be turned into a swel- 6
ling, and that he would sodenly fall and die. But expecting long and seeing that there was no harme done on him, being changed they said, that he was a God. † And in those pla- 7
ces were lands of the prince of the ile, named Publius, who receiuing

‖ This iland (now Malta) is the seate of the knightes of the Rhodes. the inhabitats whereof haue a special deuotion to S. Paul: to whō both the cheefe Church (being the Bishops Seate) is dedicated, and the whole Iland (as they count it) consecrated. Where the people shew yet to strāgers, his prison and other memories of his miracles.

Melita

c Iosue

8 receiuing vs, for three daies intreated vs courteously. † And
it chaunced that the father of Publius lay vexed vvith feuers
and the bloudy flixe. Vnto vvhom Paul entred: and vvhen
he had praied, and imposed hands on him, he healed him.
9 † Vvhich being done, al in the ile also that had infirmities,
10 came, and vvere cured: † vvho also honoured vs vvith ma-
ny honours, and vvhen vve vvere sailing avvay, laded vs
vvith necessaries.
11 † And after three monethe, vve sailed in a ship of Alex-
andria, that had vvintered in the iland, vvhose signe vvas the
12 Castors. † And vvhen vve vvere come to Syracusa, vve ta-
13 ried there three daies. † Thence compassing by the shore,
vve came to Rhegium: and after one day the South vvinde
14 blovving, vve came the second day to Puteoli, † vvhere
finding brethren, vve vvere desired to tarie vvith them seuen
15 daies: and so vve came to Rome. † And from thence, vvhen
the brethren had heard, they came to meete vs vnto *Appij forum*,
and the Three-tauerns. Vvhom vvhen Paul had seen, giuing
16 thanks to God, he tooke courage. † And vvhen vve vvere
come to Rome, Paul vvas permitted to remaine to him self
17 vvith a souldiar that kept him. † And after the third day
he called together the cheefe of the Ievves. And vvhen they
vvere assembled, he said to them,

Men brethren, I doing nothing against the people, or
the custome of the fathers, vvas deliuered prisoner from Hie-
18 rusalem into the hands of the Romanes, † vvho vvhen they
had examined me, vvould haue released me, for that there
19 vvas no cause of death in me. † But the Ievves contradicting
it, I vvas compelled to appeale vnto Cæsar, not as hauing any
20 thing to accuse my nation. † For this cause therfore I desired
to see you and to speake to you. for, because of the hope of
Israël, am I compassed vvith this *chaine.
21 † But they said to him, Vve neither receiued letters con-
cerning thee from Ievvrie, neither did any of the brethren
22 that came hither, report or speake any euil of thee. † But vve
desire of thee to heare vvhat thou thinkest: for *concerning
*sect- this *secte, it is knovvē to vs that it is gainesaid euery vvhere.
ions 23 † And vvhen they had appointed him a day, they came to
him vnto his lodging very many: to vvhom he expounded,
testifying the kingdom of God, and vsing persuasion to them

of IESVS out of the lavv of Moyses and the Prophets, from morning vntil euening. † And certaine beleeued those things 24
that were said: but certaine beleeued not. † And vvhereas 25
they did not agree among them selues, they departed, Paul saying one vvord: That vvel did the holy Ghost speake by Esaie the prophet to our fathers, † saying, *Goe to this people, and* 26
say to them, With the eare you shal heare, and shal not vnderstand: and seeing you shal see, and shal not perceiue. † *For the hart of this people is* 27
vvaxen grosse, and vvith their eares haue they heauily heard, and their eies ::
they haue shut: lest perhaps they may see vvith their eies, and heare vvith their eares, and vnderstand vvith their hart, and be conuerted, and I heale them. † Be it knovven therfore to you, that this Saluation of 28
God is sent to the Gentiles, and they vvil heare.

† And vvhen he had said these things, the Ievves vvent 29
out from him, hauing much questioning among them selues.
† And he tarried ful tvvo yeres in his hired lodging: and he 30
receiued al that came into him, † preaching the kingdom of 31
God, and teaching the things that concerne our Lord IESVS CHRIST vvith al confidence, vvithout prohibition.

Esa 6,9. Mat. 13, 14. Mr. 4, 12. Lu. 8, 10 Io. 12, 40 Ro. 11, 8

:: Here also (*as Mat. 11.*) it is plaine that they would not see, nor heare, & that their execatiō is to be attributed to the selues & not to God. *See annots. Io. 12, 40.*

ANNOTATIONS
CHAP. XXVIII.

1. *Shaking of the beast.*] The promes of Christ (*Marc. 16*) that venemous serpents should not hurt them that beleeue in him, is fulfilled not in al beleuers, but in such as had the gift of miracles, as S. Paul had. Vvhom here a viper by nature so venemous that the people thought he should haue died out of hand, did no vvhit annoy: he extinguishing by the povver of Christ al the poison of the beast. Yea and (as the Christian people there til this day beleeue) by S. Paules prairs the Iland vvas deliuered for euer from al such venemous serpents, in so much that children there play vvith scorpions euer since that time, and Pilgrimes daily carie vvith them peeces of stones out of the place vvhere S. Paul abode, by vvhich they affirme that they heale them vvhich in other countries *calidonial*, adioyning are bitten of scorpions, the medicine therfore being called, *S. Paules grain.* The Here-tikes that knovv not the povver of God, nor the miraculous vertues giuen to his Saincts, maruel and blaspheme, vvhen they heare such things as be proper to certaine countries, attributed some-times to Gods miracles done by his Saincts: as though that vvere not possible, or vvere not as much to Gods honour, and more, then things proceding only of natural causes. Such profane men vvould not haue attributed the holsomnes of the vvaters of Iericho to Eliseus his vertue and mira-cles, amending them by casting salt into them, if the Scripture had not expresly testified the same. It is the part of al faithful men to referre such things to God, vvhen any iust occasion is giuen there-vnto, rather then to nature: though the incredulous doe alvvaies contrarie, for feare of superstition & dishonouring God. As though this escape of drovvning might better and more to Gods glorie, be referred to chaunce and the mariners industrie, then to S. Paules praiers and extraordinarie vvorking.

Malta hath S. Paules blessing and grace vntil this day.

Tho. Fa-vvllus de rebus Si-cilie decad.

Gods miracu-lous vertue in certaine coun-tries and crea-tures, by his Saincts.

4 Reg. 2, 19

22. *Chaine.*] I vvould vvish novv (saith S. Chrysome) to be for a time in the place vvhere these chaines remaine, and to see the feuers vvhich Diuels feare, and Angels re-uerence. *homil. 3 ad populum Antiochenum.* See also S. Gregorie *lib. 3 epistu. 30.* of the mi-racles done by S. Paules chaines, and that he sendeth to the Empresse Constantia some dust thereof filed of, for a great Relike and holy gift.

S. Pauls chaines hi noured.

22. *Couuning*

22. Concerning this 28. Yhe Heretikes of al tymes comfort them selues much, vvhen they finde here or els vvhere the Christian faith called of the Ievves or incredulous persons, a Sect or an Heresie, & sometimes in contempt of Christes person the Maister of the same, the Secte of the Nazarens: as though the Church of God might as vvel erre in naming their doctrine Heresie, as the Ievves and Pagans might and did misse in condemning Christian religion for an Heresie: or as though the Protestants doctrine vvere as vvel proued and tried to bee no Heresie, by the Prophets firs, and other Scriptures, miracles, and confessio of al Nations and ages, as Christes blessed doctrine is. Yvhereas in deed the Protestants doctrine is suddenly vanished to be heretical, by the same arguments that Christes religion is proued to be the only true doctrine of saluation, and not an heresie. And vvhosoeuer can deduce the Christian faith from Adam to this day, through out al the Fathers, Patriarches, Prophetes, Priests, Apostles, and Bishops, by deuout and succession of al lavves and states of true vvorshippers and beleevers (vvhich is the only or special vvay to proue that the Christian faith is no heresie) he shal by the same meanes al at once proue the Protestants doctrine to be an heresie and a false secte. That the Ievves therfore and Ilues in al places contradicted the Christian religion, calling it an Heresie or a Sect, as though it had a beginning of some certaine Sect-Maister other then God him self, they were deceiued: and the Church of God neuertheless calling the Protestants doctrine Heresie in the vvorst part that can be, and in the vvorst sort that euer vvas, doth right and most iustly.

The name of Sect is vvel giuen to al Heresies though the Christian religion at the first vvas falsely so called.



The end of the Actes of the Apostles.

Vvherevnto we ioyne for the readers behalfe, tvvo Tables of the tvvo cheefe Apostles, and a note of the rest, as an abridgement of the said booke, and a supply of some things not there mentioned.

THE SVMME OF THE ACTES OF THE APOSTLES, CONTEINING SPECIALLY THE GESTES OF THE TVVO PRINCIPAL Apostles, S. Peter and Paul, in such order of time and yeres of the Emperours, and from Christ, Nativitie, and Ascension, as they were done: so far as by holy Scriptures or Ecclesiastical writers may be gathered. Wherein though it be not possible to set the immediate processe and undoubted time or yere of every thing, bicause neither S. Luke nor others do note particularly and orderly the moments of every action of the said Apostles: yet yet shall we the most probable and playne that they can finde in holy Scripture and auncient writers. Wherby the studious reader may easily discover the folly of the Papistes, that can finde no time When * Peter might possibly come to Rome, be Bishop, and do there 25 yeres in S. Paules absence being so large bord to reconcile to the course of S. Lukes narration, then any thing touching the historie of S. Peter, namely by * three yeres preaching in Arabia, al which must needes be true, wherbefore we hit the very just time or no, and how so ever authors differ about the same.

See the anno. Rom. 16, 13. Gal. 1.

A TABLE OF S. PETER.

Tiberij	Nat. Dñi.	Aetat.
18	34	1

PETER causeth the Disciples to procede to the election of an other Apostle in Iudas roome. *Act. 1.*

Receiuing vvith the rest the gifts of the Holy Ghost on Vvhit-sunday, he made the first Sermon, and conuerted 3000. *Act. 2.*

He cureth one borne lame, preacheth Christ and penance to the Iewes: so that 5000 beleeued. *Act. 3 & 4.*

He is imprisoned, released againe, threatened and commaunded to preache no more: but he vvith Iohn answereth, that they must obey God more then man. *Act. 4.*

He striketh to death vvith a vvord, Ananias and Saphira, for sacrilege. *Act. 5.*

He is sent vvith Iohn to Samaria, to confirme the newly baptized, vvhere he reproueth Simon Magus. *Act. 8.*

20	35	2

He healeth Æneas at Lydda, and raiseth Tabitha from death at Ioppè. *Act. 9.*

He is vvarned and taught by a vision, to preach to Cornelius a Gentil. *Act. 10.* He defendeth his receiuing of the Gentiles *Act. 11.* and recordeth (*Act. 15*) that God called the first Gentiles by his ministerie. so that Paules first preaching to them, and his going to Arabia, must be after this. See *S. Chrys. in Act. ho. 22. Euseb. li. 2 c. 2.*

29	36	3

He continueth preaching in diuers partes of Iurie and the prouinces adioyning. About tvvo yeres after this, S. Paul visiteth him at Hierusalem. *Gal. 1.*

He preacheth in Syria and the Prouinces of Asia minor, Bythynia, Pontus, Galatia, Cappodocia, ordaining Bishops and Priests in diuers places. *1 Pet. 1. Nicephor. li. 2 c. 15. Platina in Petro.*

23	39	6

He goeth to Antioche, preaching there, and making that his Seate, yet not remaining there continually, but for the affaires of the Church, departing thence, sometime to Hierusalem, sometime to other places. *Hiero. in Catalogo. Ignat. ad Magnesianos.*

At Hierusalem he is cast into prison after the putting of S. Iames to death, by the commaundement of Herod. he is praied for by the vvhole Church, & deliuered out of prison by an Angel. *Act. 12.*

Claudij		
2	44	11

Auoiding the furie of Herod, he leaueth Iurie againe. He appointeth Euodius Bishop in Antioche. *Euseb. in Chron. & li. 3 c. 16. Suidas. Ignat. ad Antiochen.* And passing by Corinth, HE CAME TO ROME, to conuince Simon Magus. *Hiero. in Catalogo. Euseb. li. 2 c. 13. 15. Concil. to. 1.*

He approueth & declareth the Gospel of S. Marke to be Canonical. *Hiero. in Catalo. Euseb. li. 2 c. 16.*

Hauing founded the Church at Rome, and planted his Apostolical Seate there, aftervvard absent from the citie (either expelled thence vvith other Iewes, *Cornel. Tacit. in Claudio*: or rather according to the office of his Apostleship) leauing it for a time, he visited other Churches, and came to Hierusalem againe, vsing both in his absence and presence, Linus and Cletus for his coadiutors. *To. 2 Concil. pag. 636. Epiph. to. 2. Haref. 27.*

5	51	18

He holdeth the first Councel. *Act. 15.* He is reprehended at Antioche by S. Paul. *Galat. 1.* except that difference fell before the Councel, as some thinke. *Augustin. ep. 19.*

He returneth to Rome againe, the Romane faith by his diligence nowe made famous through the vvorld. *Ro. 1. & 15. Theodoret. in 16. Ro.* Thence he vvriteth his first epistle. *1 Pet. 5. Euseb. li. 2 c. 16. Hiero. in Catalogo.*

He sendeth S. Marke to Alexandria, and others to plant the faith in diuers partes of the vvorld. *Greg. li. 5 ep. 60. & li. 6 ep. 37. Nicephor. li. 2 c. 15.*

He vvriteth his second epistle a litle before his death, vvhich Christ reuealed to him to be at hand. *2 Pet. 1.* He taketh order for his successor.

Neronis		
14	70	37

He vvas finally crucified at Rome. *In the last Annot. Ioan. c. 21.*

FORTIA ECCLESIA, cui totam doctrinam Apostoli cum suo sanguine profuderunt: vbi PETRVS Passioni Domini adæquatur, vbi PAVLVS Ioannis (Baptistæ) exitu coronatur. *Tertul. de Præscript.*

NON ita cœlum splendescit, quando radios sol demittit, quemadmodum ROMANORVM VRBS duas illas lampades vbique terrarum effundens. *Chrys. in ep. Ro. hom. 32. in mart.*

Prudent. in Hymno de S. Laurent.	*His sanctæ iam reparat dies* *Apostolorum principes* *Alter vrbem Genuinus,* *Alter orbibus præsidens* *Primum, reclusit cœlitus* *Æternitatis limen.*	Merita Petri & Pauli propter eundem Passionis diem celebrat & solenniter Roma commendat. *S. Aug. de temp. Euang. li. 2. c. 19.*

A TABLE OF S. PAVL.

Tiberij	Nativit.	Ætatis	
18	34	1	SEVEN Deacons are elected and ordered by imposition of handes. *Act.* 6. Steuen the principal of them maketh a blessed sermon, for which he was stoned to death, Saul (afterward Paul) consenting and aiding thereunto. *Act.* 7.
19	35	2	Saul by commission persecuteth. *Act.* 9. In his iourney to Damascus he is conuerted. *Ibid.* He goeth into Arabia and preacheth there. *Galat.* 1.
22	38	5	Paul returneth to Damascus, where being in danger he escapeth, let downe in a basket by the wall. *Act.* 9.
			Thence he commeth to Hierusalem to see Peter, *Galat.* 1. Where being in danger of his life, the brethren conuey him out of the citie to Cæsarea, and thence to Tarsus. *Act.* 9.
			He preacheth in the partes of Syria and Cilicia. *Galat.* 1. and at Antioche, where the Christians were first called by that name. *Act.* 11.
			He and Barnabas being sauered from the rest of the Disciples by the appointmẽt of the holy Ghost, and after fasting and praier, by imposition of handes consecrated Apostles and Bishops, they comme to Cyprus, where he conuerted the Proconsul. *Act.* 13.
			He preacheth in Lycaonia, and at Lystra is almost stoned to death. He appointeth Priests in euery Church, and returning by Pisidia, came againe to Antioche whence they first departed. *Act.* 14.
Claudij			At Antioche and there about he remaineth (*Act.* 14) vntil the controuersie touching the obseruation of Moyses lawe, (or resolution whereof he and Barnabas ascend to Hierusalem. Where they are appointed to bring the determination of the Councel to Antioche. And from thence passing through Syria and Cilicia, they teach the Christians to obserue the decrees of the Apostles and Auncients. *Act.* 15.
9	51	18	Doing the same in the cities of Lycaonia and others adioining, by a vision he is warned to passe ouer the sea, and so commeth into Macedonia, where he planteth the Gospel. *Act.* 16.
			Hence forward S. Luke pursueth S. Pauls Storie, chapter by chapter, vntil his apprehension in Hierusalem, and arriual at Rome, in this order.
			He returneth from Macedonia by Thessalonica to Athens, where he conuerteth many, namely S. Denys Areopagita. *Act.* 17.
			From Athens he commeth to Corinth, where he remaineth 18 moneths. *Act.* 18. and hauing visited the Churches of Asia *Act.* 19) he commeth backe to Corinth *Act.* 20. Whence he writeth his epistle to the Romanes. *Ro.* 15.
			From Corinth he saileth to Troas in Asia, where vpon a Sunday he raised Eutychus from death, preaching til midnight. From Troas he commeth to Miletum by sea, and there sendeth for the Bishops and Auncients of Ephesus, and exhorteth them. *Act.* 20.
			Thence comming to Hierusalem he is taken, *Act.* 21: and from the Tribune Lysias deliuered to Felix the Gouernour. *Act.* 23: and by him left to Festus, *Act.* 24. he appealeth to Cæsar, *Act.* 25: and so is SENT TO ROME, *Act.* 27: where he arriueth. *Act.* 28.
Neronis			
2	58	25	At Rome he remaineth in free prison two yere, *Act.* 28. and then is deliuered, 2 *Tim.* 4.
			After his deliuerie he preached in sundrie countries of the west, namely in Spaine. *Hiero. in Catalog. Epiph. Haref.* 27. Him self writeth that he purposed so to doe. *Ro.* 15.
			In his Epistle to the Philippians (*c.* 2) he minded to visite the Churches of Asia, which also he did. *Gendebrard. in Chron.*
			He writeth last of al, his second Epistle to Timothee a litle before his death. 2 *Tim.* 4. being now the second time apprehended and in handes at Rome. *Theodoret.*
14	70	37	He was beheaded at Rome, the same day that Peter was crucified. *S. Ambros. ser. 44. 31. & Maximus.*

OF

OF THE OTHER APOSTLES.

THE Actes of the reſt of the twelue Apoſtles be not much written of in this booke; but as other Eccleſiaſtical writers do teſtifie, they preached ſpecially in theſe nations, as followeth. *Andrew in Achaia, Iohn in Aſia, Philip in Phrygia, Iames in Iewrie, Bartholomew in Lycaonia, Thomas in India, Matthew in Aethiopia, Simon in Perſia, Thaddeus in Meſopotamia, the other Iames in Spaine, Matthias in Paleſtine.* So diſtributing themſelues through out the world, to gather one Catholike Church of al Nations, according as Chriſt gaue them commiſſion *Mat.* 28, 19: and as it was prophecied of them before Pſal. 18. *Their ſound is gone forth into euery countrie, and their wordes into the endes of the whole world.* But before they departed one from an other (the time whereof is not certainely knowen) al Twelue aſſembling together, & ful of the Holy Ghoſt, eche laying downe his ſentence, agreed vpon twelue principal articles of the Chriſtian faith, and appointed them for a rule to al beleeuers: Which is therfore called and is THE APOSTLES CREDE: *Not written in paper, as the Scripture, but from the Apoſtles deliuered by tradition.* Ruff. & Hiero. ſocij catis. Which, as of old (*Hiero. cont. Luciffr*) ſo at this day al ſolemnely profeſſe in their Baptiſme, either by themſelues or by others: and al that be of age and capacitie, are bound to know and beleeue euery article of the ſame. Which are theſe that folow.

Genebr. out of diuers authors.

Ruff. in expoſ. Symb. Apoſt. Ambr. ſer. 38. Hiero. ep. 61 t. 9. aduerſ. etro. lo. Hieroſ.

THE APOSTLES CREDE, or SYMBOLVM APOSTOLORVM.

1 I *Beleeue* in God the Father, *almighty, creator of heauen and earth.*

2 *And in* IESVS CHRIST, *his only Sonne, our Lord.*

3 *Who was conceiued by the Holy Ghoſt, borne of the Virgin* MARIE.

4 *Suffered vnder Pontius Pilate, was crucified, dead, and buried: Deſcended into Hel.*

5 *The third day he roſe againe from death:*

6 *Aſcended into heauen: Sitteth at the right hād of God the Father almighty.*

7 *From thence he ſhal come to iudge the quicke and the dead.*

8 *I beleeue* in the Holy Ghoſt.

9 *The holy* Catholike Church: *the communion of ſaincts.*

10 *Forgiueneſſe of ſinnes.*

11 *Reſurrection of the fleſh.*

12 *Life euerlaſting. Amen.*

THE

THE ARGVMENT OF THE EPISTLES IN GENERAL.

AFTER the Gospels, *which is a storie of Christ himselfe, and after the Actes of the Apostles, which is a storie of Christes Church: now followe the Epistles of the Apostles, which they wrote of such matters, as they had then occasion to write of. For being the founders and the Doctors of the Church, they did in their time, as the Doctors that succeded them, and after them, who from the beginning vnto this day, haue written Epistles & Bookes against heresies, euer as they arose, and of al other Ecclesiastical matters, as they had occasion ministred vnto them. Of whom their doing the Apostles first gaue here the ensample: as also S. Luke in the Actes of the Apostles, led the way to al the writers of the Ecclesiastical Historie after him. For al though there be no comparison betweene them for authoritie, forasmuch as these are Canonical Scripture, and so are not any writings of their successors: yet the occasions and matters (as I haue said) are like.*

Most of these Epistles are S. Paules Epistles: the rest are called * Catholicæ Epistolæ, *the Epistles Catholike. For S. Paul writeth not any Epistle to al (how beit euery one of them is for al the Church:) but some to particular Churches of the Gentils, as to the Romanes, to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians: some to particular persons, as to Timothee, to Tite (who were Bishops among the Gentiles, to wit, of Ephesus, and of Crete) and to Philemon, and then one to the Hebrewes, who were the Iewes of Hierusalem and Iurie. But the Epistles of the other Apostles, that is, of S. Iames, S. Peter, S. Iohn, and S. Iude, are not so intituled to any one Church or person (except S. Iohns two later short Epistles, which yet might not be separated from his first, because they were al of one Author) and therefore they are termed* Catholike, *that is,* vniuersal. *For so writeth S. Iames:* To the twelue tribes that are in dispersion, greeting. *and S. Peter in his first Epistle, thus:* To the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, & Bithynia. *in his second, thus:* To them that haue obteined equal faith with vs. *likewise S. Iude:* To them that are in God the father beloued, and in Iesus Christ preserued, and called. *S. Iohns first is without title.*

* Euseb. li. 2. Eccl. hist. c. 22.

Now, for the occasions of their writing, whereby we shal perceiue the matters or arguments that they handle: it must be remembred (as the Storie of that time in the Actes of the Apostles doth at large declare) that the Church then beginning, was planted by the Apostles not onely in the Iewes, but also in the Gentiles: yea and specially in the Gentiles. Which thing offended the Iewes many waies. For, they could not abide to see, so much as their owne Countrie to receiue him for CHRIST, *whom they had reiected and crucified: much lesse, to see, them preach him to the Gentiles also. that offended euen those Iewes also, that*

 beleeued

beleeued him to be Chriſt. Herevpon ſuch of them as vvere Catholik, and therefore not obſtinate, vvere ſatisfied vvhen they vnderſtood by the Apoſtles that it vvas Gods pleaſure, as Act. 11. vve reade. But others of the became hereſikes, & preached to the Chriſtian Gentiles, that it vvas neceſſary for them to receiue alſo the Ievves religion. Of ſuch vve reade Act. 15. Vnles you be circumciſed, you can not be ſaued. And as theſe did ſo preach againſt the truth, ſo did the vnbriſtened Ievves not onely them ſelues perſecute, but alſo ſtirre vp the Idolatrous Gentiles euery vvhere to perſecute the Chriſtians: by ſuch obſtinacie prouoking God to reprobate theire Nation: vvhich yet they thought vnpoſſible to be done, becauſe they vvere the ſeede of Abraham, and vvere circumciſed, and had receiued the Lavv by Moyſes. for ſuch carnal reſpects they truſted in themſelues, as though God and Chriſt vvere vnſeparably bound vnto them: attributing alſo ſo much to their vvnne vvorkes, (vvhich they thought they did of them ſelues, being holpe vvith the knovvledge of their Lavv,) that they vvould not acknovvledge the death of Chriſt to be neceſſarie for their ſaluation: but look'd for ſuch a Chriſt, as ſhould be like other princes of this vvorld, and make them great men temporally.

Herevpon did S. Paul vvrite his Epiſtles, to ſhevv both the vocation of the Gentiles, and the reprobation of the Ievves. Moreouer, to admoniſh both the Chriſtian Gentiles, not to receiue Circumciſion and other ceremonies of Moyſes lavv, in no vviſe: and the Ievves alſo, not to put their truſt in the ſame, but rather to vnderſtand, that novv, Chriſt being come, they muſt ceaſe. Againe, to ſhevv the neceſſitie of Chriſts comming and of his death: that vvithout it, neither the Gentiles could be ſaued: no nor the Ievves, by no vvorkes that they could doe of them ſelues, although they vvere alſo holpen by the Lavv, telling them vvhat vvas good & vvhat vvas bad: for ſo much as al vvere ſinners, and therfore alſo impotent or infirme: and the Lavv could not take avvay ſinne, and infirmitie, and giue ſtrength to fulfil that vvhich it gaue knovvledge of. but this vvas God onely able to doe, and for Chriſts ſake onely vvould he doe it. Therfore it is neceſſarie for al to beleeue in Chriſt, and to be made his members, being incorporat into his body vvhich is his Catholike Church. For ſo (although they neuer yet did good vvorke, but al il) they ſhal haue remiſſion of their ſinnes, and nevv ſtrength vvithal, to make them able to fulfil the Commandements of Gods lavv, yea & their vvorkes after this ſhal be ſo gratious in Gods ſight, that for them he vvil giue them life euerlaſting. This is the neceſſitie, this is alſo the fruite of Chriſtian Religion. And therfore he exhorteth al, both Gentils and Ievves, as to receiue it humbly, ſo alſo to perſeuere in it conſtantly vnto the end, againſt al ſeduction of hereſie, and againſt al terror of perſecution: and to vvalke al their time in good vvorkes, as novv God hath made them able to doe.

The doctrine of the Cath. Church concerning good vvorkes.

The ſame doctrine doth the Catholike Church teach vnto this day moſt exactly: to vvit, that no vvorkes of the vnbeleeuing or vnbaptized, vvhether they be Ievves or Gentiles, can ſaue them: no nor of any Heretike, or Schiſmatike, although he be baptized, becauſe he is not a member of Chriſt: yea more then that, no vvorke of any that is not a liuely member of Chriſt, although othervviſe he be baptized, and continue vvithin his Church, yet becauſe he is not in grace but in mortal ſinne, no vvorke that he doth, is meritorious or able to ſaue him.

S. Paules doctrine concerning faith and good vvorkes.

This very ſame is S. Paules doctrine: he denieth to the vvorkes of ſuch as haue not the Spirit of Chriſt, al vertue to iuſtifie or to ſaue: neither requireth he a man to haue had knovvledge of the Lavv, or to haue kept it aforetime, as though otherviſe he might not be ſaued by Chriſt: but yet vvhen he is Chriſtened, he requireth of neceſſitie, that he keepe Gods commandements, by auoiding of al ſinne, and doing good vvorkes: and to ſuch a mans good vvorkes he attributeth as much vertue as

any

any Catholike of this time.

Neuertheleſſe there were certaine at that time (as alſo al the Heretikes of this our time) whom S. Peter termeth vnlearned and vnſtable, *who reading S. Paules Epiſtles, did miſconſter his meaning, as though he required not good workes no more after Baptiſme, then before Baptiſme: but held that onely Faith did iuſtifie and ſaue a man. Therevpon the other Apoſtles wrote their Epiſtles, as S. Auguſtine noteth in theſe wordes:* Therfore becauſe this opinion (*Ad ſalutem obtinendam ſufficere ſolam fidem*, that onely faith is ſufficient to obteine ſaluation) was then riſen: the other Apoſtolical Epiſtles, of Peter, Iohn, Iames, Iude, do againſt it ſpecially direct their intention: to auouch vehemently, *fidem ſine operibus nihil prodeſſe*, that faith without workes profiteth nothing. As alſo Paul him ſelfe did not define it *to be quamlibet fidem, qua in Deum creditur*, whatſoeuer maner of faith, wherewith we beleeue in God, but that holeſome & expreſſe Euangelical faith, whoſe workes procede from loue, and *the faith* (quoth he) *that worketh by loue*. wherevpon that faith, which ſome thinke to be ſufficient to ſaluation, he ſo affirmeth to profite nothing, that he ſaith, *If I ſhould haue al faith ſo that I could remoue mountaines, and haue not charitie, I am nothing.* 1. Pet. 3. Aug. de fide & oper. ca. 14. & prof. pſal. 31. Gal. 5. 1. Cor. 13.

He therfore that will not erre in this point, nor in any other, reading either S. Paules Epiſtles, or the reſt of the holy Scriptures, muſt ſticke faſt to the doctrine of the Catholike Church, which Church *S. Paul* termeth the piller and ground of the truth: *aſſuring him ſelf that if any thing there ſound to him as contrarie hereunto, he faileth of the right ſenſe: and bearing alwaies in his minde the admonition of S. Peter, ſaying:* As alſo our moſt deere brother Paul according to the wiſedom giuen to him, hath written to you: as alſo in al his Epiſtles, ſpeaking in them of theſe things, in the which are certaine things hard to vnderſtand, which the vnlearned and vnſtable deprane, as alſo the reſt of the Scriptures, to their owne perdition. You therfore brethren, foreknowing, take heede leſt ye be led amis by the error of the vnwiſe, and fall away from your owne ſtedfaſtnes. 1. Tim. 3. 2. Pet. 3.

THE TIME WHEN THE EPISTLE TO THE ROMANES WAS WRITTEN, and the Argument thereof.

THE hiſtorie of S. Paul, vntil he came to Rome, S. Luke in the Acts of the Apoſtles wrote orderly: and though without any mention of his Epiſtles, yet certaine it is, that ſome of them he wrote before he came there, to wit, the two vnto the Corinthians, and this to the Romanes: or (as it ſeemeth) before them al, the Epiſtle to the Galatians. Wherein yet becauſe he maketh mention of the fourteenth yere after his converſion, it appeareth, that he preached ſo long without any writing.* * Gal. 2.

And this order may thus briefely be gathered. Firſt he preached to the Galatians Act. 16: and paſſing through Phrygia and the countrey of Galatia. *Whereof he maketh mention him ſelfe alſo, Gal.* 1: We euangelized to you. *and Gal.* 4: I euangelized to you heretofore. *After which the falſe Apoſtles came and perſuaded them to receiue Circumciſion. Wherevpon he ſaith Gal.* 1: I maruel that thus ſo ſoone you are tranſferred from him that called you to the grace of Chriſt, vnto an other Goſpel. *and writeth therfore*

Gal. 4. saying: And I would I were with you now. And accordingly he came vnto them afterward, as we reade Act. 18. Walking in order through the countrie of Galatia and phrygia, confirming all the Disciples. At which time also it seemeth, that he toke order with them about those contributions to helpe the neede of the Christians in Hierusalem, whereof he speaketh 1. Cor. 16: And concerning the collections that are made for the saincts, as I haue ordeined to the Churches of Galatia, so doe you also. By which wordes also it is euident, that the Corinthians had not as then made their gathering. But when he wrote the second to them (where in the 11 chapter he maketh mention of 14 yeres, not onely after his Conuersion, as to the Galatians, but also after his Repte, which seemeth to haue bene when he was at Hierusalem Act. 9. foure yeres after his Conuersion, in a traunce, as he calleth it Act. 22, 17) then were they readie. For so he saith 2. Cor. 8: You haue begone from the yere past. And 2. Cor. 9: For the which I doe glorie of you to the Macedonians: that also Achaia is ready from the yere past. howbeit it followeth there: But I haue sent the brethren, that (as I haue said) you may be ready: lest when the Macedonians come with me, and find you vnready, we be ashamed. But when he wrote to the Romanes, then was he now come to Corinth for the purpose, and had receiued their contribution, and was readie to goe with it vnto Hierusalem. For so he saith Rom. 15, Now therfore I will goe vnto Hierusalem to minister to the saincts. For Macedonia and Achaia haue liked well to make some cõtribution vpõ the poore saincts that are in Hierusalem.

The argument of the Epistle to the Romanes.

So then, the Epistle to the Romanes was not the first that he wrote. But yet is it * and alwaies was set first, because of the primacie of that Church. for which cause also he handleth in it, such matters as pertained not to them alone, but to the vniuersal Church, and specially to all the Gentiles: to wit, the very frame (as it were) of the Church of Christ. Tanquam enim a pro ipso Domino legatione fungens, hoc est, pro b lapide angulari, vtrumque populum tam ex Iudaeis quam ex Gentibus connectit in Christo per vinculum gratiae. so saith S. Augustine, giuing vs briefly the argument. in english thus: As being a legate for our Lord him self, that is, for the corner stone, he knitteth together in Christ by the bãd of Grace, both peoples, as well of the Iewes as of the Gentils. shewing, that neither of them had in their Gentilitie or Iudaisme any workes to bragge of, or to chalenge to them selues iustificatiõ or salutation thereby, but rather sinnes they had to be sorie for, and to humble them selues to the faith of Christ, that so they might haue remission of them, and strength to doe meritorius workes afterward. In which sort, because the Gentils did humble them selues, therefore had they found mercy, though they neuer wist of the Lawe of Moyses. But the Iewes because they floode vpon their owne workes, which they did by their owne strength, with the knowledge of the Lawe (being therefore also called the workes of the Lawe,) & so would not humble them selues to beleeue in Christ crucified, they missed of mercy, and became reprobate, excepting a few Reliquiæ that God of his goodnes had reserued to him self. Howbeit in the end, when the fulnes of the Gentils is come into the Church, then shal the fulnes of the Iewes also open their eies, acknowledge their errour, and submit them selues to Christ and his Church, in like maner. In the meane time, those that haue found the grace to be Christians, he exhorteth to perseuerãce (as it was specially needeful in those times of persecutions) and to leade their whole life now after Baptisme in good workes: and to be careful of vnitie, bearing therefore one with an other, both Iew and Gentil, al that they

* Epih. Hær. 42 Marcionis.

Aug. in Expos. incho. Ep. ad Rom.

a 2. Cor. 5.

b Ephes. 2.

The workes of the Lawe.

may,

may, and geuing no offence to them that are weake. Thus he disputeth, and thus he exhorteth through the whole Epistle: though, if we would diuide it by that which is principal in euery parte, we may say, that vnto the 12. chapter is his disputation: and from thence to the end, his exhortation.

Now, in these points of faith, and in al others (as also in example of life) the commendation that he giueth to the Church of Rome, is much to be noted. Your faith is renoumed in the whole world. and your obediéce is published into euery place. I reioyce therfore in you. *And againe:* you haue obeied from the hart vnto that forme of doctrine, which hath been deliuered to you. *And therevpon againe:* I desire you brethren, to marke them that make dissensions and scandals contrarie to the doctrine which you haue learned, and auoide them. For such doe not serue Christ our Lord, but their owne belly: and by sweete speaches ad benedictions seduce the harts of innocents. *Therfore to shunne Luther and Caluin, and al their crewes, we haue iust reason and good warrant. They make dissensions and scandals against the doctrine of the Romane Church. Let no man therefore be seduced by their sugred wordes.*

Rom. 1.
Rom. 16.
Rom. 6.
Rom. 16.

The church readeth S. Pauls epiſtles at Mattins frō Sunday in Chriſtmas vnto Septuageſme.

THE EPISTLE OF PAVL THE APOSTLE TO THE ROMANES.

CHAP. I.

The foundation of his Apoſtleſhip being laid, 8 he highly commendeth the Romanes, and proteſteth his affection towardes them. and ſo coming to the matter, ſaith, our Chriſtian Catholike doctrine (that teacheth al to beleeue) to be the way to ſalvation: 18 becauſe the Gentiles (firſt of al) could not be ſaued by their Philoſophie, wherby they knew God, for ſo much as they did not ſerue him, but Idols: he therfore iuſtly permitting them to fall into al kind of moſt damnable ſinne.

The Epiſtle vpō Chriſtmas eue.

PAVL the ſeruant of IESVS CHRIST, 1 called to be an Apoſtle, * ſeparated into the Goſpel of God, † vvhich 2 before he had promiſed by his Prophets in the holy Scriptures, † of 3 his ſonne, (vvho vvas made to him of the ſeede of Dauid according to the fleſh, † vvho vvas predeſtinate 4 the ſonne of God in povver, according to the ſpirit of ſanctification, by the reſurrectiō of our Lord IESVS CHRIST from the dead, † by vvhom vve haue receiued grace and 5 Apoſtleſhip [c] for obedience to the faith :: in al Nations for the name of him, † among vvhom are you alſo the called of 6 IESVS CHRIST:) ¶ † to al that are at Rome the be- 7 loued of God, called to be ſaincts. Grace to you and peace from God our father, and our Lord IESVS CHRIST.

† Firſt I giue thankes to my God through IESVS CHRIST 8 for al you, becauſe [a] your faith is renoumed in the vvhole vvorld. † For God is my vvitnes, [c] vvhom I ſerue [a] in my 9 ſpirit in the Goſpel of his Sonne, that :: vvithout intermiſsion I make [a] a memorie of you † alvvaies in my praiers, beſee- 10 ching, if by any meanes I may ſometime at the length haue a proſperous iourney by the vvil of God, to come vnto you.

† For

Act. 13. 2.

c εἰς ὑπακοὴν πίστεως.

c ἐν τῷ εὐαγγελίῳ

c ᾧ λατρεύω

a Faith muſt not be ſubiect to ſenſe, reaſon, arguing or vnderſtāding, but muſt cōmaund & be obeied in humilitie and ſimplicitie.

:: S. Auguſtine vſeth this place and the like againſt Heretikes, vvhich vvould dravv the common Catholike faith of al natiōs, to ſome certaine countries or corners of the World. *Aug. ep. 161.*

:: He praieth vvithout intermiſsion that omitteth no day certaine times of praier. *Aug. hæreſ. 57.*

11 † For I desire to see you, that I may imparte vnto you some
12 spiritual grace, to :: confirme you: † that is to say, to be comforted together in you by that vvhich is cómon to vs both,
13 your faith and mine. † And I vvil not haue you ignorant (brethren) that I haue often purposed to come vnto you (and haue been staied hitherto) that I may haue some fruite in you,
14 as also in the other Gentiles. † To the Greekes and the Barbarous, to the vvise and the vnvvise I am detter. † so (as much
15 as is in me) I am ready[a] to euangelize to you also that are at Rome.

:: The Romanes vvere conuerted and taught by S. Peter before. therefore he vseth that speach, to confirme them in their faith. Author *Com. apud Hieron. Theodoret. in 16. Rom. & Chrys.*

16 † For I am not ashamed of the Gospel. For it is the povver of God, vnto saluation to euery one that beleeueth, to the
17 Ievve first and to the Greeke. † For :: the iustice of God is reuealed therein by faith into faith: as it is vvritten: *And the iust*
Abac. 2, 4. [a] *liueth by faith.*

:: He meaneth not Gods owne iustice in him self, but that iustice vvherevvith God endueth man vvhen he iustifieth him. *Aug. de Sp. & lit. c. 9.* Whereby you may gather the vanitie of the Heretical imputatiue iustice.

18 † For the vvrath of God from heauen[a] is reuealed, vpon al impietie and iniustice of those men that deteine the veritie
19 of God in iniustice: † because, that of God vvhich is knovvē, is manifest in them. For God hath manifested it vnto them.
20 † For his inuisible things, from the creation of the vvorld are seen, being vnderstoode by those things that are made: his eternal povver also & Diuinitie: so that they are inexcusable.
21 † Because, vvhereas they knevve God, they haue not glorified him as God, or giuē thankes: but are become vaine in their
22 cogitations, and their foolish hart hath been darkened. † for,
23 saying them selues to be vvise, they became fooles. † And they changed the glorie of the incorruptible God, into a [c] similitude of the image of a corruptible man, and of foules
24 and foure-footed beastes and of them that creepe. † (For the vvhich cause God :: hath deliuered them vp vnto the desires of their hart, into vncleanesse, for to abuse their owne bodies
25 among them selues ignominiously.) † vvho haue changed the veritie of God into lying: and haue vvorshipped & [c] serued the creature rather then the creator, vvho is blessed
c λατρεύσαντες 26 for euer. Amen. † Therfore[a] God hath deliuered them into passions of ignominie. For their vvomen haue changed the
27 natural vse, into that vse that is contrarie to nature. † And in like maner the men also, leauing the natural vse of the vvoman, haue burned in their desires one tovvard an other, men vpon men vvorking turpitude, & the revvard of their errour
28 (vvhich they should) receauing in them selues. † And as they

c Lo these and the like are the Images or Idols so often condēned in the scriptures, and not the holy Images of Christ and his Saincts.

:: Eph. 4. 19. he saith, *They haue deliuered or giuen vp them selues to al vncleanesse.* By vvhich cōference of scripture vve learne that them selues are the cause of their ovvne sinne and damnation, God of his iustice permitting & leauing them to their ovvne vvil, and so giuing them vp into passions &c.

they liked not to haue God in knowledge: God deliuered
them vp into a reprobate sense: to doe those things that are
not conuenient: † repleni∫hed vvith al iniquitie, malice, 29
fornication, auarice, vvickednes, ful of enuie, murder, con-
tention, guile, malignitie, vvhi∫perers, † detractours, odible 30
to God, contumelious, proude, hautie, inuentours of euil
things, di∫obedient to parents, † foli∫h, di∫∫olute, vvithout 31
affection, vvithout fidelitie, vvithout mercie. † Who vvhereas 32
they knevv the ju∫tice of God, did not vnder∫tand that they
vvhich doe ∫uch things, are * vvorthie of death: not only they
that doe them, but they al∫o that con∫ent to the doers.

ANNOTATIONS
CHAP. I.

Apo∫tolical ſalutation or bleſſing.

7. Grace to you and peace.] It is a kind of bleſſing rather then a prophane ſalutation, proper to the Apoſtles, of greater vertue then the benedictions of the fathers in the old Teſtament. The holy fathers of the Church ſeemed to abſtaine from it for their reuerence to the Apoſtles. * The Manichees (*Auguſt. cont. ep. fundæ. c. 5. 4.*) and other Heretikes (as alſo theſe of our time) becauſe they vvould be counted Apoſtles, often vſe it.

Epiph. hæreſ. 66.

The ſame vſed of Heretikes.

The Romane faith highly cõmended.

8. Your faith renowned.] The holy Doctors vpon theſe vvordes of the Apoſtle, and ſpecially by our Maiſters promis * made to Peter, that his faith ſhould not faile, giue great teſtimonie for the prouidence of God in the preſeruation of the Romane faith. S. Cyprian thus: ep. 55. nu. 6. *They are ſo bold to cary letters from prophane Schiſmatikes to the chaires of Peter and the principal Church vvhence Priеſtly vnitie roſe: not conſidering the Romanes to be them vvhoſe faith (the Apoſtle being the commender) vvas praiſed, to vvhom miſbeliefe can not haue acceſſe.* So S. Hierom Apolog. adu. Ruff. li. 3 c. 4. to. 2. *Knovv you, that the Romane faith commended by the Apoſtles mouth, vvil receiue no ſuch doctrin, nor can be poſſibly changed, though an Angel taught othervviſe, being confirmed by S. Paules authoritie.* Againe ep. 63 ad Paramach. & Oceanum. c. 4. to. 2. *Vvhat ſoeuer thou be that amouncheſt nevv ſaltes, I pray thee haue reſpect to the Romane eares. Spare the faith Vvhich Vvas praiſed by the Apoſtles voice.* And in an other place: *Vvil ye knovv (ô Paula and Euſtochium, brovv the Apoſtle hath vnited euery prouince vvith their proprieties) the faith of the people of Rome is praiſed. Vvhere is there ſo ghoſtly conuerſe to Churches and Martyrs ſepulchres? Vvhere ſounded Amen like thunder from heauen, or vvhere are the temples (void of Idols) ſo ſhaken as there? Not that the Romanes haue an other faith then the reſt of the Chriſtian Churches, but that there is in them more deuotion and ſimplicitie of faith.* In an other place the ſame holy Doctor ſignifieth that it is al one to ſay, the Romane faith, and, the Catholike. *Apolog. 1 adu. Ruff. c. 1.* So doth S. Cyprian *ep. 52. num. 1. ad Antonianum*: and S. Ambroſe *de obitu fratris, in med.* Vvherevpon, this vvord, *Romane*, is added to, *Catholike*, in many countries vvhere Sectes do abound, for the better diſtinction of true beleeuers from Heretikes: vvhich in al ages did hate and abhorre the Romane faith and Church, as al malefactors do their Iudges and correctors.

Prooem. li. 2. Com. in ep. ad Gal.

The Romane ſtatiõs, a token of greater faith and deuotion.

The Catholike and Romane faith al one.

9. Serue in ſpirit.] Diuerſe Heretikes vvhen they heare that God is a ſpirit, and muſt be ſerued and adored in ſpirit, imagine, that he muſt be honoured only inwardly, vvithout ceremonies and external vvorkes: vvhich you ſee is otherviſe, for that the Apoſtle ſerued God in ſpirit, by preaching the Goſpel. To ſerue God then in ſpirit, is to ſerue him vvith faith, hope, and charitie, and vvith al vvorkes proceding of them: as to ſerue him carnally, is, vvith vvorkes external, vvithout the ſaid internal vertues.

How God is ſerued in ſpirit.

9. A memorie of you.] A great example of charitie for al men, ſpecially for Prelates and Paſtors, not only to preach, but to pray continually for the conuerſion of people to Chriſtes faith: Vvhich the Apoſtle did for them vvhom he neuer knevv, in reſpect of Gods honour only and the zeale of ſoules.

Praies for conuerſion of ſoules.

15. To euangelize.] The Goſpel is not only the life of our Sauiour vvritten by the foure Euangeliſtes, nor only that vvhich is vvritten in the nevv Teſtament: but their vvhole courſe of preaching and teaching the faith. Vvhich faith commeth ordinarily of preaching and hearing, and not of vvriting or reading. And therfore S. Paul thought not him ſelf diſcharged by vvriting to the Romanes, but his deſire vvas to preach vnto them: for that vvas the proper commiſſion giuen to the Apoſtles

The Goſpel is not only the Written vvord.

Mat. 28. Apoſtles, to preach to al nations. The vvriting of the bookes of the Teſtament, is an other part of Gods prouidence, neceſſary for the Church in general, but not neceſſarie for euery man in particular: as to be taught and preached vnto, is for euery one of age and vnderſtanding. And therfore S. Peter (vvho vvas the cheefe of the Commiſſion) vvrote litle: many of them vvrote nothing at al: and S. Paul that vvrote moſt, vvrote but litle in compariſon of his preaching: not to any but ſuch as vvere conuerted to the faith by preaching before.

The Apoſtles vvriting, and preaching, vvhether more neceſſarie, and hovv.

17. *Liueth by faith.*] In the 10. to the Hebrevves, he ſhevveth by this place of the Prophete (Abacuc) that the iuſt though he liue here in peregrination, and feeth not preſently nor enioyeth the life euerlaſting promiſed to him, yet holdeth faſt the hope thereof by faith. In this place he applieth the Propheties vvordes further to this ſenſe, That it is our faith, that is to ſay, *the Catholike beleefe* (ſaith S. Auguſtine *li. 3 cont. 2 ep. Pelag.*) *vvhich maketh a iuſt man, and diſtinguiſheth betvveene the iuſt and vniuſt*, and that by the lavv of faith, and not by the lavv of vvorkes. Vvherof it riſeth, that the Ievv, the Heathen Philoſopher, and the Heretike, though they excelled in al vvorkes of moral vertues, could not yet be iuſt: and a Catholike Chriſtian man liuing but an ordinarie honeſt life, either not ſinning greatly, or ſupplying his faults by penance, is iuſt. And this difference riſeth by faith, not that faith can ſaue any man vvithout vvorkes, *For it is not a reprobate faith that vve ſpeake of*, (as the holy Doctor ſaith) *but that vvhich vvorketh by charitie*, and therfore remitteth ſinnes and maketh one iuſt. See S. Auguſtines place.

The Catholike or Chriſtian faith vvith good vvorkes iuſtifieth, & vvithout this faith, no vvorkes vvhatſoeuer.

18. *Is reuealed.*] By al the paſſage folovving you may ſee, that the Goſpel and Chriſts lavv conſiſteth not only in preaching faith, (though that be the ground, and is firſt alvvaies to be done:) but to teach vertuous life and good vvorkes, and to denounce damnation to al them that commit deadly ſinnes and repent not. And againe vve ſee that not only lacke of faith is a ſinne, but al other actes done againſt Gods commaundements.

Not only faith.

20. *Hath deliuered them vp.*] As he ſaith here, God deliuered them vp, ſo to the Epheſians (c. 4, 19) he ſaith of the ſame perſons and things, They deliuered them ſelues vp to al vncleanneſſe. So that it is not meant here that God doth driue, force, or cauſe any man to ſinne, as diuers blaſphemous Heretikes do hold: but only that by his iuſt iudgement, for their ovvne deſeruing, and for due puniſhment of their former greuous offenſes, he vvithholdeth his grace from them, and ſo ſuffereth them to fall further into other ſinnes. As, for their crime of Idolatrie, to ſuffer them to fall into vnnatural abominations: as novv for hereſie, he taketh his grace and mercie from many, and ſo they fall headlong into al kind of turpitude as contrarievviſe, for il life, he ſuffereth many to fall into hereſie. And for Chriſtes ſake let euery one that is entangled vvith the Idolatrie of this time, that is to ſay, vvith theſe nevv ſectes, looke vvel into his ovvne conſcience, vvhether his forſaking the true God, may not come vnto him for a puniſhment of his former or preſent il life vvhich he liueth.

God is not the author of ſinne.

God puniſheth ſinne by permitting men to fall further and further.

22. *Worthy of death.*] Here you ſee vvhy the Church taketh ſome ſinnes to be deadly, and calleth them mortal: to vvit, becauſe al tha doe them, are vvorthy of damnation: others be venial, that is to ſay, pardonable of their ovvne nature and not vvorthy of damnation.

Sinnes mortal and venial.

CHAP. II.

Hovv alſo he ſhevveth that neither the Ievvs could be ſaued by the knovvledge of the Lavv, of the vvhich they did ſo much brag as againſt the Gentils, ſeing they did not vvithſtanding ſinne as the Gentils did. 14 And therfore that the true Ievv is the Chriſtian (though he be a Gentil) vvho by grace in his hart doeth the good vvorkes that the Lavv commaundeth.

1  OR the vvhich cauſe thou art inexcuſable ô man vvhoſoeuer thou be that iudgeſt. For vvherein thou iudgeſt an other, thou condemneſt thy ſelf. for thou doeſt the ſame things
2 vvhich thou iudgeſt. † For vve knovv that the iudgement of God is according to veritie vpon them
3 that doe ſuch things. † And doeſt thou ſuppoſe this ô man that iudgeſt them which doe ſuch things, and doeſt the ſame,
4 that thou ſhalt eſcape the iudgement of God? † Or doeſt

thou contemne the riches of his goodnes, and patience, and longanimity, not knowing that the benignity of God bringeth thee to penance? † But according to thy hardnes and impenitent hart, thou heapest to thy self wrath, in the day of wrath and of the reuelation of the iust iudgement of God, † who will * render to euery man " according to his workes. † to them truely that according to patience in good worke, seeke glorie and honour and incorruption, life eternal. † but to them that are of contention, and that obey not the truth, but giue credite to iniquitie, wrath and indignation. † Tribulation and anguish vpon euery soul of man that worketh euil, of the Iewe first and of the c Greeke: † but glorie and honour and peace to euery one that worketh good, to the Iew first and to the Greeke. † for * there is no acception of persons with God. † For who soeuer haue sinned without the Law, without the Law shal perish: and who soeuer haue sinned in the Law, by the Law shal be iudged. † For * not the hearers of the Law are iust with God: but the doers of the Law " shal be iustified. † For when the Gentiles which haue not the Law, naturally doe those things that are of the Law: the same not hauing the Law, them selues are a law to them selues: † who shew the worke of the Law written in their hartes, their conscience giuing testimonie to them, and among them selues mutually their thoughtes accusing, or also defending, † in the day when God shal iudge the secretes of men, according to my Gospel, by IESVS CHRIST.

† But if thou be surnamed a Iew, and restest in the Law, and doest glorie in God, † and knowest his will, and approuest the more profitable things, instructed by the Law, † presumest that thy self art a leader of the blinde, a light of them that are in darknes, † a teacher of the foolish, a maister of infants, hauing the forme of science & of veritie in the Law. † Thou therfore :: that teachest an other, teachest not thy self: that preachest, men ought not to steale, thou stealest: † that saiest men should not commit aduoutrie, thou committest aduoutrie: that abhorrest idols, thou doest sacrilege: † that doest glorie in the Law, thou by preuarication of the Law doest dishonour God. († *For* c *the name of God through you is blasphemed among the Gentiles*, as it is written.) † Circumcision in deede profiteth, if thou obserue the Law: but if thou be a preuaricatour

Good men also according to the merits of their good will shal haue their reward. *Aug. epist.*

c That is, *the Gentile.*

:: It is a shameful and damnable thing for preachers, teachers, or other guides of mens life, to commit the same things them selues which they reproue in other.

c It is a great sinne that by the ill life of the faithful, our Lordes name should be ill spoken of among the misbeleuers, & many withdrawen from the true religiō thereby

Pſ.61,13

Deu.10, 17. Act. 10. 34.

Mt.7,11 Lu. 1, 22

Eſ.52,5. Ez. 36, 20.

preuaricatour of the Lavv, thy circumcision is become :: pre-
26 puce. † If then the prepuce * keepe the iustices of the Lavv:
27 shal not his prepuce be reputed for circumcision? † and shal not that vvhich of nature is prepuce, fulfilling the Lavv, iudge thee, that by the letter and circumcision art a preuaricatour
28 of the Lavv? † For not he that is in open shevv, is a Ievv, nor that vvhich is in open shevv, in the flesh, is circumcision:
29 † but he that is in secrete, is a Ievv: and the circumcision of the hart, * in spirit, not in the letter: vvhose praise is not of men, but of God.

:: Prepuce is the foreskinne not circumcised, & therfore signifieth the Gentiles, or the state and conditiõ of the Gentiles: as circumcisiõ, the Ievves and their state.

ANNOTATIONS
CHAP. II.

1. *Thou that iudgest.*) Such as by publike authoritie either spiritual or temporal haue to punish offenders, be not forbidden to iudge or condemne any for their offenses, though them selues be sometimes guilty in their conscience of the same or greater: yet may it be matter of aggrauating sinnes before God, vvhen they vvil not repent of those offenses them selues, for the vvhich they punish others. but if they be open offenders them selues, in the same sort for vvhich they iudge other, they giue scandal, and thereby aggrauate their sinnes very much. Properly here he forbiddeth to charge an other falsely or truely vvith these crimes vvhereof him self is as farre guilty or more then the other, as the Ievves specially did the Gentils, to vvhom he speaketh here.

Iudging other men.

4. *Doost thou contemne?*) This proueth that God offereth his grace and mercie to many, and by long patience and sufferance expecteth their repentance, differring their punishment of purpose that they may amend, and that he is not delighted in their perdition, nor is the cause of their sinne: but contrarievvise that they harden their ovvne hartes, and of their ovvne free vvil reiect his grace and contemne his benignitie.

Gods long suffering is for our repentance.

6. *According to his vvorkes.*) Though the holy Apostles special purpose be in this Epistle, to commend vnto the Gentiles that trusted so much in their moral vvorkes, the faith in Christ: yet lest any man should thinke or gather vntruely of his vvordes, that Christian mens vvorkes vvere not meritorious or the cause of Saluation, he expresly vvriteth, that God giueth as vvel euerlasting life and glorie to men, for and according to their good vvorkes, as he giueth damnation for the contrarie vvorkes. And hovv so euer Heretikes fondly flee from the euidence of these places, yet S. Augustine saith, Life euerlasting to be rendered for good vvorkes according to this manifest Scripture, *God shal render to euery man according to his vvorkes.*

Good vvorkes meritorious.

Li. de grat. & lib. arb. c. 8.

11. *Not the hearers.*) This same sentence agreable also to Christes vvordes (*Matt. 7, 21*) is the very ground of S. Iames disputation, that not faith alone, but good vvorkes also do iustifie. Therfore S. Paul (hovvsoeuer some peruersly conster his vvordes in other places) meaneth the same that S. Iames. And here * he speaketh not properly of the first iustification, vvhen an Infidel or il man is made iust, vvho had no acceptable vvorkes before to be iustified by (of vvhich kind he specially meaneth in other places of this Epistle) but he speaketh of the second iustification or increase of former iustice, vvhich he that is in Gods grace, daily procedeth in, by doing al kind of good vvorkes, vvhich be iustices, and for doing of vvhich, he is iust in deede before God. and of this kinde doth S. Iames namely treate. Vvhich is directly against the Heretikes of this time, vvho not only attribute nothing to the vvorkes done in sinne and infidelitie, but esteeme nothing at al of al Christian mens vvorkes tovvard iustification and saluation, condemning them as vncleane, sinful, hypocritical, Pharisaical: vvhich is directly against these & other Scripture, and plaine blaspheming of Christ and his grace, by vvhose spirit and cooperation vve doe them.

The first, iustification, vvithout vvorkes: the second, by vvorkes. S. Paul speaketh of the first specially, S. Iames of the second.

Aug. de Sp. & lit. c. 26. 10. 3.

13. *Shal be iustified.*) Of al other Articles deceitfully handled by Heretikes, they vse most guile in this of Iustification: and specially by the equiuocation of certaine vvordes, vvhich is proper to al contentious vvranglers, and namely in this vvord, *Iustifie*. Vvhich because they finde sometime to signifie the acquiting of a guilty man of some crime vvhereof he is in deede guilty, & for vvhich he ought to be condemned, (as by mans iudgement either of ignorance or of purpose often a very malefactor is deemed or declared and pronounced innocent) they falsly make it so signifie in this place and the like, vvheresoeuer man is said to be iustified of God for his vvorkes or otherwise: as though it vvere said, that God iustifieth man, that is to say, imputeth to him the iustice of Christ,

Against imputatiue iustice.

though he be not in deede iuſt: or of fauour reputeth him as iuſt, vvhen in deede he is vvicked, impious, and vniuſt. Vvhich is a moſt blaſphemous doctrine againſt God, making him either ignorant vvho is iuſt, and ſo to erre in his iudgement, or not good, that can loue and ſaue him vvhom he knovveth to be euil. And a maruelous pitieful blindnes it is in the Churches Aduerſaries, that they ſhould thinke it more to Gods glorie, and more to the commendation of Chriſtes iuſtice, merites, and mercie, to call and count an ill man ſo continuing, for iuſt: then by his grace and mercie to make him of an ill one, iuſt in deede, and ſo truely to iuſtifie him, or as the vvord doth here ſignifie, to eſteeme and approue for iuſt in deede, him that by his grace keepeth his lavv and commaundements. For, that the keepers or doers of the commaundements be iuſt and ſo reputed, it is plaine by the correſpondence to the former vvordes, *Not the hearers are iuſt, but the doers.* Vvherevpon S. Auguſtine *de Sp. & lit. c. 26. to. 1.* hath theſe vvordes, *When it is ſaid, The doers of the Lavv ſhalbe iuſtified, vvhat other thing is ſaid, then, The iuſt ſhalbe iuſtified? for the doers of the Lavv verily are iuſt.*

True inherent iuſtice more for Gods glorie, & for the commendation of Chriſts merites.

26. Keepe the iuſtice.) If a Gentil either novv ſince Chriſt, by his grace and faith, or any other before Chriſt, not of the ſtocke of Abraham, through the Spirit of God keepe the iuſtices of the Lavv, he is iuſt no leſſe then if he had been outvvardly circumciſed, and ſhal condemne the circumciſed Ievv not keeping the Lavv, vvithout vvhich, his outvvard Sacrament can not ſerue him, but ſhal be much to his condemnation, that hauing the Lavv and peculiar Sacraments of God, he did not keepe the Lavv, nor invvardly exerciſe that in his hart vvhich the outvvard ſigne did import. And al this is no more but to inſinuate that true iuſtice is not in faith only or knovvledge of the Lavv, or in the name either of Ievv or Chriſtian, but in doing good vvorkes and keeping the Lavv by Gods grace.

True iuſtice both in Ievv and gentile, is by keeping the Lavv.

29. In ſpirit, not letter.] The outvvard ceremonies, Sacraments, threates, and commaundements of God in the Lavv, are called the *letter*: the invvard vvorking of God in mens hart, and enduing him vvith faith, hope, and charitie, and vvith loue, liking, vvil, and abilitie to keepe his commaundements by the grace and merites of Chriſt, are called the *ſpirit*. In vvhich ſenſe, the carnal Ievv vvas a Ievv according to the letter, and he vvas circumciſed after the letter: but the true beleeuing Gentil obſeruing by Gods grace in hart and in Gods ſight, that vvhich vvas meant by that carnal ſigne, is a Ievv according to the ſpirit, and iuſtified by God. Of the ſpirit and letter S. Auguſtine made a famous vvorke, very neceſſarie for the vnderſtanding of this Epiſtle.

The letter, and the ſpirit. The carnal, and ſpiritual Ievve.

de ſp. & lit. to. 1.

CHAP. III.

He graunteth that the Ievves did paſſe the Heathen Gentils in Gods benefits, 9 but not in their ovvne vvorkes: concluding, that he hath ſhevved, hath Ievv and Gentil to be ſinners: 18 and therfore (inferring) that there muſt be ſome other vvay to Salvation, indifferent to both; vvhich is to beleeue in IESVS CHRIST, *that for his ſake their ſinnes may be forgiuen them.*

WHAT preeminence then hath the Ievv, or vvhat 1
is the profit of circumciſion? † Much by al 2
meanes. Firſt ſurely becauſe the vvordes of God
vvere cõmitted to them. † for vvhat if certaine 3
of them haue not beleeued? Hath their incredulitie made the
faith of God fruſtrate? † God forbid. but * God is true: & 4 Io. 3, 33.
* ** enery man a lyer, as it is vvritten: *That thou maieſt be iuſtified in* Pſ. 115, 11.
thy vvordes, and ouercome vvhen thou art iudged. † But if our iniqui- 5 Pſ. 50, 6.
tie commend the iuſtice of God, vvhat ſhal vve ſay? Is God
vniuſt that executeth vvrath? (I ſpeake according to man)
† God forbid. othervviſe hovv ſhal God iudge this vvorld? 6
† For if the veritie of God hath abounded in my lie, vnto 7
his glorie, vvhy am I alſo yet iudged as a ſinner, † and not 8
(as vve are blaſphemed, and as ſome report vs to ſay) let vs
doo

* God only by nature is true, al mere men by nature may lie, deceiue and be deceiued: yet God by his grace & ſpirit may and doth preſerue the Apoſtles and principal gouerners of his people & the Church and Councels in al truth, though they vvere and are mere men.

doe euil, that there may come good? vvhose damnation is iust.

9 † Vvhat then? do vve excel them? No, not so. For vve haue argued the Ievves and the Greekes, al to be vnder sinne:

Ps. 13, 1. 10 † as it is vvritten: *That* [a] *there is not any man iust, † there is not that vnder-*
52, 3. 11 *standeth, there is not that seeketh after God. † Al haue declined, they are be-*
12 *come vnprofitable together: there is not that doeth good, there is not so much as*
13 *one. † Their throte is an open sepulchre, vvith their tonges they deale de-*
Ps. 5, 11. 14 *ceitefully. The venim* [c] *of aspes vnder their lippes. † Vvhose mouth is ful*
Ps. 139, 4 15 *of malediction and bitternes: † Their feete svvift to sheede bloud. † De-*
Ps. 9, 7. 16 *struction and infelicitie in their vvaies: † and the vvay of peace they haue*
Es. 59, 7. 17 *not knovven. † There is no feare of God before their eies. † And vve*
Pro. 1, 16 18 knovv that vvhatsoeuer the Lavv speaketh, to them it speaketh
Ps. 35, 2. 19 that are in the Lavv: that euery mouth may be stopped,
20 and al the vvorld may be made subiect to God: † because
Gal. 2, 16. * [b] by the vvorkes of the Lavv no flesh shal be iustified before him. For by the Lavv is the knovvledge of sinne.

21 † But novv vvithout the Lavv [b] the iustice of God is ma-
22 nifested: testified by the lavv and the Prophets. † And the
iustice of God by faith of IESVS CHRIST, vnto al and
23 vpō al that [c] beleeue in him. For there is no distinction. † For
24 al haue sinned: and doe neede the glorie of God. † Iustified
:: gratis by his grace, by the redemption that is in CHRIST
'propitiatour 25 IESVS, † vvhom God hath proposed a' propitiation', by faith in his bloud, to the shevving of his iustice, for the re-
26 mission of former sinnes, † in the toleration of God, to the shevving of his iustice in this time: that he may be iust, and iustifying him that is of the faith of IESVS CHRIST.

27 † Vvhere is then thy boasting? it is excluded. by vvhat
28 lavv? of deedes? No, but by the lavv of faith. † For vve ac-
count a man to be iustified [b] by faith vvithout the vvorkes
29 of the Lavv. † Is he God of the Ievves only? is he not also
30 of the Gentiles? Yes of the Gentiles also. † For it is one God, that iustifieth circumcision by faith, and prepuce by
31 faith. † Do vve then destroy the Lavv by faith? God forbid, but vve do establish the Lavv.

a. Aspidum. A kinde of lide serpents.

c To beleeue in him, here comprised not only the act of faith, but of hope & charitie, as the Apostle explicateth him self. *Galat. 5, 6.*

b No man arteineth his first iustification by the merites either of his faith or workes, but merely by Christes grace and mercie: though his faith & workes proceding of grace be dispositiõs & preparations thereunto.

ANNOTATIONS.

CHAP. III.

5. If your iniquitie.) No maruel that many novv a daies deduce false and detestable conclu-
2. Pet. 3. sions out of this Apostles high and hard vvritings, seeing that S. Peter noted it in his daies, and him self here confesseth that his preaching and speaches vvere then falsely misconstrued: as though he

6. Paules speaches mistaken of the vvicked

had taught that the Iewes and Gentils ill life and incredulity had been directly the cause of Gods more mercie, and that therfore sinne commeth of God to the aduancement of his glorie, and consequently that men might or should doe il, that good might ensue thereof. Vvhich blasphemous constructions they tooke of these and the like vvordes: *vvhere sinne abounded, there did grace more abound.* and, *The Lavv entered in, that sinne might abound.* and out of the Psalme 50. *That thou mayst be iustified in thy vvordes, and ouercome vvhen thou art iudged.* As though he meant that men do sinne, to the end that God may be iustified. And at al these and the like places of the Apostle though forevvarned by S. Peter, and by the Apostles ovvne defense and Protestation, that he neuer meant such horrible things, yet the vvicked also of this time do stumble and fall. But the true meaning is to al such places, that God can and doth vvhen it pleaseth him, conuert those sinnes vvhich man committeth against him and his commaundements, to his glorie: though the sinnes them selues stand not vvith his vvil, intension, nor honour, but be directly against the same, and therfore may not be committed that any good may fall. for, vvhat good so euer accidentally falleth, it procedeth not of the sinne, but of Gods mercie that can pardon, and of his omnipotencie that can turne il to good. And therfore against those carnal interpretations, S. Paul very carefully & diligently giueth reason also in this place v. 6, that it is impossible: because God could not iustly punish any man, not sit in iudgement at the last day for sinne vvithout plaine iniurie, if either him self vvould haue sinne committed, or man might doe it to his glorie. Therfore let al sincere readers of the Scriptures, and specially of S. Pauls vvritings, hold this for a certaintie, as the Apostles ovvne defense (vvhatsoeuer he seeme to say hereafter sounding in their sense, that sinne commeth of God, or may therfore be committed that he may vvorke good thereof) that the Apostle him self condemneth that sense as slaunderous and blasphemous.

Rom. 5, 20. Rom. 3, 4.

The sense of the places that sound, as if god caused sinne.

10. *Not any iust.*] These general speaches, that both Ievv and Gentile be in sinne, and none at al iust, are not so to be taken, that none in neither sort vvere euer good: the Scriptures expresly saying that Iob, *Zacharie, Elisabeth*, and such like, vvere iust before God, & it vvere blasphemie to say that these vvordes alleaged out of the 13 Psalme, vvere meant in Christes mother, in S. Iohn the Baptist, in the Apostles &c. For, this only is the sense: that neither by the lavv of nature, nor lavv of Moyses, could any man be iust or auoid such sinnes as here be reckened, but by faith and the grace of God, by vvhich there vvere a number in al ages (specially among the Ievves) that vvere iust and holy, vvhom these vvordes touch not, being spoken only to the multitude of the vvicked, vvhich the Prophet maketh as it vvere a seueral body conspiring against Christ, and persecuting the iust and godly, of vvhich il companie he saith, that none vvas iust nor feared God.

Iob. 1. * Luc. 1.

Hovv it is said, *none iust.*

20. *By the vvorkes of the Lavv.*) S. Hierom and S. Chrysostom expound this of the ceremonial vvorkes only, and in that sense the Apostle specially prosecuteth this proposition in his Epistle to the Galatians. but it is true also of al mans moral vvorkes done vvithout faith & the grace of God: vvhich can not be acceptable or auailable in Gods sight, to iustifie any man. And so S. Augustine taketh it *de Sp. & lit. c. 2. to. 3.*

No vvorkes auaile vvithout faith and grace.

22. *Iustitia of God.*) Beware of the vvicked and vaine commentarie of the Caluinistes, glosing, the iustice of God to be that vvhich is resident in Christ, apprehended by our faith: and so that imputed to vs vvhich vve in deede haue not. Vvherein at once they haue forged them selues against Gods manifest vvord, a nevv no iustice, a phantastical apprehension of that vvhich is not, a false faith and vntrue imputation, vvhereas the iustice of god here, is that vvherevvith he endueth a man at his first conuersion, and is nevv in a man, and therfore mans iustice: but yet gods iustice also, because it is of god. Of this iustice in vs, vvhereby vve be truely iustified and in deede made iust, S. Augustine speaketh thus: *The grace of Christ doth vvorke our illumination and iustification inuisibly also.* And againe, *He giueth to the faithful the most secrete grace of his Spirit, vvhich surely he perteineth into infants also.* And againe, *They are iustified in Christ that beleeue in him through the secrete communication and inspiration of spiritual grace, vvhereby euery one leaneth to our Lord.* And againe, *He maketh iust renevving by the Spirit and regeneration by grace.*

The Heretikes phantastical or imputatiue iustice.

De pec. mer. li. 1 c. 9. 10.

True inhærent iustice.

22. *By faith, vvithout vvorkes.*) This is the place vvherevpon the Protestants gather falsly their only faith, and vvhich they common ly auouch, as though the Apostle said, that only faith doth iustifie. Vvhere he both in vvordes and meaning excepteth only the vvorkes of the Lavv done vvithout Christ before our conuersion: neither excluding the Sacraments of Baptisme or Penance, nor hope and charitie, or other Christian vertues, al vvhich be the iustice of faith. as the good vvorkes proceding thereof, be likevvise the lavv and iustice of faith. Al vvhich the Aduersaries vvould exclude by soisting in the terme, only. Of vvhich kind of men S. Augustine vpon this place faith thus: *Men not vnderstanding that vvhich the Apostle saith, (vve esteme a man to be iustified by faith vvithout the vvorkes of the Lavv) did think that he said, faith vvould suffise a man though he liued il and had no good vvorkes. Which God forbid the vessel of election should thinke: vvho in a certaine place after he had said, * In Christ IESVS neither circumcision nor prepuce auaileth any vvhit, he straight added, but faith vvhich vvorketh by loue.*

Vvhat vvorkes are excluded from iustification.

de grat. & lib. arb. c. 7

Gal. 5.

CHAP. 1111.

That Abraham vvas not iuſtified by his vvorks perſon, but by Gods grace, in vvhom he beleeued (vvhich is a vvay for the ſinner alſo to come to iuſtice.) 9. And that, ſeing he vvas not as then circumciſed, not only the circumciſed Ievv, but alſo the vncircumciſed Gentil may by beleeuing the Chriſtian faith, come to iuſtice, as Abraham did: 11. ſpecially conſidering alſo, that Abraham vvas promiſed to be Father of the vvhole vvorld, and not only of the Ievves, to vvhom only the Lavv vvas giuen: and that, not to fulfil the promiſe, but for an other cauſe.

1 VVHAT ſhal vve ſay then that [a] Abraham
did finde, our father according to the fleſh?
2 † For if Abraham vvere iuſtified by vvorkes:
3 he hath glorie, but not vvith God. † For
Gen. 15, 6 Gal. 3, 6 Ia. 2, 23. vvhat ſaieth the Scripture? *Abraham beleeued*
4 *God, and it vvas reputed him to iuſtice.* † But [a] to
him that vvorketh, the revvard is not [c] imputed according to
5 grace, but according to dette. † But [a] to him that vvorketh
not, yet beleeueth in him that iuſtifieth the impious, his faith
is [c] reputed to iuſtice according to the purpoſe of the grace of
6 God. † [a] As Dauid alſo termeth the bleſſednes of a man, to
7 vvhom God reputeth iuſtice vvithout vvorkes, † *Bleſſed are*
Pſ. 31, 1. 8 *they, vvhoſe miquities be forgiuen, and vvhoſe ſinnes be [a] couered.* † *Bleſſed is*
the man to vvhom our Lord hath not imputed ſinne.
9 † This bleſſednes then doth it abide in the circumciſion,
or in the prepuce alſo? For vve ſay that vnto Abraham faith
10 vvas [::] reputed to iuſtice. † Hovv vvas it reputed: in circum-
ciſion, or in prepuce? Not in circumciſion, but in prepuce.
Gen. 17, 10. 11 † And * he receiued [c] the ſigne of circumciſion, [*] a ſeale of
the iuſtice of faith that is in prepuce: that he might be the fa-
ther of al that beleeue by the prepuce, that vnto them alſo it
12 may be reputed to iuſtice: † and might be father of circum-
ciſion, not to them only that are of the circumciſion, but to
them alſo that folovv the ſteppes of the faith that is in the
13 prepuce of our father Abraham. † For not by the Lavv vvas
the promiſſe to Abraham, or to his ſeede, that he ſhould be
14 heire of the vvorld: but by the iuſtice of faith. † For if they
that are of the Lavv, be heires: faith is made voide, the pro-
15 miſſe is aboliſhed. † For the Lavv vvorketh vvrath. For
16 vvhere is no lavv, neither is there preuarication. † Ther-
fore of faith: that according to grace the promiſſe may be
firme to al the ſeede, not to that only vvhich is of the Lavv,
but to that alſo vvhich is of the faith of Abraham, vvho is
the

[::] The vvord *Reputed*, doth not diminiſh the truth of the iuſtice, as though it vvere reputed for iuſtice, being not iuſtice in deede, but ſignifieth, that as it vvas in it ſelf, ſo God eſteemed & reputed it. as the ſame greeke vvord muſt needes be taken v. 6 next going before, & 1 Cor. 1, 1. and elſwhere.

[c] Our Sacraments of the nevv Lavv giue *ex opere operato* that grace and iuſtice of faith vvhich here is commended. vvhereas circumciſiõ vvas but a ſigne or marke of the ſame.

the father of vs al, (as it is vvritten: † *For, a father of many nations* 17
haue I appointed thee) before God, vvhom ' thou didſt beleeue',
vvho quickeneth the dead: and calleth thoſe things that are
not, as thoſe things that are. † Vvho contrarie to hope be- 18
leeued in hope: that he might be made the father of many
nations, according to that vvhich vvas * ſaid to him: *So*
ſhal thy ſeede be, as the ſtarres of heauen, and the ſand of the
ſea. † And he vvas not vveakened in faith: neither did he- 19
cõſider his ovvne body nõvv quite dead, vvhereas he vvas al-
moſt an hundred yeres old, and the dead matrice of Sara. † In 20
the promiſſe alſo of God he ſtaggered not by diſtruſt: but
vvas ſtrengthened in faith, giuing glorie to God: † moſt ful- 21
ly knovving that vvhatſoeuer he promiſed, he is able alſo to
doe. † Therfore vvas it alſo reputed him to iuſtice. 22

† And it is not vvritten only for him, that it vvas reputed 23
him to iuſtice: † but alſo " for vs, to vvhom it ſhal be repu- 24
ted beleeuing in him, that raiſed vp IESVS CHRIST our
Lord from the dead, † vvho vvas deliuered vp for our ſinnes, 25
and roſe againe for our iuſtification.

Gen. 17, 4. ' he beleeued,

Gen. 15, 5

ANNOTATIONS
CHAP. IIII.

Abrahams Vvorkes before faith.

1. *Abraham.*] The Apoſtle diſputing in this chapter, as before, againſt them that thought they might be iuſtified by their vvorkes done vvithout the grace of Chriſt and faith in him, propoſeth Abraham for an example, and proueth that he had no iuſtice nor eſtimation of iuſtice before God by any vvorkes done before he had faith, or that proceded not of faith and Gods grace.

Iuſtice before men, and iuſtice before God.

2. *By vvorkes.*] If Abraham did any commendable vvorkes before he beleeued Chriſt, as many Philoſophers did, men might count him iuſt therfore, but in Gods ſight (vvho accepteth nothing vvithout faith in him, or that procedeth not from his grace) he ſhould neuer haue had the eſtimation of a iuſt man. Therfore God in the Scriptures reputing him as a iuſt man, glueth the cauſe therof, ſaying, *Abraham beleeued God, and it vvas reputed to him for iuſtice.*

Not vvorkes, but mere grace is cauſe of our firſt iuſtificatiõ.

3. *To him that vvorketh.*] That is to ſay, He that preſumeth of his ovvne vvorkes as done of him ſelf vvithout faith, Gods helpe, and grace: and ſaying, that grace or iuſtification vvere giuen to him for his vvorkes: this man doth chalenge his iuſtification as dette, and not as of fauour and grace.

5. *To him that vvorketh not*] He vvorketh not (in this place) that hath no vvorkes or alleageth not his vvorkes done in his infidelitie as cauſe of his iuſtification, but faith in Chriſt, and that proceding of mere grace. Vvherevpon S. Auguſtine ſaith: *Knovv thou that faith found thee vniuſt. And if faith giueth to thee, made thee iuſt, it found thee a vvicked one vvhom it might make iuſt. If it found thee vvicked, and of ſuch an one made thee iuſt, vvhat vvorkes hadſt thou being then vvicked? None couldeſt thou haue (nor canſt haue) before thou beleeueſt. Beleeue then in him that iuſtifieth the impious, that thy good vvorkes may be good vvorkes in deede.* Auguſt. in Pſal. 31.

Heretical tranſlation.

4. *As David termeth.*] The Proteſtants for, c *termeth*, tranſlate, *deſcribeth*, for that they vvould haue the ignorant beleeue, the vvhole nature & definition of iuſtification to be nothing els but remiſſion of ſinnes, and no grace or inherent iuſtice giuen from God at al. Vvhen the Apoſtle vvould ſay nothing els, but that in the firſt iuſtificatiõ God findeth no good vvorkes or merites to revvard, but only ſinnes to forgiue vnto ſuch as haue faith in him. c λέγει

Vvhat is, *Sinnes couered or not imputed.*

7. *Couered. 8. not imputed.*] You may not gather (as the Heretikes doe) of theſe termes, *couered*, and, *not imputed*, that the ſinnes of men be neuer truely forgiuen, but hidden only. for that derogateth much to the force of Chriſtes bloud and to the grace of God, by vvhich our offeaces be truely

truly remitted. He is the Lambe that taketh away the sinnes of the vvorld, that vvashath, and blotteth out our sinnes, therfore to couer them, or not to impute them, is, not to charge vs vvith our sinnes, because by remission they be cleane taken avvay: othervvise it vvere but a feined forgiuenesse. *See S. Augustine in psal. 31 enarrat. 1.*

Ioh. 1, 29. 2 Cor. 5, 21. Apoc. 1, 5.

11. of faith.] The Heretikes vvould proue hereby, that the Sacraments of the Church giue not grace or iustice of faith, but that they be notes, markes, and badges only of our remission of sinnes had by faith before: because Abraham vvas iust before, and tooke this Sacrament for a seale thereof only. To vvhich must be answvered, that it folovveth not that it is so in al, because it vvas so in the Patriarch, vvho vvas iust before, and vvas therfore as it vvere the founder of Circumcision, or he in vvhom God vvould first establish the same: no more then it folovveth that, because the Holy Sacrament of the Altar remitted not sinnes to Christ nor iustified him, therefore it hath that effect in none. Looke S. Augustine *de baptismo contra Donatistas li. 4. c. 21.* Vvhere you shal see that (though not in Abraham) yet in Isaac his sonne, and so consequently in the rest, the Sacrament vvent before, and iustice folovved.

The Sacraments are not mere markes, but causes of iustification.

12. For vs, to vvhom it shal be reputed.] By this it is most plaine against our Aduersaries, that the faith vvhich vvas reputed for iustice to Abraham, vvas his beleefe of an Article reuealed to him by God, that is to say, his assent and credit giuen to Gods speaches: as in vs his posteritie according to the spirit, it is here plainely said, that iustice shal be reputed to vs by beleeuing the Articles of Christes death and Resurrection, and not by any fond special faith, *fiducia* or confidence of eche mans owne saluation, to establish the vvhich fiction, they make no account of the faith Catholike, that is, vvherevvith vve beleeue the Articles of the faith, vvhich only iustifieth, but call it by contempt, an historical faith: so as they may terme Abrahams faith, and our Ladies faith, of vvhich it vvas " said, Beata quæ credidisti, *Blessed art thou that hast beleeued*. And so in truth they deny as vvel the iustification by faith, as by vvorkes.

By vvhat faith vve are iustified.

Luc. 1, 45.

CHAP. V.

Hauing therfore through faith in Christ, obtained the beginning, he sheevveth vvhat great cause vve haue to hope for the accomplishment. 12 And then he proceedeth in his arguing, and sheevveth that as by one al vvere made sinners, so by one, al must be made iust.

1 EING iustified therfore by faith, "let vs haue peace tovvard God by
2 our Lord IESVS CHRIST: † by vvhō also vve haue" accesse through faith into this grace vvherein vve stand, and glorie, :: in the hope
3 of the glorie of the sonnes of God. † And not only this: but also vve glorie in tribulations, knovving
4 that tribulation vvorketh patience: † and patience, proba-
5 tion: and" probation, hope. † and hope confoundeth not: becausé" the charitie of God is povvred forth in our hartes,
6 by the holy Ghost vvhich is giuen vs. ‡ † For vvhy did Christ, vvhen vve as yet vvere c vveake, according to the time
7 die for the impious? † For, scarse for a iust man doth any die:
8 for perhaps for a good man durst some man die. † But God commendeth his charitie in vs: becausé, vvhen as yet vve
9 vvere sinners, Christ died for vs. † Much more therfore now being iustified in his bloud, shal vve be saued from vvrath

The Epistle on Imber Saturday in vvhitsonweeke, And for many Martyrs.

:: Christian mē do not vaunt thē selues of the certaintie of their saluatiō, but glorie in the hope thereof onely, vvhich hope is here insinuated to be giuen in our iustificatiō, & is aftervvard to be cōfirmed by probation in tribulation.

c ἀσθενῶν

c The Heretikes falsely translate, *of no strength*, to take avvay al free vvil. Na. Test. 1580.

by him. † For if, vvhen vve vvere enemies, vve vvere re- 10
cõciled to God by the death of his Sonne: much more being
reconciled, ſhal vve be ſaued in the life of him. † And not 11
only this: but alſo vve glorie in God through our Lord
IESVS Chriſt, by vvhom novv vve haue receiued recon-
ciliation.

† Therfore, as *by one man ſinne entred into this vvorld, 12
and by ſinne death: and ſo vnto al men death did paſſe, in
vvhich al ſinned. † For euen vnto the Lavv ſinne vvas in the 13
world: but ſinne was not imputed, when the law was not. † But 14
death reigned from Adam* vnto Moyſes, euen on them alſo
that ſinned not after the ſimilitude of the preuarication of
Adam, vvho is a figure of him to come. † But not as the of- 15
fence, ſo alſo the gift. for if by the offence of one, many died:
much more the grace of God and the gift, in the grace of one
man IESVS Chriſt, hath abounded vpon many. † And not as 16
by one *ſinne*, ſo alſo the gift. for iudgemẽt in deede is of one, *sinner*,
to condemnatiõ: but grace is of many offences, to iuſtificatiõ.
† For if in the offẽce of one, death reigned by one: much more 17
they that receiue the aboundance of grace and of donation &
of iuſtice, ſhal reigne in life by one, IESVS Chriſt. † Therfore as 18
by the offence of one, vnto al men to condemnation: ſo alſo
by the iuſtice of one, vnto al men to iuſtification of life.
† For as by the diſobedience of one man, many vvere made 19
ſinners: ſo alſo by the obedience of one, many ‡‡ ſhal be
made iuſt. † But the Lavv entred in, that ſinne might abound. 20
And vvhere ſinne abounded, grace did more abound. † that 21
as ſinne reigned to death: ſo alſo grace may reigne by iuſtice
to life euerlaſting, through IESVS Chriſt our Lord.

‡‡ Here vve may ſee againſt the Heretikes, that they vvhich be borne of Chriſt and iuſtified by him, be made & conſtituted iuſt in deede, & not by imputation only: as al that be borne of Adam, be vniuſt and ſinners in truth, & not by imputation.

ANNOTATIONS
CHAP. V.

Againſt the Heretikes ſpecial faith and ſecuritie.

1. *Let vs haue.*) Vvhether vve read, *Let vs haue peace*, as diuerſe alſo of the Greeke Doctors (*Chryſoſt. Orig. Theodor. Oecum. Theophyl.*) doe, or, *We haue peace*: it maketh nothing for the vaine ſecuritie and infallible certaintie vvhich our Aduerſaries ſay, euery man ought to haue vpon his preſumed iuſtification by faith, that him ſelf is in Gods fauour, and ſure to be ſaued: *peace towards God*, being here nothing els, but the ſincere reſt, tranquillitie and comfort of minde and conſcience, vpon the hope he hath, that he is reconciled to God. Sure it is that the Catholike faith, by vvhich, and none other, men be iuſtified, neither teacheth nor breedeth any ſuch ſecuritie of ſaluation. And therfore they haue made to them ſelues an other faith vvhich they call *Fiduciam*, quite vvithout the compaſſe of the Creede and Scriptures.

Iuſtificatiõ attributed much

2. *Acceſſe through faith.*) Iuſtification, implieth al grace and vertues receiued by Chriſtes merites, but the entrance and acceſſe to this grace and happy ſtate is by faith, becauſe faith is the ground and

and first foundation to build on, and post to enter into the rest. Which is the cause that our iustification is attributed to faith, namely in this Epistle, though faith it self be of grace also. to faith as to the fundation.

a. Probation hope.) This refelleth the errour also of the Protestants, that would haue our hope to hold only on Gods promises, and not a what on our doings. Where we see that it standeth (and is strengthened also) vpon patience and constancie, and good probation and trial of our selues in aduersities: and that so grounded vpon Gods promises and our owne doings, it neuer confoundeth. Our hope is strengthened by vvel doing.

5. Charitie is powred.) Charitie also is giuen vs in our first iustification, and not only imputed vnto vs, but in deede inwardly powred into our hartes by the Holy Ghost, who with and in his giftes & grace is bestowed vpon vs. for this Charitie of God is not that which is in God, but that which he giueth vs, as S. Augustine expoundeth it: *li. de Sp. & lit. c. 12.* Who referreth this place also to the grace of God giuen in the Sacrament of Confirmation. *de bapt. cont. Donat. li 3 c. 16.* Charitie is a qualitie in vs.

12. *By one man sinne entred.*) By this place specially the Church of God defendeth and proueth against the old Heretikes the Pelagians, that denied children to haue any original sinne, or to be baptized for the remission therof: that in and by Adam al be conceiued, borne, and constituted sinners, which no lesse maketh against the Caluinists also, that affirme, Christia mens children to be holy from their mothers vvombe. And the same reason which S. Augustine deduceth *li. 1 c. 2. 9. de pec. meritis.*) out of this text, to proue against the said Pelagians, that the Apostle meaneth not of the general imitation of Adam in actual sinnes, serueth against Erasmus and others, inclining rather to that newv exposition, then to the Churches and fathers graue iudgement herein. *Conc. Milevitanum c. 2.* *Conc. Trid. sess. 5 decr. de pec. orig.* Al by Adam borne in original sinne.

14. *vnto Moyses.*) Euen in the time of the Lavv of nature, vvhen men knevv not sinne, and therfore it could not by mans iudgement be imputed: and in the time of Moyses Lavv, vvhen the commaundement taught them to knovv it, but gaue them no strength nor grace to auoid it, sinne did reigne, and therevpon death and damnation, euen til Moyses *inclusiue*, that is to say, euen til the end of his Lavv. And that not in them onely vvhich actually sinned, as Adam did, but in infants vvhich neuer did actually offend, but onely vvere borne and conceiued in sinne, that is to say, hauing their natures defiled, destitute of iustice, and auerted from God in Adam, and by their descent from him: Christ onely excepted, being conceiued vvithout mans seede, and his mother for his honour and by his special protection (as many godly deuout men iudge) preserued from the same. Christ only not conceiued in sinne, and (as it is thought) our B. Lady.

20. *That sinne might abound.*) That here hath not the signification of causalitie, as though the Lavv vvere giuen for that cause to make sinne abound: but it noteth the sequele, because that followed therof, and so it came to passe, that by the prohibition of sinne, sinne increased: by occasion vvherof, the force of Christes grace is more amply and aboundantly bestovved in the newv Testament. The Lavv did not cause more sinne, though that vvere the sequele therof.

CHAP. VI.

He exhorteth vs, newv after Baptisme, to liue no more in sinne, but to vvalke in good vvorkes: because there vve died to the one, and rose againe to the other 14. (grace also giuing vs sufficient strength) 16 and vvere made free to the one, and seruants to the other, 21 and specially because of the fruits here, and the end aftervvard, both of the one and of the other.

1 WHAT shal vve say then? Shal vve continue in
2 sinne that grace may abound? † God forbid. For
vve that are dead to sinne, hovv shal vve yet liue
3 therein? † [b] Are you ignorant that al vve vvhich
are baptized in Christ IESVS, in his death vve are baptized?
4 † For [::] vve are buried together vvith him by Baptisme into
death: that as Christ is risen from the dead by the glorie of
5 the father, so vve also may vvalke in newvnesse of life. † For
if vve be become complanted to the similitude of his death,

b The Epistle vpō the 6 Sūday after Pentecost.

:: Remission of sinne, newv life, sanctification, and iustificatiō, are giuen by baptisme, because it resembleth in vs and applieth to vs Christes death and resurrectiō, and engraffeth vs into him.

vve ſhal be alſo of his reſurrection. † Knovving this, that 6
our old man is crucified vvith him, that the body of ſinne
may be deſtroied, to the end that vve may ſerue ſinne no
longer. † For he that is dead, is iuſtified from ſinne. † And 7
if vve be dead vvith Chriſt, vve beleeue that vve ſhal liue 8
alſo together vvith Chriſt. knovving that Chriſt riſing 9
againe from the dead, novv dieth no more, death ſhal no more
haue dominion ouer him. † For that he died, *to ſinne he 10
died once: but that he liueth, he liueth to God. † So thinke 11
you alſo, that you are dead to ſinne, but aliue to God in Chriſt
IESVS our Lord. ¶

† Let not* ſinne therfore reigne in your mortal body, that 12
you obey the concupiſcences thereof. † But neither doe ye 13
exhibite your members inſtruments of iniquitie vnto ſinne:
but exhibite your ſelues to God as of dead men, aliue: and
your members inſtruments of iuſtice to God. † For ſinne 14
ſhal not haue dominion ouer you. for you are not vnder the
Lavv, but vnder grace.

† Vvhat then? ſhal vve ſinne, becauſe vve are not vnder 15
the Lavv, but vnder grace? God forbid. † *Knovv you not 16
that to vvhom you exhibite your ſelues ſeruants to obey, you
are the ſeruants of him vvhom you obey, vvhether it be of
ſinne, to death, or of obedience, to iuſtice. † But thankes be to 17
God, that you vvere the ſeruants of ſinne, but :: haue obeied
from the hart, vnto that* forme of doctrine, into the vvhich
you haue been deliuered. † And being made free from ſinne, 18
you vvere made ſeruants to iuſtice. † I ſpeake an humane 19
thing, becauſe of the infirmitie of your fleſh. for as you haue
exhibited your members to ſerue vncleanneſſe and iniquitie,
vnto iniquitie: ſo now exhibite your members to ſerue iuſtice,
:: vnto ſanctification. † For when you vvere ſeruants of ſinne, 20
you were free to iuſtice. † What fruite therfore had you then in 21
thoſe things, for vvhich novv you are aſhamed? for the end
of them is death. † But novv being made free from ſinne, 22
and become ſeruants to God, you haue your fruite vnto ſan-
ctification, but the end, life euerlaſting. † For the ſtipends 23
of ſinne, death. but* the grace of God, life euerlaſting in
Chriſt IESVS our Lord. ¶

:: Here againe is ſignified, that our diſcharge frō the bōdage of ſinne, is by the Chriſtian faith, & by obedience to the vvhole doctrine of Chriſts religion: in that the Apoſtle attributeth this their deliuerance frō ſinne, to their humble receiuing of the Catholike faith.

The Epiſtle vpō the 7 Sunday after Pentecoſt.

:: He ſignifieth that as vvhen they vvere ſubiect to ſinne by cōtinual & oftē vvorking vvickednes, they increaſed their iniquitie: that ſo alſo novv being iuſtified, they may & ſhould by external vvorkes of iuſtice, increaſe their iuſtice and ſanctification.

I. Cor. 39.

Io. 8, 34. 2. Pet. 2, 19.

ANNOT.

ANNOTATIONS
CHAP. VI.

1. We that are baptized.) That vvhich before he chalenged from the Lavv of Moyses, to saith, is novv attributed to baptisme, vvhich is the first Sacrament of our faith and the entrance to Christian religion. Whereby it is plaine that he meaneth not onely faith to iustifie, but the Sacraments also, and al Christian religion, vvhich he calleth the Lavv of spirit, grace, and faith. — Not only faith.

6. Old man, body of sinne.) Our corrupt state subiect to sinne and concupiscence, comming to vs from Adam, is called the *Old man*: as our person reformed in & by Christ, is named the *Newe man*. And the lumpe and masse of sinnes vvhich then ruled, is called the corps or body of sinne. — The old man, & the newe.

10. To sinne he died.) Christ died to sinne, vvhen by his death he destroied sinne: Vve die to sinne, in that vve be discharged of the povver thereof, vvhich before vvas as it vvere the life of our persons, and commaunded al the partes and faculties of our soule and body: as contrariewise vve liue to God, vvhen his grace ruleth and vvorketh in vs, as the soule doth rule our mortal bodies. — Dying to sinne. Liuing to God.

12. Sinne reigne.) Concupiscence is here named sinne, because it is the effect, occasion, and matter of sinne, and is as it vvere a disease or infirmitie in vs, inclining vs to il, remaining also after Baptisme according to the substance or matter thereof: but it is not properly a sinne, nor forbidden by commaundement, til it reigne in vs, and vve obey and folovv the desires thereof. *August. li. de nupt. & concupisc. c. 25. Conc. 2 epist. Pelag. li. 1 c. 13. Conc. Trident. Sess. 5. decret. de pec. orig.* — Hovv concupiscéce is called sinne.

17. Forme of doctrine.) At the first conuersion of euery nation to the Catholike faith, there is a forme & rule of beleefe set dovvne, vnto vvhich vvhen the people is once put by their Apostles, they must neuer by any persuasion of men alter the same, nor take of man or Angel any newe doctrine or Analogie of faith, as the Protestants call it. — The doctrine of our first Apostles.

21. The grace of God, life euerlasting.) The sequele of speache required, that as he said, death or damnation is the stipend of sinne, so life euerlasting is the stipend of iustice. and so it is, and in the same sense he spake in the last chapter: *that as sinne reigneth to death, so grace reigneth by iustice to life euerlasting.* but here he changed the sentence somevvhat, calling life euerlasting *grace*, rather then *reward*: because the merites by vvhich vve attaine vnto life, be al of Gods gift and grace. *August. Ep. 105 ad Sixtum.* — Life euerlasting a stipend, and yet grace.

CHAP. VII.

Our former husband (sinne) vvith his lavv, is dead in Baptisme: and novv vve are maried to an other husband (to Christ) to bring forth children to God, that is, good vvorkes. 7 And howe the Lavv being good, vvas yet to vs the lavv of sinne and death, because concupiscence reigned in vs. 17 But novv by Baptisme grace reigneth in vs, though also concupiscence doth remaine and tempt vs stil.

1 ARE you ignorant brethren (for I speake to them that knovv the Lavv) that the Lavv hath dominion ouer a man as long
1. Cor. 7, 39. 2 time as he liueth? † for *the vvoman that is vnder a husband: :: her husband liuing is bound to the lavv. but if her husband be dead, she is loosed from the lavv of
3 her husband. † Therfore her husband liuing, she shal be called an aduoutéresse if she be vvith an other man: but if her husband be dead, she is deliuered from the lavv of her husband: so that she is not an aduoutéresse if she be

:: Nothing but death dissoloeth the band betvvixt man & vvife: though for fornication one may depart from an others companie, therfore to mary a gaine is aduoutrie, during the life of the parte separated.

:: Being nowe baptised and dead to sinne, & engraffed in Christs mystical body, you are discharged of the Lavv of Moyses, and are free in Christ.

:: By Baptisme we haue not Christes iustice imputed to vs, but an invvard newnesse of spirit giuen vs and resident in vs.

:: Sinne or concupiscẽce which vvas a sleepe before, vvas wakened by prohibition, the Lavv not being the cause thereof, nor giuing occasion thereunto, but occasion being taken by our corrupt nature to resist that which was commaunded.

vvith an other man. † Therfore my brethren:: you also are 4
made dead to the Lavv by the body of Christ: that you may
be an other mans vvho is risen againe from the dead, that vve
may fructifie to God. † For vvhen vve vvere in the flesh, 5
the passions of sinnes, that vvere by the Lavv, did vvorke in
our members, to fructifie vnto death. † but novv vve are 6
loosed from the lavv of death, vvherein vve vvere deteined:
c in so much vve serue in :: newnesse of spirit, and not in the c ὥστε δου-
λεύειν
oldnes of the letter.

† Vvhat shal vve say then? is the Lavv sinne? God for- 7
bid. But sinne I did not knovv, but by the Lavv. for concu-
piscẽce I knevv not, vnlesse the lavv did say: "Thou shalt not covet. Exo. 20, 17. Deu. 5, 11.
† But :: occasion being taken, sinne by the commaundement 8
vvrought in me al cõcupiscence. For vvithout the Lavv sinne
vvas dead. † And I liued vvithout the Lavv sometime. But 9
vvhen the commaundement vvas come, sinne reuiued. † And 10
I vvas dead: and the commaundement, that vvas vnto life,
the same to me vvas found to be vnto death. † For sinne 11
taking occasion by the commaundement, seduced me, and by
it killed me. † Therfore * the Lavv in deede is holy, and the 12 1. Tim. 1, 8.
commaundement holy, and iust, and good.

† That thẽ vvhich is good, to me vvas it made death? God 13
forbid. but sinne, that it may appeare sinne, by the good thing
vvrought me death: that sinne might become sinning aboue
measure by the cõmaundemẽt. † For vve knovv that the Law 14
is spiritual, but I am carnal, sold vnder sinne. † For "that which 15
I vvorke, I vnderstand not. for " not that vvhich I vvil, the
same do I: but vvhich I hate, that I doe. † And if that vvhich 16
I vvil not, the same I doe: I cõsent to the Lavv, that it is good.

† But novv, not I vvorke it any more, but the sinne that 17
dvvelleth in me. † For I know that there dvvelleth not in me, 18
that is to say, in my flesh, good. For to vvil, is present vvith me,
but to accomplish that vvhich is good, I finde not. † For 19
" not the good vvhich I vvil, that doe I: but the euil " vvhich
I vvil not, that I doe. † And if that vvhich I vvil not, the 20
same I doe: novv not I vvorke it, but the sinne that dvvel-
leth in me. † I finde therfore, the Lavv, to me hauing a vvil 21
to doe good, that euil is present vvith me. † For I am de- 22
lighted vvith the lavv of God according to the invvard man:
† but I see an other lavv in my members, repugning to the 23
lavv of my minde, and captiuing me in the lavv of sinne that

The Epistle in a Votiue Masse for sinnes.

is

24 is in my members. † Vnhappie man that I am, vvho ſhal
25 deliuer me from the body of this death? † The grace of God
by IESVS Chriſt our Lord. ⊣ Therfore I my ſelf [o] vvith the
o Seruiãdo minde [c] ſerue the lavv of God, but vvith the fleſh, the lavv
of ſinne.

ANNOTATIONS
CHAP. VII.

v. Thou ſhalt not vvant.) It is not the habitual concupiſcence or infirmitie of our nature or ſenſual deſire or inclination to euil, couetig againſt the ſpirit, that is forbidden properly in this precept: but the conſent of our reaſon and minde vnto it, to obey and folovv the luſtes therof, that is a ſinne and prohibited. Actual concupiſcence forbidden, not habitual.

13. That vvhich I vvorke.) This being vnderſtood of S. Paul him ſelf or any other iuſt perſon, the ſenſe is, that the fleſh and inferiour part ſtirreth vp diuerſe diſordered motions and paſſions or perturbations againſt the minde, and vpon ſuch a ſoden ſometimes inuadeth the ſame, that before it attédeth, or reaſon can gather it ſelf to deliberate, mã is in a ſort (though vnvvittingly) entangled. Vvhich as ſoone as it is perceiued, being of the iuſt condemned, reiected, and reſiſted, neuer maketh him a ſinner. Soden inuoluntarie motions are no ſinne.

15. Not that vvhich I vvil.) He meaneth not, that he can do no good that he vvilleth or deſireth, or that he is euer forced to do that vvhich his vvill agreeth not vnto: but that by reaſon of the forcibleneſſe of concupiſcence, vvhereof he can not rid him ſelf during life, he can not accompliſh al the deſires of his ſpirit and minde, according as he ſaith to the Galatians, *The fleſh coueteth againſt the ſpirit, and the ſpirit againſt the fleſh, that not vvhatſoeuer you vvill, you can do.* Concupiſcence taketh not avvay free vvil. c. 5, 17.

19. Not the good vvhich I vvil.) So may the iuſt alſo be forced by the rage of concupiſcence or ſenſual appetite, to do or ſuffer many things in his inferiour part or external members, vvhich his vvill conſenteth not vnto. And ſo long it is ſo farre from ſinne, that (as [p] S. Auguſtine ſaith) he neede neuer ſay to God, *forgiue vs our ſinnes*, for the ſame. for, ſinne is voluntarie, and ſo be not theſe paſſions. Sinne is voluntarie, and otherwiſe it is no ſinne. p. ad Aſellicum 200.

19. Which I vvil not.) It maketh not any thing againſt free vvill that the Apoſtle ſaith, that good men do or ſuffer ſometimes in their bodies, that vvhich the vvill agreeth not vnto: but it proueth plainely free vvil. becauſe the proper act thereof, that is, to vvill or nill, to conſent or diſſent, is euer (as you may ſee here) free in it ſelf: though there may be internal or external force to ſtay the members of a man, that they obey not in euery act, that vvhich the vvill commaundeth or preſcribeth. And therfore that is neuer imputed to mã vvhich he doth in his external or internal faculties, vvhen vvil concurreth not. Yea aftervvard (v. 20) the Apoſtle ſaith, *Non ego operor*, man doth not that vvhich is not done by his vvill: vvhich doth moſt euidently proue free vvill.

21. With the minde, vvith the fleſh.) Nothing done by concupiſcence (vvhich the Apoſtle here calleth ſinne) vvherevnto the ſpirit, reaſon, or minde of man conſenteth not, can make him guilty before God. Neither can the motions of the fleſh in a iuſt man euer any vvhit deſile the operatiõs of his ſpirit, as the Lutherans do hold: but make them often more meritorious, for the continual combat that he hath vvith them. for it is plaine that the operations of the fleſh and of the ſpirit do not concurre together to make one acte, as they imagine: the Apoſtle concluding cleane contrarie, That in minde he ſerueth the Lavv of God, in fleſh the lavv of ſinne, that is to ſay, concupiſcence. Concupiſcence defileth not a iuſt mans actiõs as the Lutherãs ſay.

CHAP. VIII.

That nevv after Baptiſme vve are no more in ſtate of damnation, becauſe by the grace vvhich vve haue receiued, vve are able to fulfil the Lavv: vnleſs vve do vvilfully giue the dominion againe to concupiſcence. 18 Then (becauſe of the perſecutions that then vvere) he comforteth and exhorteth them vvith many reaſons.

THERE



HERE is nowv therfore no damnation 1
to them that are in Christ IESVS: that
walke not according to the flesh. † For the 2
lavv of the spirit of life in Christ IESVS,
hath deliuered me from the lavv of sinne
and of death. † For that vvhich vvas 3
impossible to the Lavv, in that it vvas
vveakened by the flesh: God sending his sonne in the simi-
litude of the flesh of sinne, euen of sinne damned sinne in
the flesh, † that :: the iustification of the lavv might be ful- 4
filled in vs, vvho vvalke not according to the flesh, but ac-
cording to the spirit. † For they that are according to the 5
flesh, are affected to the things that are of the flesh, but they
that are according to the spirit: are affected to the things that
are of the spirit. † For the vvisedom of the flesh, is death: 6
but the vvisedom of the spirit, life and peace. † Because the 7
vvisedom of the flesh, is 'an enemie' to God: for to the law of
God it is not subiect, neither can it be. † And they that are 8
in the flesh, can not please god. † But you are not in the flesh, 9
but in the spirit, yet if the Spirit of God dvvel in you. But if
any man haue not the Spirit of Christ, the same is not his.
† But if Christ be in you: the body in deede is dead because 10
of sinne, but the spirit liueth because of iustification. † And 11
if the Spirit of him that raised vp IESVS from the dead, dvvel
in you: he that raised vp IESVS CHRIST from the dead, shal
quicken also your mortal bodies, because of his Spirit dvvel-
ling in you. † Therfore brethren, vve are debters: not to the 12
flesh, to liue according to the flesh. † For if you liue accor- 13
ding to the flesh, you shal die. but if by the spirit, you mor-
tifie the deedes of the flesh, you shal liue. † For vvhosoeuer 14
:: are ledde by the spirit of God, they are the sonnes of God.
† For *you haue not receiued the spirit of seruitude againe in 15
feare: but *you haue receiued the spirit of adoption of sonnes,
vvherein vve crie: Abba, (father). † For" the Spirit him self, 16
giueth testimonie to our spirit, that we are the sonnes of God. 17
† And if sonnes, heires also: heires truly of God, and coheires
of Christ: † " yet if vve suffer vvith him, that vve may be also
glorified vvith him.

† For I thinke that the passions of this time are not" con- 18
digne to the glorie to come that shal be reuealed in vs. † For 19
the expectation of the creature, expecteth the reuelation of
the

:: This conuin-
ceth against the
Churches ad-
uersaries, that
the lavv, that is,
gods cõmaun-
demẽts may be
kept, & that the
keeping thereof
is iustice, & that
in christian men
that is fulfilled
by Christs grace
vvhich by the
force of the
Lavv could ne-
uer be fulfilled.

The Epistle vpõ
the 8 Sunday
after Pentecost.

:: He meaneth
not that the
Childrẽ of God
be violently cõ-
pelled against
their vvilles, but
that they be
svveetly dravvẽ,
moued, or indu-
ced to do good.
Aug. Enchirid. c.
60. De verb. Do.
ser. 23 c.7. et de
verb. Apost. ser.
13 c.11.12.

The Epistle vpõ
the 4 Sunday
after Pentecost,
and for many
Martyrs.

'enmitie

Rom. 1,
7. *Gal.*
4,5.

Ps.
22.

c. m
μαι

condig-
na ad
gloriam

20 the sonnes of God. † For the creature is made subiect to
vanitie, not vvilling, but for him that made it subiect in hope:
21 † because the creature also it self shal be deliuered from the
seruitude of corruption, into the libertie of the glorie of the
22 children of God. † For vve knovv that euery creature gro-
23 neth, and trauaileth euen til novv. † And not only it, but
vve also our selues hauing the first fruites of the spirit, vve
also grone vvithin our selues, expecting the adoption of the
24 sonnes of God, the redemption of our body. ¶ † For [a] by
hope vve are saued. But hope that is seen, is not hope. for that
25 vvhich a man seeth, vvherfore doth he hope it? † But if vve
hope for that vvhich vve see not: vve expect by patience.
26 † And in like maner also the Spirit helpeth our infirmitie.
For, vvhat vve should pray as vve ought, vve knovv not: but
the Spirit him self requesteth for vs vvith gronings vnspea-
27 keable. † And he that searcheth the hartes, knovveth vvhat
[a] the Spirit desireth: because according to God he requesteth
28 for the sainctes. † And vve knovv that to them that loue
God, al things cooperate vnto good, to such as according to
29 purpose are called to be sainctes. † For vvhom he hath for-
knowen, he hath also predestinated to be made conformable
to the image of his sonne: that he might be the first-borne in
30 many brethren. † And [a] vvhom he hath predestinated: them
also he hath called. and vvhom he hath called: them also he
hath iustified. and vvhom he hath iustified: them also hath he
31 glorified. † What shal vve then say to these things? If God
32 be for vs, vvho is against vs? † He that spared not also his
ovvne sonne, but for vs al deliuered him: hovv hath he not
33 also vvith him giuen vs al things? † Who shal accuse against
34 the elect of God? God that iustifieth. † Who is he that shal
condemne? Christ IESVS that died, yea that is risen also
againe, vvho is on the right hand of God, vvho also maketh
35 intercession for vs. † Who then shal separate vs from the
charitie of Christ? tribulation? or distresse? or famine? or
36 nakednes? or danger? or persecution? or the svvord? († as
it is vvritten, *For vve are killed for thy sake al the day: vve are estemed as*
sheepe of slaughter.) † But in al these things we ouercome because
37 of him that hath loued vs. [c] † For I am sure that neither death,
38 nor life, nor Angels, nor Principalities, nor Povvers, neither
39 things present, nor things to come, neither might, † nor
height, nor depth, nor other creature, shal be able to

The Epistle for S. Ignatius Febr. 1.

Ps. 43. 22.

c πέπεισμαι γὰρ

separate vs from the charitie of God vvhich is in Christ Iesvs our Lord. ¶

ANNOTATIONS. CHAP. VIII.

The testimonie of the Spirit.

16. *The Spirit giueth testimonie.*) This place maketh not for the Heretikes special faith, or their presumptuous certainty that euery one of them is in grace: the testimonie of the Spirit being nothing els, but the inward good motions, comfort, and consolations, vvhith the children of God do daily feele more and more in their hartes by hearing him: by vvhich they haue as it vvere an attestation of his fauour towardes them, vvherby the hope of their iustification and saluation is much corroborated and strengthened.

Novvithstandig Christs satisfaction and Passion, yet ours also is required.

17. *Yet if we suffer.*) Christes paines or passions haue not so satisfied for al, that Christian men be discharged of their particular suffering or satisfying for eche mans owne part: neither be our paines nothing vvorth to the attainement of heauen, because Christ hath done enough. but quite contrarie: he vvas by his passion exalted to the glorie of heauen: therfore vve by compassion or partaking vvith him in the like passions, shal attaine to be fellowes vvith him in his kingdom.

Al suffering in this life is nothing in comparison of the heauenly glorie: and yet it is meritorious & vvorthy of the same.

Condigne.) Our Aduersaries ground hereon, that the vvorkes or sufferances of this life be not meritorious or vvorthy of life euerlasting, vvhere the Apostle saith no such thing, no more then he saith that Christs Passions be not meritorious of his glorie, vvhich I thinke they dare not much avouch in our Sauiours actions. He expresseth onely, that the very afflictions of this vvorld of their owne nature, vvhich vve suffer vvith or for him, be but short, momentanie & of no account in comparison of the recompense vvhich vve shal haue in heauen. no more in deede vvere Christes paines of their owne nature, compared to his glorie, any vvhit comparable: yet they vvere meritorious or vvorthy of heauen, & so be ours. And therfore to expresse the said cõparison, here he saith, *They are not condigne to the glorie.* He saith not, *of the glorie*, as the Heretikes falsly translate: though the Scripture speaketh so also, vvhen it signifieth only a cõparison. as *Prou. 3.* in the greeke, *Omne pretiosum non est ei dignum.* S. Augustine, *ibi dignum.* S. Hierom, *non valet huic comparari.* that is, No precious thing is vvorthie of vvhole dom, or to be compared vvith it. See the like *Exod. 20. Tob. 9, 2.* But vvhen the Apostle vvil expresse that they are condigne, vvorthy, or meritorious of the glorie, he saith plainly, *That our tribulation vvhich presently is momentanie and light, vvorketh about measure exceedingly an eternal vveight of glorie in vs.* The valeur of Christes actions riseth not of the length or greatnes of them in them selues, though so also they passed al mens doings: but of the vvorthines of the person. And so the value of ours also riseth of the grace of our adoption, vvhich maketh those actions that of their nature be not meritorious nor anywaies able to the ioyes of heauen in them selues, to be vvorthy of heauen. And they might as vvel prone that the vvorkes of sinne do not demerite damnation. for, sinne in deede for the quantity and dainte of the vvorke, is not answerable in pleasure to the paine of Hel: but because it hath a departing or an auersion from God, be it neuer so short, it deserueth damnation, because it alvvaies proceedeth from the enemy of God, as good vvorkes that be meritorious, proceede from the childe of God.

*ad gloriã
*ei; The
*ei.
*ei, in
*eius
1. Cor. 4, 17

Vvhence the merite of vvorkes riseth.

As sometime faith only is named, so els vvhere only hope, and only charitie, as the cause of our saluation.

20. *By hope saued.*) That vvhich in other places he attributeth to faith, is here attributed to hope. for vvhensoeuer there be many causes of one thing, the holy vvriters (as matter is ministred and occasion giuen by the doctrine then handled) sometimes referre it to one of the causes, sometime to an other: not by naming one alone, to exclude the other, as our Aduersaries captiously and ignorantly do argue: but at diuers times and in sundrie places to expresse that, vvhich in euery discourse could not, nor needed not to be vttered. In some discourse, faith is to be recommended: in others, charitie: in an other, hope: sometimes, almes, mercie: els vvhere, other vertues. One vvhile, *Euery one that beleeueth, is borne of God.* 1 Io. 5, 1. An other vvhile, *Euery one that loueth, is borne of God.* 1 Io. 4, 7. Sometimes, faith purifieth mans hart. *Act. 15. 9.* And an other time, Charitie remitteth sinnes. 1 Pet. 4, 8. Of faith it is said, *The iust liueth by faith. Ro. 1, 17.* Of charitie, *We know vve are transferred from death to life, because vve loue &c.* 1 Io. 3, 14.

Scripture abused against the Godhead of the Holy Ghost.

27. *The Spirit desireth.*) Arius and Macedonius old Heretikes had their places to contend vpon, against the Churches sense, as our newe Maisters now haue. They abused this text to proue the Holy Ghost not to be God, because he needed not to pray or aske, but he might command if he vvere God. Therfore S. Augustine expoundeth it thus, *The Spirit prayeth*, that is, *causeth and teacheth vs to pray, and what to pray or aske.* August. de anima & eius orig. li. 4, c. 2. & ep. 121. c. 15.

The doctrine of predestination, how to be reuerenced of al men vvith dreadful humilitie, and not to be sought out or disputed on vvith presumptuous

28. *Whom he hath predestinated.*) Gods eternal foresight, loue, purpose, predestination, and election of his deere children, and in time their calling, iustifying, glorifying by Christ, as al other actes and intentions of his diuine vvil and prouidence towardes their saluation, ought to be reue-

tuous boldnes and audacitie. For it is the guilt of that many proud persons, both in this age and al vvaies, haue by Gods iust iudgement past, and in, founding thereon most horrible blasphemies against Gods mercie, nature, and goodnes, and diuers damnable errours against mans free vvil, and against al good life and religion. This high conclusion is here set downe for vs, that vve may learne to knovv of vvhom vve ought to depend in al our life, by vvhom vve expect our saluatiõ, by vvhose prouidence al our graces, gifts, and vvorkes do stand: by vvhat an euerlasting gracious determination, our redemption, vvhich is in Christ IESVS, vvas designed: & to giue God therefore thankes for our vocation and preferment to the state vve be in, before the Iewes, vvho deserued no better then they, before the light of his mercie shining vpon vs accepted vs, and reiected them. But this said eminent truth of Gods eternal predestination standeth (as vve are bound to beleeue vnder paine of damnation, vvhether vve vnderstand hovv or no) & so S. Augustine in al his diuine vvorkes vvritten of the same (*De gratia & lib. arb. De corrept. & gratia. Ad articulos falsò impositos.*) defendeth, declareth, proueth, and conuinceth, that it dooth stand (I say) vvith mans free vvil and the true libertie of his actions, and forceth no man to be either il or good, to sinne or vertue, to saluation or damnatiõ, nor taketh avvay the meanes or nature of merites, and cooperation vvith God to our ovvne and other mens saluation.

10. I am sure.) This speache is cõmon in S. Paul according to the latin translation, vvhen he had no other assured knovvledge but by hope: as *Ro. 15. 14. 2 Tim. 1. 5. Heb. 6. 9.* Vvhere the Greeke vvord *πέπεισμαι*, *Confide. Nisse. 9. 9 ad Alex.* signifieth only a probable perswasion. And therefore except by meanes of him, of his special reuelation, or of the predestinate in general, (in vvhich tvvo cases it may stand for the certaude of faith or infallible knovvledge) othervvise that euery particular man should be assured infallibly that him self should be iustified, and not that only, but sure also neuer to sinne, or to haue the gift of perseuerance, and certaine knovvledge of his predestination: that is a most damnable false illusion and presumption, condemned by the Fathers of the holy Councel of Trent. *Sess. 6. c. 9. 12. 13.*

perenced, and vvhat it teacheth vs.

Gods predestination taketh not avvay free vvil.

No man ordinarily is sure of his saluation, but only in hope.

CHAP. IX.

With a protestation of his sorovv for it (lest they should thinke him to reioyce in their perdition) he lamenteth the Iewes to be reprobate, although they came of Abraham: for he, 4 saying to be the sonnes of God, goeth not by that, but by Gods grace. 19 considering that al vvorks are damned alike. 22 by vvhat grace the Gentils to be made his people: and for the prophets to haue foretold of them both. 30 And the cause hereof to be, that the Gentils submit them selues to the faith of Christ, vvhich the Iewes vvil not.

1 I SPEAKE the verity in Christ, I lie not, my
2 conscience beating me vvitnes in the holy
3 Ghost, † that I haue great sadnesse & conti-
nual sorovv in my hart. † For I vvished, my
self to be an [a] anathema from Christ for my
4 brethren, vvho are my kinsmen according
to the flesh, † vvho are Israëlites, vvhose is
the adoption of sonnes, and the glorie, and the testament, and
5 the lavv giuing, and [c] the seruice, and the promisses: † vvhose
are the fathers, & of vvhom Christ is according to the flesh,
vvho is aboue al things God blessed for euer. Amen.
6 † But not that the vvord of God is frustrate. For, [d] not al that
7 are of Israël, they be Israëlites: † nor they that are the seede
of Abrahã, al be children: [d] *but in Isaac shal the seede be called vnto thee:*
8 † that is to say, not they that are the childre of the flesh, they
are the children of God: but they that are the children of the
9 promisse, are esteemed for the seede. † For the vvord of the

[a] Or, accursed.

[c] Or, Legislation.

[d] *Gen. 21, 12.*

promiſſe is this, *According to this time vvil I come: and Sara ſhal haue a ſonne.* † And not only ſhe, But * Rebecca alſo conceiuing 10
of one copulation, of Iſaac our father. † For vvhen they 11
vvere not yet borne, nor had done any good or euil (that
the purpoſe of God according to election might ſtand)
† not of vvorkes, but of the caller it vvas ſaid to her: *That* 12
the elder ſhal ſerue the yonger, †as it is vvritten: *Iacob I loued, but Eſau I* 13
hated.

† Vvhat ſhal vve ſay then? Is there iniquitie vvith God? 14
God forbid. † For to Moyſes he ſaith, *I vvil haue mercie on vvhom* 15
I haue mercie: and I vvil ſhevv mercie to vvhom I vvil ſhevv mercie. † Ther- 16
fore it is not of the vviller, nor the runner, but of God that
ſhevveth mercie. † For the Scripture ſaith to Pharao: *That* 17
to this very purpoſe haue I raiſed thee, that in thee I may ſhevv my povver: and
that my name may be renovvned in the vvhole earth. † Therfore on 18
vvhom he vvil, he hath mercie: and vvhom he vvil, he doth
indurate.

† Thou ſaieſt therfore vnto me: Vvhy doth he yet com- 19
plaine? for vvho reſiſteth his vvil? † O man, vvho art 20
thou that doeſt anſvver God? Doth the vvorke ſay to him
that vvrought it: Vvhy haſt thou made me thus? † Or hath 21
not the potter of clay, povver, of the ſame maſſe to make
one veſſel vnto honour, and an other vnto cōtumelie? † And 22
if God vvilling to ſhevv vvrath, and to make his might
knovven, ſuſteined in much patience the veſſels of vvrath
apte to deſtruction, † that he might ſhevv the riches of 23
his glorie vpon the veſſels of mercie vvhich he prepared vn-
to glorie.

† Vvhom alſo he hath called, vs, not only of the Ievves, 24
but alſo of the Gentiles, † as in Oſee he ſaith, *I vvil call that* 25
vvhich is not my people, my people: and her that vvas not beloued, beloued: and
her that hath not obteined mercie, hauing obteined mercie. † *And it ſhal be, in* 26
the place vvhere it vvas ſaid to them, you are not my people, there they ſhal be
called the ſonnes of the liuing God. † And Eſaie crieth for Iſrael, *If the* 27
number of the children of Iſrael be as the ſand of the ſea, the remaines ſhal be
ſaued. † *For conſummating a vvord, and abbridging it in equitie: becauſe a* 28
vvord abbridged ſhal our Lord make vpon the earth. † And as Eſay fore- 29
told, *Vnles the Lord of Sabaoth had left vs ſeede: vve had been made like So-*
dom, and vve had been like to Gomorrha.

† What ſhal vve ſay then? That the Gentiles vvhich pur- 30
ſued not after iuſtice, haue apprehended iuſtice, but the iu-
ſtice that is of faith. † But Iſrael in purſuing the lavv of iu- 31
ſtice, is not come vnto the lavv of iuſtice. † Vvhy ſo? Be- 32
cauſe

Gen. 18, 10.
Gen. 25, 21.
Gen. 25, 23.
Mal. 1, 2.
Exo. 33, 19.
Exo. 9, 16.
Of. 2, 23.
Of. 1, 10
Eſ. 10, 22.
Eſ. 1, 9.

5. Hieron. q. to. ad Hedibiam. *All the epiſtle ſurely to the Romans vnderſtanded in expectation, and is ouerwrapped with ſingular obſcuritie: that is vnderſtāded hatefol.*

It We neede the helpe of the Holy Ghoſt, who by the Apoſtle did diſtat theſe ſame things againſt eſpecially this place. Howbeit nothing pleaſeth vs but that Which is Eccleſiaſtical, that is, the ſenſe of the Church.

†: That God is not the cauſe of any mans reprobation or damnation, otherwise then for punishment of his ſinnes, he ſheweth by that he expecteth al mens amendement vvith great patience, and conſequently that they haue alſo ſeen vvil.

`apted, fitted

cause not of faith, but as it vvere of vvorkes. for c they haue
Esa.8,14. 28,16. 33 stombled at the stone of stombling, † as it is vvritten, *Behold I put in Sion a stone of stombling, and a rocke of scandal: and vvhosoeuer beleeueth in him, shal not be confounded.*

c Here vve se that they are the cause of their owne damnation by infidelity.

ANNOTATIONS
CHAP. IX.

1. Anáthema.] *Anathema*, by vse of Scripture is either that vvhich by separation from profane vse, and by dedication to God, is holy, dreadful, and not vulgarly to be touched: or contrarievvise, that which is reiected, feuered, or abandoned from God, as cursed and detested, and therfore is to be auoided. And in this later sense (according as S. Paul taketh it 1 Cor. 16. *If any loue not our Lord* IESVS CHRIST, *be he Anathema*, that is to say, Avvay vvith him, Accursed be he, Bevvare you company not vvith him) the Church and holy Councels vse the vvord for a curse and excommunication against Heretikes and other notorious offenders and blasphemers. Novv hovv the Apostle, vvishing him self to be Anathema from Christ to saue his Countrie mens soules, did take this vvord, it is a very hard thing to determine. Some thinke, he desired onely to die for their saluation. Others, that being very loth to be kept from the fruition of Christ, yet he could be content to be so still for to saue their soules. Others, that he vvished vvhat malediction or separation from Christ soeuer that did not imply the disfauour of God tovvards him, nor take avvay his loue tovvard God. This only is certaine that it is a point of vnspeakable charitie in the Apostles breast, and a paterne to al Bishops and Priests, hovv to loue the saluation of their flocke. As the like vvas vttered by Moyses vvhen he said, *Either forgiue this people, or blot me out of thy booke.* Exod. 32,32.

Anathema

In vvhat sense S. Paul vvisheth to be anathema.

6. Not al of Israel.] Though the people of the Ievves vvere many vvaies honoured and priuileged, and namely by Christes taking flesh of them: yet the promis of grace and saluation vvas neither onely made to them, nor to al them that carnally came of them or their fathers: Gods election and mercie depending vpon his owne purpose, vvil, and determination, and not tied to any nation, familie, or person.

Gods promis not made to carnal Israel.

7. But in Isaac.] The promisse made to Abraham vvas not in Ismael, vvho vvas a sonne borne onely by flesh and nature: but in Isaac, vvho vvas a sonne obtained by promisse, faith, and miracle: and vvas a figure of the Churches children borne to God in Baptisme.

Isaac preferred before Ismael.

10. Of one copulation.] It is proued also by Gods choosing of Iacob before Esau (vvho vvere not onely brethren by father and mother, but also twinnes, and Esau the elder of the two, vvhich according to carnal count should haue had the preeminence) that God in giuing graces folovveth not the temporal or carnal prerogatives of men or families.

Iacob before Esau.

11. Not yet borne.] By the same example of those twinnes, it is euident also, that neither nations nor particular persons be elected eternally, or called temporally, or preferred to Gods fauour before others, by their owne merites: because God, vvhen he made choise, and first loued Iacob, and refused Esau, respected them both as il, and the one no lesse then the other guilty of damnation for original sinne, vvhich vvas alike in them both. And therfore vvhere iustly he might haue reprobated both, he saued of mercie one. Vvhich one therfore, being as il and as void of good as the other, must hold of Gods eternal purpose, mercie, and election, that he vvas preferred before his brother vvhich vvas elder then him self, and no vvorse then him self. And his brother Esau on the other side hath no cause to complaine, for that God neither did nor suffered any thing to be done tovvards him, that his sinne did not deserue. for although God elect eternally & giue his first grace vvithout al merites, yet he doth not reprobate or hate any man but for sinne, or the foresight thereof.

By the example of Iacob and Esau, is shewed gods mere mercie in the elect, and iustice in the reprobate.

14. Is there iniquitie?] Vpon the former discourse that of two persons equal, God calleth the one to mercie, and leaueth the other in his sinne, one might inferre that God vvere vniust and an accepter of persons. To vvhich the Apostle answereth, that God vvere not iust nor indifferent in deede, so to vse the matter vvhere grace or saluation vvere due. As if two men being Christened, both beleeue vvel, & liue vvel: if God should giue heauen to the one, & should damne the other, then were he vniust, partial, & forgetful of his promisse: but respecting or taking two, vvho both be vvorthy of damnation (as al are before they be first called to mercie) then the matter standeth on mere mercie, and of the giuers vvil and liberalitie, in vvhich case partialitie hath no place. As for example.

That God is not vniust, or an accepter of persons, is declared by familiar examples.

S. Augustines example is of two debtors: the one forgiuē all, and the other put to pay all, by the same creditor. *li. de prædest. & gra. cap. 4.*

1 Two malefactors being condemned both for one crime, the Prince pardoneth the one, and letteth the lavv procede on the other.

2 The theefe that is pardoned, can not attribute his escape to his ovvne deseruings, but to the Princes mercie.

3 The theefe that is executed, can not challenge the Prince that he vvas not pardoned also: but must acknowledge that he hath his deseruing.

4 The standers by, must not say, that he vvas executed because the Prince vvould not pardon him: for that vvas not the cause, but his offence.

5 If they aske further, vvhy the Prince pardoned not both, or executed not both: the answer is, that as mercie is a goodly vertue, so iustice is necessarie and commendable.

6 But if it be further demaunded vvhy Iohn rather then Thomas vvas executed: or Thomas rather then Iohn pardoned: answer, that (the parties being otherwise equal) it hangeth merely and vvholy vpon the Princes vvil and pleasure.

1 So likevvise, God seing al mankind and euery one of the same in a general condemnation, and masse of sinne, in and by Adam, deliuereth some, and not other some.

2 Al that be deliuered out of that cōmon damnation, be deliuered by grace and pardon, through the meanes and merits of Christ.

3 Such as be left in the common case of damnation, can not complaine, because they haue their deseruing for sinne.

4 Vve may not say that such be damned, because God did not pardon them, but because they had sinne, and therfore deserued it.

5 That some should be damned, and not al pardoned, and other some pardoned rather then al condemned, is agreable to Gods iustice & mercie: both vvhich vertues in Gods prouidence tovvards vs are recommended.

6 That Saul should be rather pardoned then Caiphas (I meane vvhere tvvo be equally euil and vndeserving) that is onely Gods holy vvil and appointment, by vvhich many an vnvvorthy man getteth pardon, but no good or iust or innocent person is euer damned.

In al this mercie of God tovvards some, and iustice tovvards other some, both the pardoned vvorke by their ovvne free vvil, and thereby deserue their saluation: and the other no lesse, by their ovvne free vvil, vvithout al necessitie, vvorke vvickednes, & them selues and only of them selues procure their ovvne damnation. Therfore no man may vvithout blasphemie say, or can truely say, that he hath nothing to doe tovvards his owne saluation, but vvil liue, and thinketh he may liue vvithout care or cogitation of his end the one vvay or the other, saying, If I be appointed to be saued, be it so: if I be one designed to damnation, I can not helpe the matter: come vvhat come may. Al these speaches and cogitations are sinful & come of the enemie, and be rather signes of reprobation, then of election. Therfore the good man must vvithout searche of Gods secretes, vvorke his ovvne saluation and (as S. Peter saith) *make his vocation sure by good vvorkes*, vvith continual hope of Gods mercie, being assured that if he beleeue vvel and doe vvel, he shal haue vvel. for example, if a husband man should say, If God vvil, I shal haue corne ynough: if not, I can not make it, and so neglect to till his ground: he may be sure that he shal haue none, because he vvrought not for it. An other man vseth his diligence in tilling and ploughing, and committeth the rest to God, he findeth the fruite of his labours.

Predestination and reprobatiō take not avvay free vvil, neither must any man be reckelesse & desperate.

2. Pet. 1. 10.

12. Not of the vviller.) If our election, calling, or first comming to God, lay vvholy or principally vpon our ovvne vvil or vvorkes: or if our vvilling or endeuouring to be good, vvould serue vvithout the helpe and grace of God, as the Pelagians taught, then our election vvere vvholy in our selues, vvhich the Apostle denieth. and then might Pharao and other indurate persons (vvhom God hath permitted to be obstinate, to shevv his povver and iust iudgement vpon them) be conuerted vvhen them selues list, vvithout Gods helpe and assistance: vvhereas vve see the contrarie in al such obstinate offenders, vvhom God for punishment of former sinnes, visiteth not vvith his grace, that by no threates, miracles, nor persuasion, they can be conuerted. Vvherevpon vve may not vvith Heretikes inferre, that man hath not free vvil, or that our vvill vvorketh nothing in our conuersion or comming to God: but this onely, that our vvilling or vvorking of any good to our saluation, commeth of Gods special motion, grace, and assistance, and that it is the secondary cause, not the principall.

Our election or cōuertion is not of our selues, but of Gods grace and mercie.

17. To this purpose haue I raised.) He doth not say, that he hath of purpose raised or set him vp to sinne, or that he vvas the cause of the same in Pharao, or that he intended his damnation directly or absolutely, or any otherwise but in respect of his demerits: but rather (as the Apostle saith straight after in this chapter of such hardened & obstinate offenders) that he vvith long patience & toleration expected his conuersion, and (as S. Chrysostome interpreteth

interpreteth this vvord, *Reuinus*) preserued him aliue to repent, vvhom he might iustly haue condemned before. In the 9 of Exodus, vvhence this allegation is, vve reade, *Perhaps &c. I haue put or set thee vp*, as here, *I haue raised thee*, that is to say, I haue purposely aduanced thee to be so great a king, and chosen thee out to be a notorious example both of the obdurate obstinacie that is in such vvhom I haue for so great sinnes forsaken, and also to shevv to the vvorld, that no obstinacie of neuer so mightie offenders can resist me to doe any thing vvhich shal not fall to my glorie. Vvhich is no more to say, but that God often for the punishment of Nations, and to shevve his iustice and glorie, giueth vvicked Princes vnto them, and indueth them vvith power and al prosperitie, and taking his grace from them vpon their deserts, hardeneth their hartes so, as they vvithstand and contemne God, and afflict his people. in vvhose end and fall, either temporal or eternal, at the length God vvil euer be glorified. Neither vvould he either raise or suffer any such, or giue them power and prosperitie in this life, vvherevpon he knovveth they vvil be vvorse, but that he can vvorke al that to his honour and glorie. mary, that he vseth not such rigorous iustice on al that deserue it, that is his great grace and mercie. And that he exerciseth his iustice vpon some certaine persons, rather then vpon other some of equal deserts, that lieth vvholy vpon his vvil, in vvhose iudgements there be many things secrete, but nothing vniust.

Exo. 9. 16. In vvhat sense, God raised vp Pharao &c.

21. Who art thou?] Here the Apostle straieth the rashnes and presumption of such poore vvormes, as take vpon them to question vvith God of their election or reprobation: as certaine impious Heretikes of our time haue done, setting out bookes farsed vvith most blasphemious and erroneous doctrine cõcerning this high and hidden mysterie, and haue giuen occasion to the ignorant vvhich alvvaies be curious, to iangle, and perniciously to erre in these things, that are impossible to be vnderstood of any, or vvel thought of, but of the obedient and humble.

Heretical bookes concerning predestination.

21. The potter.] This example of the pot and potter reacheth no further but to declare, that the creature may not reason vvith God his maker, vvhy he giueth not one so great grace, as an other, or vvhy he pardoneth not one as vvel as an other: no more then the chamber pot may chalenge the Potter vvhy he vvas not made a drinking pot, as vvel as an other. And therfore the Heretikes that extend this similitude to proue that man hath no free vvil no more then a peece of clay, doe vntruely and deceitfully apply the example. specially vvhen vve may see expresly in the booke of Exodus, that Pharao notvvithstanding his indurate hart, had free vvil: vvhere both it is said, *He vvould not dismisse the people*: and, *He indurated his own hart him self*. Exo. c. 8. v. and (in the Hebrue) v. 15. & c. 9. 35. 1 Kin. c. 8.

The example of the pot and the potter.

2 Tim. 2. 21. And this Apostle also vvriteth, that a man may *cleanse him self* from the filthy, and so become a vessel of honour in the house of God.

CHAP. X.

The Lavv vvas not (as the Ievves ignorant vvils supposed) for them to iustifie them selues by it (considering that they could not fulfil it:) but to bring them to Christ, to beleeue in him, and so for his sake to be iustified by the grace of God: according to Moyses saying, and the Apostle preaching: vz. that so the Gentils also (according to the Prophets) hearing and beleeuing might come to iustice the Ievves in the meane time (though inexcusably) remaining incredulous.

1 BRETHREN, the vvil of my hart
2 surely and praier to God, is for them
vnto saluation. † For I giue them
3 testimonie that they haue zeale of
God, but not according to knovv-
ledge. † For, not knovving the iu-
4 stice of God, & seeking to establish
their ovvne, they haue not been
subiect to the iustice of God. † For,
:: the end of the Law is Christ: vnto iustice to euery one that
beleeueth.

:: The Lavv vvas not giue to make a mã iust or perfect by it self, but to bring vs to Christ to be iustified by him.

beleeueth. † for Moyſes vvrote, ‡‡ that, the iuſtice vvhich is 5
of the Lavv, *the man that hath done it ſhal liue in it.* † But ᵃ the iuſtice 6
vvhich is of faith, ſaith thus, *Say not in thy hart, Vvho ſhal aſcend into*
heauen? that is to bring Chriſt dovvne. † *Or vvho deſcendeth into* 7
the depth? that is to call Chriſt againe from the dead. † But 8
vvhat ſaith the Scripture? *The vvord is nigh, in thy mouth, and in thy*
hart. this is the vvord of faith vvhich vve preach. † For if 9
thou confeſſe vvith thy mouth our Lord IESVS, and in thy
hart beleeue that God hath raiſed him vp from the dead, thou
ſhalt be ſaued. † For vvith the hart vve beleeue vnto iuſtice: 10
but vvith the mouth confeſſion is made to ſaluation.
† For the Scripture ſaith: *Vvhoſoeuer beleeueth in him, ſhal* 11
not be confounded. † For there is no diſtinction of the Iew 12
and the Greeke: for one is Lord of al, riche tovvard al that in-
uocate him. † *For euery one* ᵇ *vvhoſoeuer ſhal inuocate the name of our* 13
Lord, ſhal be ſaued. † ᵃ Hovv then ſhal they inuocate in vvhom 14
they haue not beleeued? Or hovv ſhal they beleeue him
vvhom they haue not heard? And hovv ſhal they heare with-
out a preacher? † But hovv ſhal they preach ᵃ vnles they 15
be ſent? as it is vvritten: *Hovv beautiful are the feete of them that euange-*
lize peace, of them that euangelize good things! † But al ‡‡ do not obey 16
the Goſpel. For Eſay ſaith, *Lord, vvho hath beleeued the hearing of vs?*
† Faith then, is by hearing: and hearing is by the vvord of 17
Chriſt. † But I ſay, haue they not heard? And certes *into al the* 18
earth hath the ſound of them gone forth: and vnto the endes of the vvhole vvorld
the vvordes of them. ¶
† But I ſay, hath not Iſrael knovven? Moyſes firſt ſaith, 19
I vvil bring you to emulation in that vvhich is not a nation: in a foliſh nation,
I vvil driue you into anger. † But Eſay is bold, and ſaith, *I vvas* 20
found of them that did not ſeeke me: openly I appeared to them ᵃ *that aſked not of*
me. † But to Iſrael he ſaith, *Al the day haue I ſpred my handes to a people* 21
that beleeueth not, and contradicteth me.

‡ The iuſtice of the Law of Moyſes went no further of it ſelf, but to ſhue a man from the temporal death and puniſhmẽt preſcribed to the tranſgreſſors of the ſame.

The Epiſtle vpõ S. Andrevves day, Nouemb. 30.

‡‡ To beleeue in him & to inuocate him, is to ſerue him with al loue and ſincere affection. Al that ſo doe, ſhal doubtleſſe be ſaued & ſhal neuer be confounded.

‡‡ We ſee then that it is in a mans free Wil to beleeue or not to beleeue, to obey or diſobey the Goſpel or truth preached.

Leu. 18, 5. Deu. 30, 11.

Eſ. 28. 16

Ioel. 2, 32.

Eſ. 52, 7.

Eſ. 53, 1.

Pſ. 18, 5.

Deu. 32, 21. Eſ. 65, 1,

Eſ. 63, 2.

ANNOTATIONS
CHAP. X.

Gods iuſtice, & the Iewes ovvne iuſtice.

3. *The iuſtice of God.*] The iuſtice of God, is that vvhich God giueth vs through Chriſt. the Iewes ovvne or proper iuſtice, is that vvhich they had or chalenged to haue of them ſelues and by their ovvne ſtrength, holpen onely by the knovvledge of the Lavv vvithout the helpe or grace of Chriſt.

Iuſtice of faith.

6. *The iuſtice of faith.*] The iuſtice vvhich is of faith, reacheth to the life to come, making man aſſured of the truth of ſuch Articles as concerne the ſame. as, of Chriſts Aſcenſion to heauen, of his Deſcending to Hel, of his comming dovvne to be Incarnate, and his Reſurrection and returne againe to be glorified: by vvhich his actions vve be pardoned, iuſtified, and ſaued, as by the Lavv vve could neuer be.

8. The

9. The word of faith.] The word of faith is the whole Law of Christ, concerning both life and doctrine, grounded vpon this, that Christ is our Sauiour, & that he is risen againe. Vvhich point (as al other) must both be beleeued in hart, and also be confessed by mouth. for though a man be iustified inwardly vvhen he hath the vertues of faith, hope, and charitie from God: yet if occasion be giuen, he is also bound to confesse vvith his mouth, and by al his external actions, vvithout shame or feare of the vvorld, that vvhich he inwardly beleeueth: or els he can not be saued. Vvhich is against certaine old Heretikes that taught, a man might say or doe vvhat he vvould, for feare or danger, so that he kept his faith in hart.

Open confession & profession of our faith is somtime necessaria.

Euseb. li. 5 c. 21 histor. Euseb.

10. How (had they innocat?) This maketh not (as Heretikes pretend) against innocatiō of Saincts: the Apostle saying nothing els, but that they can not innocate Christ as their Lord and Master, in vvhom they do not beleeue, and vvhom they neuer heard of. For he speaketh of Gentils or Pagans, vvho could not innocate him, vnlesse they did first beleeue in him. To the due innocation of Christ, vve must knovv him and our duties to him. And so is it true also that vve can not pray to our B. Ladie nor any Sainct in heauen, til vve beleeue and knovv their persons, dignitie, and grace, and trust that they can helpe vs. But if our aduersaries thinke that vve can not innocate them, because vve can not beleeue in them: let them vnderstand that the Scripture vseth also this speach, to beleeue in men: and it is the very Hebrevv phrase, vvhich they should not be ignorant of that bragge therof so much. *Exod. 14, 31. They beleeued in God and in Moyses.* and *2 Paral. 20, 20.* in the Hebrevv. *Ep. ad Philem. v. 5.* And the ancient Fathers did read in the Crede indifferently, *I beleeue in the Catholike Church.* and, *I beleeue the Catholike Church. Conc. Niceu. apud Epiphan. in fine Ancorat. Hieron. contr. Lucif. Cyril. Hieros. Catech. 18.*

The place alleaged against innocatiō of Saincts, answered.

11. Vnlesse they be sent.] This place of the Apostle inuincibly condemneth al the preachings, vvritings, ordinances, innouations and vsurpations of Church, pulpit, & vvhatsoeuer our nevv Euangelists haue intruded them selues and entered into by the vvindovv: shevving that they be euery one from the highest to the lovvest, false prophets, running and vsurping, being neuer lavvfully called. Vvhich is so euident in the Heretikes of our daies that the Caluinists confesse it in them selues, and say that there is an exception to be made in them, because they found the state of the Church interrupted.

Preachers not lavvfully called not sent.

Confess. Eccles. de France.

12. That as fed not.] That Christ vvas found of those that neuer asked after him, it proueth that the first grace and our first iustification is vvithout merites. That God called so continually and earnestly by his Prophets and by other his signes and vvonders, vpon the Ievves, and they vvithstood it: free vvil is proued, and that God vvould haue men saued, and that they be the cause of their ovvne damnation them selues.

The first iustification of mere grace. Free vvil.

CHAP. XI.

Not al the Ievves vvere reprobate, but some elect: and they by grace obtained iustice, the rest (according to the Prophets) being exacated. 11 Against vvhom notvvithstanding the Christian Gentils (to vvhom by that occasion Christ is come) must not insult: but rather feare euery man him self to be likevvise cut of the tree (vvhich is the Catholike Church) 25 and knovv that vvhen al the Gentils are brought into the Church, then (about the end of the vvorld) shal the multitude of the Ievves also come in: 33 according to the disposition of the vvonderful vvisdom of God.

1 I Say then: Hath god reiected his people? God forbid. for I also am an Israelite, of the seede of Abraham, of the tribe of Ben-iamin. 2 † God hath not reiected his people vvhich he foreknevve. Or knovv you not in Elias vvhat the Scripture saith: hovv he requesteth God against Israel?

3.reg.19. 10. 3 † *Lord, they haue slaine thy Prophets, they haue digged dovvne thine altares: and I am left alone, and they seeke my life.* 4 † But vvhat saith the diuine

anſvver vnto him? *I haue left me ſeuen* thouſand men, that haue not* c The Heretikes adde here alſo, *Image*, to the text, as *Act. 19, 35.* *bowed their knees to* c *Baal.* † So therfore at this time alſo, there 5 are remaines ſaued according to the election of grace. † And 6 if by grace: * not novv of vvorkes. othervviſe grace novv is not grace.

† Vvhat then? that vvhich Iſrael ſought, the ſame he hath 7 not obtained: but the election hath obtained: and the reſt vvere blinded. † as it is vvritten: * *God hath giuen them the ſpirit* 8 Eſ. 6, 9. *of compunction: eies, that they may not ſee: and eares, that they may not heare: vntil this preſent day.* † And Dauid ſaith: *Be their table made for a ſnare* 9 Pſ. 68, 23 *and for a trappe, and for a ſcandal, and for a retribution vnto them.* † *Be their eies* 10 *darkened, that they may not ſee: and their backe make thou alvvaies crooked.*

† I ſay then, haue they ſo ſtombled, :: that they ſhould fall? 11 God forbid. but by their offence, ſaluation is to the Gentils, that they may emulate them. † And if the offence of them 12 be the riches of the vvorld, and the diminution of them :: the riches of the Gentils: hovv much more the fulneſſe of them?

† For to you Gentils I ſay, as long verely as I am the 13 Apoſtle of the Gentils, I vvil honour my miniſterie, † if by 14 any meanes I may prouoke my fleſh to emulation, and may ſaue ſome of them. † For if the loſſe of them be the recon- 15 ciliation of the vvorld: vvhat ſhal the receiuing be, but life from the dead? † And if the firſt fruite be holy, the maſſe alſo: 16 and if the roote be holy, the boughes alſo. † And if ſome 17 of the boughes be broken, and thou vvhereas thou vvaſt a vvilde oliue, art graffed in them, and art made partaker of the roote and of the fatneſſe of the oliue, † glorie not againſt the 18 boughes. And if thou glorie: not thou beareſt the roote, but the roote thee. † Thou ſaieſt then: The boughes vvere 19 broken, that I might be graffed in. † Vvel: * becauſe of 20 incredulitie they vvere broken, but thou by faith doeſt ſtand: be not to highly vviſe, but :: feare. † For if God hath not 21 ſpared the natural boughes: leſt perhaps he vvil not ſpare thee neither. † See then the goodnes and the ſeueritie of God: vpō 22 them ſurely that are fallen, the ſeueritie: but vpon thee the goodnes of God, if thou abide in his goodneſſe, othervviſe thou alſo ſhalt be cut of. † But they alſo, if they do not 23 abide in incredulitie, ſhal be graffed in. for God is able to graffe them in againe. † For if thou vvaſt cut out of the 24 natural vvild oliue, and contrarie to nature vvaſt graffed into the good oliue: hovv much more they that are according to nature,

* The Ievves are not reiected vvholy & incurably for euer: but for a part, and for a time ſuffered to fall. Which God did turne to the Gentils general good.

:: If God could and did turne their fall and ſinne into the good of the Gentils, much more vvil he vvorke good of their general conuerſion, vvhich ſhalbe at length the accompliſhmēt of the Church conſiſting of both the Nations.

:: we ſee that he vvhich ſtandeth by faith, may fall from it, and therfore muſt liue in feare, and not in the vaine preſumption and ſecuritie of the Heretikes.

25 nature, ſhal be graffed into their owvne oliue? † For I vvil
not haue you ignorant, brethren, of this myſterie (that you
be not vvyſe in your ſelues) that blindnes in part hath chaun-
ced in Iſrael, vntil the fulnes of the Gentiles might enter:
Eſa. 59, 20, 26 † and ſo al Iſrael might be ſaued, as it is vvritten: *There ſhal*
27 *come out of Sion, he that ſhal deliuer, and ſhal auert impietie from Iacob.* † *And*
this to them the teſtament from me: vvhen I ſhal haue taken avvay
28 their ſinnes. † [a]According to the Goſpel in deede enemies
for you: but according to the election, moſt deere for the fa-
29 thers. † for vvithout repentance are the giftes and the vo-
30 cation of God. † for [a]as you alſo ſometime did not beleeue
God, but novv haue obteined mercie becauſe of their incre-
31 dulitie: † ſo theſe alſo novv haue not beleeued, for your
32 mercie, that they alſo may obteine mercie. † For God hath
[a]cõcluded al into incredulitie, that he may haue mercie on al.
33 † [a]O depth of the riches of the vviſedom and of the know- The Epiſtle vpõ
ledge of God: hovv incomprehenſible are his iudgements, Trinitie Sun-
day.
Eſa. 40, 34 and his vvaies vnſearcheable? † for [a] vvho hath knovven
13. 35 the minde of our Lord? or vvho hath been his coũſeler? † Or
vvho hath firſt giuen to him, and retribution ſhal be made
36 him? † For of him, and by him, and in him are al things: to
him be glorie for euer. Amen. ℣

ANNOTATIONS
CHAP. XI.

4. *Seuen thouſand.*) The Heretikes alleage this place and example very impertinently to proue that the Church may be vvholy ſecrete, hid, or, vnknovven. for though the faithful vvere forced to keepe cloſe in that perſecution of Achab and Iezabel, vvhich vvas onely in the kingdom of the ten tribes, that is, of Iſrael: yet at the very ſame time, in Hieruſalem and al the kingdom of Iuda, the external vvorſhip and profeſſion of faith vvas open to al
2 Par. 17. the vvorld, and vvel knovven to Elias & the faithful, ſo many, that [a] the very ſouldiars only vvere numbered aboue ten hundred thouſand. beſides that there is a great difference betvvene the Chriſtian Church and the Ievves, ours reſting vpon better promiſſes then theirs. And vve vvil not put the Proteſtants to proue that there vvere 7000 of their Sect, vvhen their nevv Elias Luther began: but let them proue that there were ſeuẽ, or any one, either then or in al ages before him, that vvas in al pointes of his beleefe. Heretikes there vvere before him, as Iouinian, Vigilantius, Heluidius, Vvicleffe &c. and vvith him, Zuinglius, Caluin, &c. Vvho beleeued as he did in ſome things, but not in al. Gods anſwer to Elias of 7000, maketh nothig for the Proteſtants inuiſible Church.

6. *Not nowv of vvorkes.*) If ſaluation be attributed to good vvorkes done of nature vvithout faith & Gods helpe, the ſame can not be of grace. for ſuch vvorkes exclude grace, fauour, and mercie: and chalenge onely of dette, and not of gift. Therfore take heede here of the Heretikes expoſition, that vntruely exclude Chriſtian mens vvorkes from neceſſity or merite of ſaluation, vvhich are done vvith and by Gods grace, and therfore euidẽtly conſiſt vvith the ſame, and be ioyned vvith Gods grace as cauſes of our ſaluation. Our Aduerſaries are like il Potecaries, euer taking *quid pro quo*, either of ignorance, or of intent to deceiue the ſimple. What Workes are not, & what are the cauſe of ſaluation.

God is not author of sinne.

9. God hath giuen.] It doth not signifie his vvorking or action, but his permission. *Chrys. ho. 19 in op. Ig.* And S. Augustine saith, not by putting malice into them, but by not imparting his grace vnto them, and that through their ovvne deserts alvvaies, and their ovvne Willes euer properly working the same. *See Annot. Mat. c. 13, 10. Rom. c. 1, 20.*

Aug. Ep. 105. ad Sixtum.

A paraphrastical explication of the text, concerning the Iewes and Gentils, their standing, falling, rising againe, &c.

10. Because of incredulity.] He represseth the pride of the Gentils vaunting them selues of their receiuing, and of the Ievves reiection, namely in that they thought the Ievves to be forsaken for no other cause, but that they might come into their roomes: declaring that the direct and proper cause of their forsaking, vvas their incredullity, exhorting the Gentiles to bevvare of the same, because they may fall as vvel as the other, and that God is as like to execute iustice against them as against the Ievves, as he hath done in many nations falling to heresie.

11. According to the Gospel.] In respect, or, as concerning beleefe in Christ and receiuing the Gospel, they are Gods enemies: by occasion of vvhich their incredulity, the Gentiles found mercie: otherwise in respect of his special election of that nation, and the promisses made to the Patriarches, the Ievves are deere to him still. for God neuer promiseth but he performeth, nor repenteth him self of the priuileges giuen to that nation.

30. For as you.] As the Gentiles vvhich before beleeued not, found mercie and came to faith, vvhen the Ievves did fall: so the Ievves not novv beleeuing, vvhen al the Gentils haue obtained mercie, shal in the end of the vvorld by Gods disposition obtaine grace and pardon as the Gentiles haue done.

32. Concluded al.] That so God taking al Nations and al men in sinne (vvhich they fell into, not by his drift or causing, but of their ovvne free vvil) may of his mercie call and conuert vvhom and in vvhat order he vvill: and the parties haue no cause to bragge of their deseruings: but both countries and particular men may referre their eternal election and their first calling and conuersion to Christ, and to his mercie only: no vvorkes vvhich they had before in their incredulity, deseruing any such thing, though their vvorkes aftervvard proceding of faith and grace doe merite heauen.

How far to deale and to know, in the doctrine of predestination.

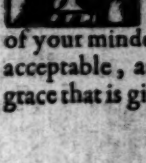
33. O depth.] The Apostle concludeth that no man ought to search further into Gods secrete and vnsearcheable counsels of the vocation of the Gentils, and reiecting the Ievves, othervvise then this, that al vvhich be reiected, for their sinnes be iustly reiected: and al that be saued, by Gods great mercie and Christs grace be saued. And vvhosoeuer seeketh among the people to spred contagion of curiosity by seeking further after things then mans & Angels reache, they ouerreache & ouerthrovv them selues. If thou vvilt be saued, beleeue, obey the Church, feare God and keepe his commaundements: that is thy part and euery mans els. Thou maist not examine vvhether thou be predestinate or reprobate, nor seeke to knovv the vvaies of Gods secrete iudgement tovvard thy self or other men. It is the common enemy of our soules, that in this vnhappy time hath opened blasphemous tongues, and directed the proude pennes of Caluin, Beza, Verone, and such reprobates to the discussing of such particulars, to the perdition of many a simple man, and specially of yong Scholers in Vniuersities, which with lesse studie may learne to be provvd and curious, then to be humble, wise, and obedient.

The Heretikes Writings of predestination.

CHAP. XII.

He exhortath them to mortification of the body, 2 to renouation of the minde, 3 to keeping of vnitie by humilitie, 6 to the right vsing of their gifts and functions, 9 to many other good actions, 17 and specially to loueing of their enemies.

The second part of this Epistle, moral.



The Epistle vpō the 1 Sunday after the Epiphanie.

BESEECH you therfore brethren by the mercie of God, * that you exhibite your bodies "a liuing host, holy, pleasing God, your reasonable seruice. † And be not conformed to this vvorld: but be reformed in the newnes of your minde, * that you may proue vvhat the good, and acceptable, and perfect vvil of God is. † for I say by the grace that is giuen me, to al that are among you, "not to be more

1 *Phil. 4, 18.*
2 *Eph. 5, 17. 1. Th. 4, 3.*
3

" None must presume to medle aboue the measure of Gods gift, or out of the compasse of his state and vocation.

more vvise then behoueth to be vvise, but to be vvise vnto
1 Cor. 12, 11. Eph. 4, 7. sobrietie, * to euery one as God hath deuided the measure of
4 faith. † For as in one body vve haue many members, but al
5 the members haue not one action: † so vve being many, are
6 one body in Christ, & eche one an others members. ¶ † And
hauing giftes, according to the grace that is giuen vs, differet,
7 either ‡‡ prophecie * according to the rule of faith, † or mini-
8 sterie in miniſtring, or he that teacheth in doctrine, † he that
exhorteth in exhotting, he that giueth in ſimplicitie, he that ru-
leth in carefulnes, he that ſhevveth mercie in cheerefulnes.
c dilectio 9 † c Loue vvithout ſimulation. Hating euil, cleauing to good:
10 † Louing the charitie of the brotherhod one toward an other.
11 Vvith honour preuenting one an other. † In carefulnes not
12 ſlouthful. In ſpirit feruent. Seruing our Lord. † Reioycing in
13 hope. Patient in tribulation. Inſtant in praier. † Communi-
* memo-vies cating to the 'neceſſities' of the ſainctes. Purſuing hoſpitalitie.
14 † Bleſſe them that perſecute you: bleſſe, and ‡‡ curſe not. † To
15 reioyce vvith them that reioyce, to vveepe vvith them that
16 vveepe. † Being of one minde one tovvard an other. Not
minding high things, but cõſenting to the humble. ¶ b Be not
17 vviſe in your ovvne conceite. † To no man rendring euil
for euil. Prouiding good things not only before God, but
18 alſo before al men. † If it may be, as much as is in you, ha-
19 uing peace vvith al men. † Not reuenging your ſelues my
Deu. 32, 35. Pro. 25, 21. deereſt, but giue place vnto vvrath, for it is vvritten: *Reuenge*
20 *to me: I vvil reward*, ſaith our Lord. † but *if thine enemie hunger, giue him meate: if he thirſt, giue him drinke, for doing this, thou ſhalt heape coales of fire vpon his head.*
21 † Be not ouercome of euil, but ouercome in good the euil. ¶

The Epiſtle vpõ the 1 Sunday after the Epiphanie.

‡‡ Prophecie is interpretatiõ of the Scriptures, which is according to the rule of faith, when it is not againſt the right faith, or when it is profitable to edifie charitie, as S. Auguſtine ſpeaketh *li. 3. Doct. Chr. c. 27* and *li. 1. c. 36.* and in effect he ſaith the ſame *li. 12. Confeſſ. c. 18 cum 4, 31.*

‡‡ Curſing is a vice wherevnto the common people is much giuen, who often curſe thẽ on whom they can not otherwiſe be reuenged. they may ſee here that it is a great faute.

b The Epiſtle vpõ the 5 Sõday after the Epiphanie.

ANNOTATIONS
CHAP. XII.

1. *A liuing hoſt.*] Leſt men ſhould thinke by the former diſcourſe of Gods eternal predeſtination, that no reward were to be had of good life and workes, the Apoſtle now earneſtly recommendeth to them holineſſe of life.

1. *A liuing hoſt.*] Man maketh his body a ſacrifice to God by giuing it to ſuffer for him, by chaſtiſing it vvith faſting, vvatching, and ſuch like, and by occupying it in workes of charitie and vertue to Gods honour. Whereby appeareth how acceptable theſe workes are to God and grateful in his ſight, being compared to a ſacrifice, which is an high ſeruice done to him.

The body chaſtiſed by penãce is a grateful ſacrifice.

6. *According to the rule of faith.*] By this, and many places of holy Writ, we may gather, that the Apoſtles by the holy Ghoſt, before they were ſundered into diuers Nations, ſet downe among them ſelues a certaine Rule and forme of faith and doctrine, conteining not onely the Articles of the Crede, but al other principles, grounds, and the whole platfoume of al the Chriſtian religion. Which Rule was before any of the bookes of the new Teſtament were written, &

The Apoſtolical rule or analogie of faith.

before the faith was preached among the Gentiles: by which not onely euery other inferiour teachers doctrine was tried, but al the Apostles, and Euangelistes preaching, writing, interpreting (which is here called prophecying) were of Gods Church approued and admitted, or disproued and reiected. This forme, by mouth and not by Scripture, euery Apostle deliuered to the countrie by them conuerted. For keeping of this forme, the Apostle before praised the Romanes; and afterward earnestly warneth them by no meanes to be drawen from the same. This he commandeth to Timothee, calling it his Depositum. For not holding this fast and sure, he blameth the Galatians, further also denouncing to him self or an Angel that should write, teach, or expound against that which they first receiued. And euer and commanding alwaies to beware of them that taught otherwise. For feare of missing this line of truth, him self notwithstanding he had the Holy Ghost, yet lest he might haue preached in valie and lost his labour, he went to conferre with Peter and the rest. For the full keeping of this Rule of truth, the Apostles held Councels, and their successors by their example. For the holding of this Rule, and by the measure thereof, were al the holy Scriptures written or iudged by the same, al the glorious doctors haue made their sermons, commentaries, and interpretations of Gods word: al writings and interpretatiõs no otherwise admitted nor deemed to be of God, but as they be agreable to this Rule.

p. 6, 17.
1. Tim. 6. 20.
Gal. 1, 8.
Gal. 2, 2.
Act. 15, 6.

The Heretikes phantastical rule, or rather rules of faith, many and diuers one from an other.

And this is the iuste Analogie and measure of faith, set downe and commended to vs euery where for the Apostles tradition: and not the phantastical rule or square that euery Sectmaister pretendeth to gather out of the Scriptures falsely vnderstood and wrested to his purpose, by which they iudge of doctor, Scripture, Church, and al. Arius had by that meanes a rule of his owne, Luther had his falle weightes, and Caluin his owne also. According to which seuerall measure of euery Sect, they haue their expositions of Gods word: and in England (as in other infected Countries) they kept of late an apish imitation of this prophecying which S. Paul here and in other places speaketh of, and which was an exercise in the primitiue Church, measured not by euery mans peculiar spirit, but by the former Rule of faith first set downe by the Apostles. And therfore al this new phantastical Prophecying & al other preaching in Caluins schoole, is iustly by this note of the Apostle condemned, for that it is not according to, but quite against the Rule of faith.

CHAP. XIII.

To yeld obedience and al other duties vnto Princes: & to loue their neighbour which is the fulfilling of the Law: 11 and specially to consider, that we now being the time of grace, vve must doe nothing that may not beseeme day light.

LET euery soul be subiect to higher powers, 1 *Tit. 3, 1.*
for there is no povver but of God. And *1. Pet. 2,*
those that are, of God are ordeined. † Ther- 2 *13.*
fore he that resisteth the povver, resisteth the
ordinance of God. And they that resist, pur-
chase to them selues damnatiõ. † for princes 3
are no feare to the good worke, but to the euil. But wilt thou
not feare the povver? Doe good: and thou shalt haue praise
of the same. † for he is gods minister vnto thee for good. 4
But if thou doe euil, feare. for he beareth not the svvord
without cause. For he is Gods minister: a reuẽger vnto vvrath,
to him that doeth euil. † Therfore be subiect of necessitie, not 5
only for vvrath, but also for conscience sake. † For therfore 6
you giue tributes also. for they are the ministers of God,
seruing vnto this purpose. † Render therfore to al men their 7 *Mt. 22,*
The Epistle vpõ the 4 Sunday after the Epiphanie. devv: * to vvhom tribute, tribute: to vvhom custom, cu- *21.*
stom: to whom feare, feare: to vvhõ honour, honour. † Ovve 8
no

no man any thing: but, that you loue one an other. For he that
Exo. 20, 13. 9 loueth his neighbour, hath :: fulfilled the lavv. † For, *Thou shalt not commit aduoutrie, Thou shalt not kil, Thou shalt not steale, Thou shalt not beare false vvitnes, Thou shalt not couet*, and if there be any other
Leu. 19, 18. commaundement: it is comprised in this vvord, *Thou shalt* 10 *loue thy neighbour as thy self.* † The loue of thy neighbour, vvorketh no euil. Loue therfore is the fulneſſe of the lavv. ¶
11 † And that knovving the season, that it is novv the houre for vs to riſe from sleepe. For novv our saluation is neerer
12 then vvhen vve beleeued. † The night is paſſed, and the day is at hand. Let vs therfore caſt of the vvorkes of darkneſſe, and doe on the armour of light. † As in the day let vs vvalke
13 honeſtly: not in banketings and drunkennes, not in chamberings and impudicities, not in contention and emulation:
14 † but doe ye on our Lord IESVS Chriſt, ¶ and make not prouiſion for the fleſh in concupiſcences.

:: Here vve learne that the Law may be & is fulfilled by loue in this life: against the Aduersaries saying it is impoſſible to keepe the commaundements.

The Epiſtle vpō the 1 Sunday in Aduent.

ANNOTATIONS
CHAP. XIII.

1. *Euery soul be subiect.*] Becauſe the Apoſtles preached libertie by Chriſt from the yoke of the Law and ſeruitude of ſinne, and gaue al the faithful both example and commaundement to obey God more then men, and withal euer charged them expreſly to be obedient and ſubiect to their Prelates as to them which had cure of their ſoules and were by the Holy Ghoſt placed ouer the Church of God: there were many in thoſe daies newly conuerted, that thought them ſelues free from al temporal Superiors, carnal Lordes, and humane creatures or powers: wherevpon the bondman tooke him ſelf to be loose from his ſeruitude, the ſubiect from his Soueraine, were he Emperour, King, Duke, or what other ſecular Magiſtrate ſo euer, eſpecially the Princes of thoſe times being Heathens and perſecutors of the Apoſtles, and of Chriſtes religion. For which cauſe and for that the Apoſtles were vntruely charged of their Aduerſaries, that they withdrew men from order and obedience to Ciuil lavves and Officers: S. Paul here (as S. Peter doth 1 Chap. 2.) cleereth him ſelf, and expreſly chargeth euery man to be ſubiect vnto temporal Prince and Superiour: Not euery man to al that be in Office or Superiority, but euery one to him whom God hath put in authoritie ouer him, by that hold the Maiſter, Lord, King, or ſuch like: Neither to them in matters of religion or regiment of their ſoules (for moſt part vvere Pagans, whom the Apoſtle could not vvill men to obey in matters of faith) but to them in ſuch things onely as concerne the ciuil Regiment & Policie, and ſhal not cauſe ſo euer conſist vvith Gods holy vvill and ordinance, for ſo againſt God no vvay are they to be obeyed.

Obedience in temporal rulers, & in what ca-ſes.

Act. 4, 18, 5, 29. Chryſ. in ep. Ro. ho. 21.

1. *No power but of God.*] S. Chryſoſtome here noteth, that power or rule, & Superiority, is Gods ordinance, but not al rule: al Princes not ordained by God, but ſuch only as reigne by his permiſſion onely, and not by his appointment nor affections that euery one doth in and by his ſoueraine power, as Iunius apoſtate and aduerſarie of Catholikes, Pharao tyrannical oppreſſion of the Iſraelites, Achabs perſecution of the Prophets, Herods executing of the Apoſtles, Herods and Pilats condemning of Chriſt: al which things God permitted them, by the abuſe of their power to accompliſh his holy vvorke and iuſt decree: but ſo they vvere not iuſt becauſe iuſt of his cauſing and ordinance.

In what ſenſe, al power or ſuperioritie is of God.

2. *They that reſiſt.*] Vvhoſoeuer reſiſteth or obeyeth not his lavvful Superior in thoſe cauſes vvherein he is ſubiect vnto him, vvilleth not Gods appointment, & ſinneth greeuouſly, and is vvorthy to be puniſhed both in this vvorld by his Superior, and by God in the next life. for in temporal gouernement, and cauſes, the Chriſtians vvere bound in conſcience to obey their Heathen Emperours: though on the other ſide they vvere bound vnder paine of damnation to obey their Apoſtles and Prelates, and not to obey their kings or Emperours

In things lawfully commanded it is morall ſinne not to obey our Superiors.

Emperours, in matters of religion. Vvhereby it is cleere that vvhen vve be commanded to obey our Superiors, it is meant alvvaies and onely in such things as they may lavvfully command, and in respect of such matters vvherein they be our Superiors.

The Apostle speaketh of temporal powers.

a. Beareth not the sword.] That the Apostle meaneth here specially of temporal powers, vve may see by the vvord, tribute, & external compulsion, vvhich he here attributeth to them. And the Christian men then had no doubt vvhether they should obey their Spiritual powers: but now y the disease is cleane contrarie for al is giuen to the secular power, and nothing to the spirituall, vvhich expretly is ordained by Christ and the Holy Ghost: and al the faithful are commanded to be subiect thereunto as to Christs ovvne vvord and vvill. There vvere Heretikes called *Tagarij*, that tooke avvay al rule and Superioritie. The Wicliffits vvould obey nor Prince nor Prelate, if he vvere once in deadly sinne. The Protestants of our time (as vve may see in al Countries vvhere the secular svvord is dravven against their Sectes) care neither for the one nor for the other, though they extol onely the secular vvhen it maketh for them. The Catholikes onely most humbly obey both, euen according to Gods ordinance, the one in temporal causes, and the other in Spiritual: in vvhich order both these States haue blessedly florished in al Christian countries euer since Christes time, and it is the very vvay to preserue both, as one day al the vvorld shal confesse vvith vs.

Heresies against rule and Superioritie.

The obedience of Catholikes both to Spiritual and temporal Superiors.

b. Tax giue tribute.] Though euery man ought to be ready to seruc his temporal Prince vvith his goods, by tributes or vvhat other lavvful taxes and subsidies soeuer: yet they may exempt by priuiledges vvhom they thinke good. As in al countries Christian: Priests for the honour of Christ, vvhose Ministers they be, haue by the grauntes and auncient charters of kings bene exempted and exempted. Notvvithstanding they vvere neuer vnready to serue volunterely their Soueraine, in al common causes, vvith vvhatsoeuer they had. See *Annot. in Mat. 17. 26.* Hier. in Mat. 17.

The Clergie exempted from tribute.

c. Not in hast and rage.] This vvas the very place vvhich S. Augustine, that glorious Doctor, vvas by a voice from heauen directed vnto, at his first miraculous and happy conuersion, not only to the Catholike faith, but also to perpetual continencie, by this voice comming from heauen: *Tolle, lege: Tolle, lege.* Take vp and read, take vp and read. as him self telleth *li. 8 Confes. c. 12.*

S. Augustines conuersion.

CHAP. XIIII.

Like a moderator and peacemaker betvveene the vveak Christians (vvho vvere the Gentils) and the strong (vvho vvere the Christian Ievves, hauing yet a scruple to cease from keeping the ceremonial vvorkes and deuises of Moyses Lavv): he exhorteth the Ievves not to condemne the Gentil vsing his liberty: and the Gentil againe, not to condemne the scrupulous Ievv: but neither to disdaine from vsing his liberty, vvhen it is for the good of his brother, to be an occasion vvhy he should not vse it.



AND him that is vveake in faith, take vn- 1
to you: not in disputations of cogitations.
† For one beleeueth that he may eate al 2
things: but he that is vveake, let him
eate herbes. † Let not him that eateth, 3
despise him that eateth not: and he that
eateth not: let him not iudge him that
eateth. for God hath taken him to him. † Vvho art thou 4
that iudgest an other mans seruant? To his ovvne Lord he
standeth or falleth. and he shal stand: for God is able to make
him stand. † For one iudgeth betvveene day and day: and 5
an other iudgeth euery day. let euery one abound in his
ovvne sense. † He that respecteth the day, respecteth to our 6
Lord.

'eateth

Lord. And he that eateth, eateth to our Lord: for he giueth thankes to God. And he that eateth not, to our Lord he eateth
7 not, and giueth thankes to God. † For none of vs liueth to
8 him self: & no man dieth to him self. † For whether vve liue, we liue to our Lord: or vvhether we die, we die to our Lord. Therfore vvhether vve liue, or vvhether vve die, vve are our
9 Lords. † For to this end Christ died and rose againe: that he may haue dominion both of the dead and of the liuing.
10 † But thou, vvhy iudgest thou thy brother? or thou, vvhy
2. Cor. 5, 10. doest thou despise thy brother? For * vve shal al stand before
11 the iudgement seate of Christ. † For it is vvritten, *Liue I, saith*
Esa. 45, 23. *our Lord, that euery knee shal bowe vnto me: and euery tongue shal confesse to*
12 *God.* † Therfore euery one of vs for him self shal render account to God. † Let vs therfore no more iudge one an other: but this iudge ye rather, that you put not a stumbling
14 blocke or a scandal to your brother. † I knovv and am persuaded in our Lord IESVS Christ, that nothing is [a] cõmon of it self, but to him that supposeth, any thing to be cõmon,
15 to him it is common. † For if because of meate thy brother be greeued: novv thou vvalkest not according to charitie.
1. Cor. 8. * Do not vvith thy meate destroy him for vvhom Christ
16 died. † Let not then our good be blasphemed. † For the
17 kingdom of God is [b] not meate and drinke: but iustice, and
18 peace, and ioy in the holy Ghost. † for he that in this serueth
19 Christ, pleaseth God, and is acceptable to men. † Therfore the things that are of peace let vs pursue: and the things that
20 are of edifying one tovvard an other let vs keepe. † Destroy
Tit. 1, 15 not the vvorke of God for meate. * Al things in deede are cleane: but it is il for the man that eateth by giuing offence.
21 † It is good not to eate flesh, and not to drinke vvine, nor that vvherein thy brother is offended, or scandalized, or
22 vveakened. † Hast thou faith? [c] haue it vvith thy self before God. Blessed is he that iudgeth not him self in that vvhich he
23 approueth. † But [d] he that discerneth, if he eate, is damned: because not of faith. for [e] al that is not of faith, is sinne.

[a] *Common*, that is, vncleane. See Annot. Matt. 7. 1. Though he vvish the vvreake to be borne vvithal, yet he vttereth his minde plainly, that in deede al the meates forbidden and vncleane in the Law, are novv through Christ cleansed & lawful for euery man to vse.

ANNOTATIONS
CHAP. XIIII.

a. *Vncleane things.*] By similitude of vvordes the simple are soone deceiued, and Heretikes make their vauntage of any thing to seduce the vnlearned. There vvere diuers meates forbidden in the Lavv of Moyses, and for signification, made and counted vncleane, vvhereof

The Apoſtles meaning about eating or not eating certaine meates.

the Iewes might not eate of al ſwyne, horſe, conny, and ſuch like, both of fiſhes, foules, and beaſts, a great number. Chriſt diſcharged al them that became Chriſtians, after his Paſſion, of that obſeruance and al other ceremonies of the old Lawe: Notwithſtanding, becauſe diuers that were brought vp in the Lawe, had a religion and conſcience, ſodenly to forſake their former maner, the Apoſtle here admoniſheth ſuch as be ſtronger and better inſtructed in the caſe, to beare with the weaker ſort, that being Chriſtians could not yet finde in their hartes to eate and vſe the meates forbidden by God in the Lawe: as on the other ſide he warneth the weake that would not eate, not to take offence or ſcandal at them that did eate without ſcruple, any of the aforeſaid or forbidden meates in the Lawe, nor in any wiſe to iudge or condemne the eater, but to commit that to God, and finally that neither nother ſhould condemne the other for eating or not eating. Now the Proteſtants fondly apply al this to the faſtes of the Church, and differences of meates in the ſame: as though the Church did forbid any meate wholy neuer to be eaten or touched, or made any creatures vncleane, or otherwiſe preſcribed any abſtinence, then for chaſtiſing of mens bodies and ſeruice of God. It is a great blindneſſe that they can put no difference betwixt Chriſtes faſt of fourtie daies, *Mat.* 4. Iohns abſtaining from al delicate meates and drinkes, *Mat.* 3. *11.* the voluntarie Annes, *Luc.* 2. *37.* the Nazareites, *Num.* 6. the Recabites, *Ierem.* 35. *10.* the Niniuites, *Ion.* 3. S. Paules, 2 *Cor.* 11. *27.* S. Timothees, 1 Tim. 5, 23. Iohns Diſciples and Chriſts Diſciples faſt *Mat.* 9. *14.* (which he ſaid they ſhould keepe after his departure from them:) and the ceremonial diſtinction of creatures and meates, cleane and vncleane, in the old Lawe, of which it is euident the Apoſtle treateth in al this chapter, & of none other at al. Therfore when the Proteſtants by the wordes of this place would proue, that we be either made free from faſting and from obeying the Churches commaundement or following Chriſtes example in that matter, or that the obſeruers of Chriſtian faſtes be weake in faith, & ought not in any wiſe condemne of ſinne the breakers of the preſcribed faſtes of the holy Church, they doe abuſe ignorantly or wilfully the Apoſtles wordes and diſcourſe.

The Heretikes fondly abuſe this place againſt the faſtes of the Church.

Foliſh Heretikes ſee not the differēces of things.

Diſtinction of daies.

5. Betweene day and day.] By the like deceite they abuſe this place againſt the Holydaies of Chriſt and his B. mother and Saincts, which concerneth onely the Iewes feſtiuities and obſeruation of times, whereof in the Epiſtle to the Galatians c. 4. 10.

The text explicated concerning euery mans conſcience in Iudaical meates and drinkes.

5. Euery one in his owne ſenſe.) The Apoſtle doth not giue freedom, as the Churches enemies would haue it, that euery man may doe or thinke what he liſt, but in this matter of Iudaical obſeruation of daies and meates, & that for a time onely, til the Chriſtian religion ſhould be perfectly eſtabliſhed, he would haue no reſtraint made, but that euery one ſhould be borne withal in his owne ſenſe: yet ſo, that they ſhould not condemne one an other, nor make neceſſitie of ſaluation in the obſeruation of the Iudaical rites of meates, daies, &c.

Not eating, but diſobedience damnable.

14. Nat meate and drinke.] The ſubſtance of religion or the kingdom of God ſtandeth not in meate or drinke, and therfore the better might they vſe indifferencie and toleration in that point for a time, for peace ſake and to auoid ſcandal. But if the precept of Moyſes Lawe had bound ſtill as before, then (not for the meates ſake, but for the diſobedience) it had been damnable to haue eaten the vncleane meates.

22. Haue it vnto thy ſelf.] Thou that art perfect, and beleeueſt or knoweſt certainely that thou art free from the Lawe concerning meates and feſtiuities, yet to the trouble and hinderance of the feeble that can not yet be brought ſo far, be diſcreete & vtter not thy ſelf out of ſeaſon.

To doe againſt our conſcience, is ſinne.

23. He that diſcerneth.] If the weake haue a conſcience, and ſhould be driuen to eate the things which in his owne hart he thinketh he ſhould not doe, he committeth deadly ſinne, becauſe he doth againſt his conſcience, or againſt his owne preteuſed knowledge.

Chryſ. ho. 26. in ep. Ro.

Vvhat actions of infidels are ſinne, and what are not.

23. All that is not of faith.] The proper ſenſe of this ſpeach is, that euery thing that a man doeth againſt his knowledge or conſcience, is a ſinne, for ſo by the circumſtance of the letter, faith muſt here be taken, though S. Auguſtine ſometimes applieth it alſo to proue that al the actions of infidels (meaning thoſe workes which directly procede of their lacke of faith) be ſinnes. But in any wiſe take heede of the Heretikes commentarie, who hereby would proue that the infidel ſinneth in honouring his parents, fighting for his countrie, tilling his ground, and in al other workes. And no maruel that they ſo hold of infidels, who maintaine * that Chriſtian men alſo offend deadly in euery good deede.

Luther.

CHAP.

CHAP. XV.

He preacheth to make peace betweene the Christian Gentils and Iewes. 8 vvith the reſo-lution, that the Iewes vocation is of purpoſe in doubt, but the Gentils aſſo of mercie, and foretold by the Scriptures. 14 That hauing ſo ample, he excuſeth him-ſelf to the Romanes for vvriting thus vnto them. 17 hoping ſhortly at length to ſee them, after that he hath been at Hieruſalem. 30 vvherevnto alſo he requi-reth their prayers.

1 AND vve that are the ſtrōger, muſt ſuſteine
2 the infirmities of the vveake, & not pleaſe
our ſelues. † Let euery one of vs pleaſe
his neighbour vnto good, to edification.
3 † For, Chriſt did not pleaſe him ſelf, but as
Pſa. 68, 10. it is vvritten, *The reproches of them that reproched thee, fel vpon me.* † For *a* vvhat things ſoeuer haue been vvritten, The Epiſtle vpō the 2. Sunday in Aduent.
4 to our learning they are vvritten: that by the patience and
conſolation of the Scriptures, vve may haue hope. † And
5 the God of patience and of comfort giue you to be of one
minde one towārd an other according to IESVS Chriſt:
6 † that of *b* one minde, vvith one mouth you may glorifie
7 God and the Farher of our Lord IESVS Chriſt. † For the
vvhich cauſe receiue one an other, as Chriſt alſo hath recei-
8 ued you vnto the honour of God. † For I ſay Chriſt IESVS
to haue been *c* miniſter of the circumciſion for the veritie of
9 God to confirme the promiſſes of the fathers. † But the
Pſa. 17, 50. Gentils to honour God for his mercie, as it is vvritten: *Therfor
Deu. 32, 43.* 10 *vvil I confeſſe to thee in the Gentils, O Lord, and vvil ſing to thy name.* † And
Pſa. 116, 1. 11 againe he ſaith, *Reioyce ye Gētils vvith his people.* † And againe, *Ye al
Eſa. 11, 10.* 12 *ye Gentils our Lord: and magnifie him al ye peoples.* † And againe Eſaie
ſaith, *There ſhal be the roote of Ieſſe: and he that ſhal riſe vp to rule the Gentils,*
13 *in him the Gentils ſhal hope.* † And the God of hope repleniſh you
vvith al ioy and peace in beleeuing: that you may abound in
hope, and in the vertue of the holy Ghoſt.

14 † And I my ſelf alſo, my brethren, am aſſured of you,
that you alſo are ful of loue, repleniſhed vvith al knowledge,
15 ſo that you are able to admoniſh one an other. † But I haue
vvritten to you (brethren) more boldly in part, as it were put-
ting you in remembrance: for the grace vvhich is giuen me
16 of God, † to be the miniſter of Chriſt IESVS in the Gētils:
ſanctifying the Goſpel of God, that the oblation of the
Gentils may be made acceptable and ſanctified in the holy

a He meaneth al that is vvritten in the old Teſtament: much more al things vvritten in the nevv Teſtament, are for our learning and conſort.

b Vnitie in religion commended.

c Chriſt did execute his office and miniſterie onely towards the people of Circumciſion, that is, the Ievves.

Ghoſt. † I haue therfore glorie in Chriſt IESVS touvard 17
God. † For I dare not ſpeake any of thoſe things vvhich 18
Chriſt vvorketh not by me for the obedience of the Gentils,
by vvord and deedes, † in the vertue of ſignes and vvõders, 19
in the vertue of the holy Ghoſt: ſo that from Hieruſalem
round about vnto Illyricum I haue repleniſhed the Goſpel
of Chriſt. † And I haue ſo preached this Goſpel, not vvhere 20
Chriſt vvas named, leſt I ſhould build vpon an other mans
foundation: † but as it is vvritten, *They to vvhom it hath not bene* 21 *Eſ.* 52, 13
preached of him, ſhall ſee: and they that haue not heard, ſhall vnderſtand.
† For the vvhich cauſe alſo I vvas hindred very much from 22
comming vnto you. † But nov vvhaving no longer place in 23
theſe countries, and hauing a deſire to come vnto you theſe
many yeres novv paſſed: † vvhen I ſhal begin to take my 24
iourney into Spaine, I hope that as I paſſe, I ſhal ſee you, and
be brought thither of you, if firſt in part I ſhal haue enioyed
you. † Novv therfore I vvil goe vnto Hieruſalem to mini- 25
ſter to the ‡ ſaincts. † For Macedonia and Achaia haue liked 26
vvel to make ſome contribution vpon the poore ſaincts that
are in Hieruſalem. † For it hath pleaſed them; and they are 27
their debters. For if the Gentiles be made partakers of their
ſpirituall things: they ought alſo in carnall things to miniſter
vnto them. † This therfore vvhen I ſhal haue accõplished, 28
and ſigned them this fruite, I vvil goe by you into Spaine.
† And I knovv that comming to you, I ſhal come in a- 29
boundance of the bleſſing of Chriſt. † I beſeeche you ther- 30
fore brethren by our Lord IESVS Chriſt, and by the charitie
of the holy Ghoſt, that you ‡‡ helpe me in your praiers for
me to God, † that I may be deliuered from the infidels that 31
are in Ievvrie, and the oblation of my ſeruice may become
acceptable in Hieruſalem to the ſaincts, † that I may come to 32
you in ioy by the vvil of God, that I may be refreſhed vvith
you. † And the God of peace be vvith you all. Amen. 33

‡ He nameth the holy perſons that hauing forſaken al their goods for Chriſt, vvere vvholy conſecrated to ſerue our Lord vvith al their mindes. *S. Hiero. againſt Vigilantius* the Heretike reprehending the almes giuen to ſuch, as do the Heretikes alſo of our time.

‡‡ In that the Apoſtle deſired to be praied for, vve may be moued to ſeeke the ſame as a great benefite.

CHAP. XVI.

He commendeth the bearer hereof to the Romanes. 3 and him ſelf to many there by name. 17 he declareth the doctrine vvhich the Romanes had learned, to be the touchſtone to knovv Seducers. 21 he doth vnto them the commendations of al the Churches and of certaine perſons by name: 25 and concludeth.

AND

1 AND I commend to you Phœbe our ſiſter,
2 vvho is in the miniſterie of the Church that is in Cenchris: † that you receiue her in our Lord as it is vvorthie for ſaincts: and that you aſſiſt her in whatſoeuer buſines ſhe ſhal neede you. for ſhe alſo hath aſſiſted many and my ſelf.

3 † [c] Salute Priſca and Aquila my helpers in Chriſt IESVS,
4 († vvho for my life haue laid dovvne their neckes: to vvhō not I only giue thankes, but alſo al the Churches of the Gen-
5 tiles) † and their :: domeſtical Church. Salute Epænetus my
6 beloued: vvho is the firſt fruite of Aſia in Chriſt. † Salute
7 Marie vvho hath laboured much about vs. † Salute Andrónicus and [a] Iulia [a] my coſins and fellovv captiues: vvho are noble among the Apoſtles, vvho alſo before me vvere in
8 Chriſt. † Salute Ampliátus my beſt beloued in our Lord.
9 † Salute Vrbánus our helper in Chriſt IESVS, and Stachys
10 my beloued. † Salute Apelles [a] approued in Chriſt. Salute
11 them that are of Ariſtóbolus houſe. † Salute Herodion my kinſman. Salute them that are of Narciſſus houſe, that are in
12 our Lord. † Salute Tryphæna and Tryphóſa: vvho labour in our Lord. Salute Perſis the beloued, vvho hath much la-
13 boured in our Lord. † Salute Rufus the elect in our Lord
14 and his mother and mine. † Salute Aſyncritus, Phlegon, Hermas, Pátrobas, Hermes: and the brethren that are vvith
15 them. † Salute Philólogus and Iulia, Nereus, and his ſiſter and Olympias: and al the ſaincts that are vvith them.
16 † [d] Salute one an other in a holy kiſſe. Al the churches of Chriſt ſalute you.

17 † And I deſire you brethren, [e] to marke them that make diſſenſions and ſcandals contrarie to the doctrine vvhich you
18 haue [f] learned, and auoid them. † For ſuch doe not ſerue Chriſt our Lord, [g] but their ovvne belly: and :: by ſvveete ſpeaches and benedictions ſeduce the hartes of innocents.
19 † For [h] your obedience is publiſhed into euery place. I reioyce therfore in you. But I vvould haue you to be vviſe in
20 good, and ſimple in euil. † And the God of peace cruſh Satan vnder your feete quickely. The grace of our Lord IESVS Chriſt be vvith you.

21 † Timothee my coadiutor ſaluteth you, and Lucius, and
22 Iaſon, and Soſipater, my kinſmen. † I Tertius ſalute you,
23 that vvrote the epiſtle, in our Lord. † Caius mine hoſt, and

[a] Iunia

[d] τὸν ἅγιον

[c] The onely ſalutation of ſo vvorthy a man is ſufficient to ſil him vvith greate grace that is ſo ſaluted. *Chryſ. in 2. Tim. 4.*

:: This domeſtical Church vvas either that faithful and Chriſtiā houſhold, or rather the Chriſtians meeting together there & in ſuch good houſes to heare diuine ſeruice and the Apoſtles preaching in thoſe times of perſecution.

The Proteſtants here reaſō thus, Peter is not here ſaluted, therfore he vvas neuer at Rome. See the Annotation.

[e] Of the Prince of the Apoſtles, ſaith Theodorete vpon this place.

:: The ſpecial vvay that Heretikes haue euer had to beguile, vvas and is by ſvveete vvordes & gay ſpeaches. Which their ſheepes cote ſee before deſcribed particularly in the Annotations vpon S. Matthevv. 6.7. 15.

the whole Churches, saluteth you. Erastus the Cosserer of the citie saluteth you, and Quartus, a brother. † The grace of our 24
Lord IESVS Christ be vvith al you, Amen.

† And to him that is able to confirme you according to 25
my Gospel and preaching of IESVS Christ, according to the reuelation of the mysterie from eternal times kept secrete,
† vvhich novv is opened by the Scriptures of the prophets 26
according to the precept of the eternal God, to the obedience of faith knovven in al Gentiles, † to God the only vvise 27
through IESVS Christ, to vvhom be honour & glorie for euer and euer. Amen.

ANNOTATIONS
CHAP. XVI.

10. Salute vnto an other. † Newe Sectmaisters made more foule or hard shifts to proue or defend falshod, then the Protestants: but in two points about S. Peter specially, they passe euen themselues in impudencie. The first is, that they hold he vvas not preferred before the other Apostles, vvhich is against al Scriptures most euidently. The second is, that he vvas neuer at Rome, vvhich is against al the Ecclesiastical histories, al the Fathers Greeke and Latine, against the very sense and sight of the monuments of his Seate, Sepulcher, doctrine, life, and death there. Greater euidence certes there is thereof and more vveighty testimonie, then of Romulus, Numas, Cæsars, or Ciceros being there: yet vvere he a very brutish man that vvould deny this to the discredite of so many vvriters and the vvhole vvorld. Much more monstruous it is, to heare any deny the other. Theodoret saith he vvas there, vvriting vpon this chapter. Prosper also *carmine de ingrato in principio.* S. Leo *de natali Petri.* S. Augustine *to. 6 c. 4. cont. ep. fund.* Orosius *li. 7 c. 6.* S. Chrysostome *in ps. 48. 3.* Epiphanius *hær. 27.* Prudentius *in hymno 1. S. Laurentij, & hymno 12.* Optatus *li. 2. contra Donatistas.* S. Ambrose *li. 5. ep. de Basilicis tradendis.* S. Hierome *in Catalogo.* Lactantius *li. 4. c. 21. de vera sapientia.* Eusebius *hist. Eccl. li. 2, c. 14. 15.* S. Athanasius *de fuga sua.* S. Cyprian. *ep. 55. nu. 8.* Tertullian *de præscriptionibus nu. 20.* and *li. 4. contra Marcionem nu. 4.* Origen *in Genes. apud Euseb. li. 3, c. 1.* Irenæus *li. 3, c. 2 de exsid. Hierosolym.* Caius and Papias the Apostles owne scholers, and Dionysius the B. of Corinth, alleaged by Eusebius *li. 2. c. 14 & 25.* Ignatius *ep. ad Romanos.* The holy Councel of Chalcedon, and many other affirme it, yea Peter him self (according to the iudgement of the ancient Fathers) confesseth he vvas at Rome, calling it Babylon *1. ep. c. 5. Euseb. li. 2. c. 14. hist. Ec.* Some of these tel the time and cause of his first going thither: some, how long he liued there: some, the maner of his death there: some, the place of his burial: and al, that he vvas the first Bishop there. How could so many of such vvisedom and spirit, so neere the Apostles time deceiue or be deceiued? how could Caluin and his, after fiftene hundred yeres knovv that vvhich none of them could see?

That S. Peter was at Rome.

Chalced. conc. act. 3.

See the Annotations 1 Pet. c. 5, 13.

Some great argument must they needes haue to controule the credite of the vvhole vvorld. This of truth is here their argument, neither haue they a better in any place, to vvit, If S. Peter had bene at Rome, S. Paul vvould haue saluted him, as he did others here in the end of his letter to the Romanes. Is not this a high point to disproue al antiquitie by? Any man of discretion may straight see, that S. Peter might be knovven vnto S. Paul to be out of the Citie, either for persecution or busines, vvhen this epistle vvas written, (for he went often out as S. Epiphanius declareth) & so the omitting to salute him, can proue no more, but that then he vvas not in Rome. but it proueth not so much neither, because the Apostle might for respect of his dignitie and other the Churches affaires, write vnto him special letters, and so had no cause to salute him in his common Epistle. Or how knovv they that this Epistle was not sent inclosed to S. Peter, to be deliuered by his meanes to the vvhole Church of the Romanes in some of their assemblies? It is very like it was recommended to some one principal man or other that is not here named: and twenty causes there may be vnknovven to vs, why he saluted him not: but no cause vvhy our Aduersaries vpon such friuolous reasons should reprooue an approued truth. For euen as vvel might they say that S. Iohn vvas neuer at Ephesus, because S. Paul in his Epistle to the Ephesians doth not salute him. And plaine it is, that it is the Romane seate and faith of Peter, vvhich they (as all Heretikes before them)

The Protestants great argument, that Peter was neuer at Rome.

Epiph. hær. 27.

them) do feare and hate, and vvhich will be their bane: and they knovv that there is no argument vvhich conuinceth in their conscience, that Peter vvas neuer at Rome. Therfore to conclude, vve say to them in S. Augustines vvordes, *Why and you the Apostolike chaire, the chaire of pestilence? What hath the Church of Rome done against you, in vvhich S. Peter did sit, and from vvhich by nefarious furie you haue separated your selues?* The Heretikes hatred of the Romane see.

li. 2. cont. lit. Petil. c. 51.

Orig. in 16. ad Ro.

16. *Holy kisse.*] Hereof, and by the common vsage of the first Christians, vvho had special regard of vnitie and peace among them selues, and for signe and protestation thereof, kissed one an other, came our holy ceremonie of giuing the *Pax*, or kissing one an other in the Sacrifice of the *blessed* Masse. Kissing the Pax.

17. *To marke them.*] He carefully warneth them to take heede of seditious sowers of sectes and dissension in religion, and this euer to be their marke, if they should teach or moue them to any thing vvhich vvas not agreable to that vvhich they had learned at their conuersion: not bidding them to examine the case by the Scriptures, but by their first forme of faith and religion deliuered to them before they had or did read any booke of the nevv Testament. Against Sectmaisters hovv to examine our faith.

18. *But their owne belly.*] Hovvsoeuer Heretikes pretend in vvordes and external shevv of their sheepes cote, in deede they seeke but after their ovvne profite and pleasure, & by the Apostles ovvne testimonie we be vvarranted so to iudge of them as of men that in deede haue no religion nor conscience. Heretikes giuen to voluptuousnes.

19. *Your obedience.*] Against Heretikes and their illusions, there is no better vvay then in simplicitie to cleaue vnto that vvhich hath bene taught before: for the vvhich the Romane obedience is much commended. *See more.* vpon the first *chap. vers. 8.*

THE

THE ARGVMENT OF THE FIRST EPISTLE TO THE CORINTHIANS.

HOVV S. Paul planted the Church at Corinth, continuing there a yere and an halfe together, vve reade Act. 18. After that, vvhen he vvas at Epheſus Act. 19, about the end of the three yeres that he abode there, he vvrote this firſt Epiſtle to the Corinthians. For euen as S. Luke there vvriteth, vvhen theſe things vvere ended, Paul purpoſed in the Spirit, when he had gone ouer Macedonia and Achaia, to goe to Hieruſalem: ſo likevviſe doth S. Paul himſelfe vvrite here: I vvil come to you in Achaia, when I ſhal haue gone ouer Macedonia, for I vvill go ouer Macedonia. but I vvil tarie at Epheſus vntil Pentecoſt,

Act. 19, 21.

1 Cor. 16, 5.

The matter that he vvriteth of, is not one, as in the Epiſtle to the Romanes, but diuers. partly ſuch faultes of theirs, as vvere ſignified vnto him by them that vvere of Chloë 1 Cor. 1, 11. partly ſuch queſtions as them ſelues vvrote to him of, And concerning the things that you vvrote to me. 1 Cor. 7, 1. for ſo vve may (as it ſeemeth) deuide the Epiſtle into thoſe tvvo partes. Or, to put al together, he vvriteth of eight things: 1 Of reprouing ſchiſmes beginning among them, by occaſion of certaine preachers, vvhom in this ſecond Epiſtle he toucheth more plainely as being Falſe apoſtles. chap. 1. 2. 3. 4. 2 Of an vnneceſſarie fornicator, and ſome that vvent to law before infidel iudges. chap. 5. 6. 3 Of Matrimonie and Continencie. chap. 7. 4 Of meates ſacrificed to Idols. chap. 8. 9. 10. 5 Of his Traditions. chap. 11. 6 Of the Goſpel of the Holy Ghoſt. chap. 12. 13. 14. 7 of the Reſurrection. chap. 15. 8 Of the Corinthians charitable helpe vnto the Gentiles, to ſuccour the Chriſtians poore in Hierusalem. chap. 16.

THE

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

Chap. I.

After ſalutation, & hauing acknowledged the graces of their Churche, 10 he deſireth them from their Schiſmatical boaſting againſt one an other in their baptizers (telling them that they muſt boaſt onely in Chriſt for their Baptiſme) 17 and in their preachers, who had the wiſedom of wordes: telling them that it is the preaching of the Croſſe, whereby God ſaueth the world, and whereon only Chriſtians ſhould boaſt: 26 ſeing God of purpoſe choſe the contemptible, that he him ſelf might haue the glorie.

The 1. part, Of Schiſmes that vvere about their baptizers & preachers.

1 PAVL called to be an Apoſtle of Iesvs Chriſt, by the vvil of God,
2 and Sóſthenes a brother, † to the Church of God that is at Corinth, to the ſanctified in Chriſt Iesvs, called to be ſaincts, vvith al that inuocate the name of our Lord Iesvs Chriſt in euery place of theirs and ours.
3 † Grace to you and peace from God our father and our Lord Iesvs Chriſt.
4 † I giue thankes to my God alvvaies for you for the grace
5 of God that is giuen you in Chriſt Iesvs, † that in al things you be made riche in him, in al vtterance, and * in al knovvledge, († as the teſtimonie of Chriſt is confirmed in you,)
6 7 † ſo that nothing is vvanting to you in any grace, expecting
8 the reuelation of our Lord Iesvs Chriſt, † vvho alſo vvil confirme you vnto the end vvithout crime, in the day of
9 the comming of our Lord Iesvs Chriſt. † God is faithful: by vvhom you are called into the ſocietie of his ſonne Iesvs Chriſt our Lord.
10 † And I beſeeche you brethren by the name of our Lord Iesvs Chriſt, that you al ſay one thing, and that there be no ſchiſmes among you: but that you be perfect in one ſenſe, &

in one knowledge. † For it is ſignified vnto me (my bre- 11
thren) of you, by them that are of Chloe, that there be con-
tentions among you. † And I meane this, for that euery one 12
of you ſaith, :: I certes am Paules, & I Apollos, but I Cephas,
and I Chriſts. † Is Chriſt deuided? Vvhy, vvas Paul crucified 13
for you? or in the name of Paul vvere you baptized? † I giue 14
God thankes, that I baptized none of you, but * Criſpus and *Act.* 18, 8.
Caius: † leſt any man ſay that in my name you vvere bapti- 15
zed. † And I baptized alſo the houſe of Stephanas. But I know 16
not if I haue baptized any other.

:: The beginning of al Schiſmes is ouer much admiring & addicting mens ſelues to their owne particular Maiſters.

† For Chriſt ſent me not to baptize, but to euangelize: 17
not in vviſedom of ſpeache, that the croſſe of Chriſt be not
made void. † For the vvord of the croſſe, to them in deede 18
that periſh, is foliſhnes: but to them that are ſaued, that is, to
vs, it is the povver of God. † For it is vvritten, *I vvil deſtroy the* 19 *Eſ.* 33, 18
vviſedom of the vviſe: and the prudence of the prudent I vvil reiitte. † *Vvhere is* 20
the vviſe? vvhere is the Scribe? vvhere is the diſputer of this vvorld? Hath
not God made the vviſedom of this vvorld foliſh? † For 21
becauſe in the vviſedom of God the vvorld did not by vviſe-
dom knovv God: it pleaſed God by the foliſhnes of the
preaching to ſaue them that beleeue. † For both the Ievves 22
aſke ſignes, and the Greekes ſeeke vviſedom: † but vve 23
preach Chriſt crucified, to the Ievves certes a ſcandal, and to
the Gentiles, foliſhnes: † but to the called Ievves & Greekes, 24
Chriſt the povver of God and the vviſedom of God. † For 25
that vvhich is the foliſh of God, is vviſer then men: and
that vvhich is the infirme of God, is ſtronger then men. † For 26
ſee your vocation brethren, that not many vviſe according
to the fleſh, not many mightie, not many noble: † but the fo- 27
liſh things of the vvorld hath God choſen, that he may con-
found the vviſe: and the vveake things of the vvorld hath
God choſen, that he may confound the ſtrong: † and the 28
baſe things of the vvorld and the contemptible hath God
choſen, and thoſe things vvhich are not, that he might de-
ſtroy thoſe things vvhich are: † that no fleſh may glorie in 29
his ſight. † And of him you are in Chriſt IESVS, * vvho is 30
made vnto vs vviſedom from God, & iuſtice, & ſanctificatiõ,
and redemption: † that as it is vvritten, *He that doth glorie,* 31 *Ier.* 9, 23
may glorie in our Lord. †

The Epiſtle for S. Agatha, *Febr.* 5.

ANNOT.

ANNOTATIONS
CHAP. I.

1. In al knowledge.] Obſerue that the Apoſtles neuer vvrote their letters but to ſuch as vvere conuerted to Chriſtes faith before. for men can not lightly learne the Chriſtian religion by reading Scriptures, but by hearing, and by the preſence of their teachers, which may inſtruct them at large and particularly of euery Article, as clerely & breefely by letters they could not doe. Neither doth nowv any man learne his faith firſt, but by hearing of his parents and Maiſters. for if vve ſhould vvhen vve come to yeres of diſcretion, be ſet to picke our faith out of the Scriptures, there vvould be a madde vvorke and many faithes among vs:

Faith cõmeth by hearing rather then reading.

10. Who is made.] He meaneth not, as our Aduerſaries captiouſly take it, that vve haue no iuſtice, ſapience, nor ſanctity of our owne, other then Chriſtes imputed to vs: but the ſenſe is, that he *is* made the author, giuer, and meritorious cauſe of al theſe vertues in vs. for ſo the Apoſtle interpreteth him ſelf plainely in the 6 Chapter folouving, vvhen he vvriteth thus, *You be vvaſhed, you be iuſtified, you be ſanctified in the name of our Lord* IESVS CHRIST *and in the Spirit of our God.*

Chriſt is made our iuſtice, becauſe he is the author of the iuſtice in vs.

CHAP. II.

That his vvorke preaching among them, vvas in humble maner in the ſight of men. 7 Herevnto it is moſt profound vviſedom (as they ſhould and vvould perceiue, if they vvere not carnal) vvhich is taught in the Church of Chriſt.

1 AND I (brethren) vvhen I came to you, I came not in loftineſſe of ſpeache or of
2 vviſedom, preaching to you the teſtimonie of Chriſt. † For I iudged not my
3 ſelf to knovv any thing among you but IESVS Chriſt, and him crucified. † And
Act. 18, 1. 4 *I vvas vvith you in infirmitie, and feare and much trembling: † and my ſpeache and my preaching
5 vvas not in the perſuaſible vvordes of humane vviſedom, but in ſhevving of ſpirit and povver: † that your faith
6 might not be in the vviſedom of men, but in the povver of God. But vve ſpeake vviſedom among the perfect. † but the
7 vviſedom not of this vvorld, neither of the princes of this vvorld, that come to naught: † but vve ſpeake the vviſedom
8 of God in a myſterie, which is hid, vvhich God did predeſtinate before the worlds, vnto our glorie: † which none of the
9 princes of this vvorld did knovv: for if they had knovven, they vvould neuer haue crucified the Lord of glorie. † But
Eſ. 64, 4. as it is vvritten, *That vvhich eie hath not ſeen, nor eare hath heard, neither hath it aſcended into the hart of mã, vvhat things God hath prepared for them that*
10 *loue him.* † but to vs God hath reuealed by his Spirit. For the

Spirit ſearcheth al things, yea the profoundities of God.
† For vvhat man knovveth the things of a man, but "the ſpi- 11
rit of a man that is in him? ſo the things alſo that are of God
no man knovveth, but the ſpirit of God.
† And vve haue receiued not the ſpirit of this vvorld, but 12
the ſpirit that is of God: "that vve may knovv the things
that of God are giuen to vs. † vvhich alſo vve ſpeake not in 13
learned vvordes of humane vviſedom: but in the doctrine
of the Spirit, comparing ſpiritual things to the ſpiritual. † But 14
"the ſenſual man perceiueth not thoſe things that are of the
ſpirit of God. for it is foliſhnes to him, and he can not vn-
derſtand: becauſe he is ſpiritually examined. † But the ſpi- 15
ritual man iudgeth al things: and him ſelf is iudged of no
man. † For * vvho hath knovven the ſenſe of our Lord that 16
may inſtructe him? But vve haue the ſenſe of Chriſt.

*Eſa. 40, 13.

ANNOTATIONS
CHAP. II.

Hovv Angels and Saincts & mortal men knovv our cogitations.

11. *But the ſpirit of man.*] One man can not knovv an others cogitations naturally: but God giueth to Prophets and other, euen in this vvorld oftentimes, by extraordinary grace to knovv mens ſecretes. As he did to S. Peter, to knovv the fraude of Ananias and Sapphira: and to Eliſeus, his ſeruants bribery in his abſence, and vvhat vvas done in the king of Syria his chamber. and as he giueth to al * Angels and Saincts (ſo far as is conuenient to our neceſsities and their heauenly glorie) to vnderſtand not onely our vocal praiers, but our invvard repentance and deſires.

Act. 5. reg. 1 & 4.

*Luc. 13, 7.

The Heretikes allegatiõ for their vaine ſecuritie, anſvvered.

12. *That vve may knovv.*] The Proteſtants that chalenge a particular ſpirit reuealing to eche one his ovvne predeſtination, iuſtification, and ſaluation, vvould drave this text to that purpoſe. Vvhich importeth nothing els (as is plaine by the Apoſtles diſcourſe) but that the holy Ghoſt hath giuen to the Apoſtles, & by them to other Chriſtian men, to knovv Gods ineffable gifts beſtovved vpon the beleeuers in this time of grace: that is, Chriſtes Incarnation, Paſsion, preſence in the Sacrament, & the incomprehenſible ioyes of heauen, vvhich Pagans, Ievves, and Heretikes deride.

The ſenſual man.

14. *The ſenſual man.*] The ſenſual man is he ſpecially, that meaſureth theſe heauenly myſteries by natural reaſon, humane prudence, external ſenſe, and vvorldly affection, as the Ievv, Pagane, and Heretike doe: and ſometime both here and els vvhere, the more infirme and ignorant ſort of Chriſtian men be called ſenſual or carnal alſo, vvho being occupied in ſecular affaires, and giuen to ſenſual ioy and vvorldlines, haue no ſuch ſenſe nor feeling of theſe great gifts of God, as the perfecter ſort of the faithful haue. Vvho trying theſe high pointes of religion, not by reaſon and ſenſe, but by grace, faith, and Spirit, be therfore called ſpiritual. The ſpiritual then is he, that iudgeth and diſcerneth the truth of ſuch things as the carnal can not attaine vnto: that doth by the ſpirit of the Church, vvhereof he is partaker in the vnitie of the ſame, not onely ſee the errours of the carnal, but condemneth them and iudgeth euery power reſiſting Gods ſpirit and vvord: the carnal Ievv, Heathen, or Heretike, hauing no meanes nor right to iudge of the ſaid ſpiritual man. For vvhen the ſpiritual is ſaid to be iudged of none, the meaning is not that he ſhould not be ſubiect or obedient to his Paſtors and ſpiritual Powers and to the vvhole Church, ſpecially for the trial or examination of al his life, doctrine, and faith: but that a Catholike man and namely a teacher of Catholike doctrine in the Church, ſhould not be any vvhit ſubiect to the iudgement of the Heathen or the Heretike, nor care vvhat of ignorance or infidelitie they ſay againſt him: for ſuch carnal men haue no iudgement in ſuch things, nor can attaine to the Churches vviſedom in any ceremonie, myſterie, or matter vvhich they condemne.

The ſpiritual man.

Hovv the ſpiritual man iudgeth al, & is iudged of none.

Therfore

Therfore S. Irenæus excellently declaring that the Church and euery ſpiritual childe thereof, iudgeth and condemneth al falſe Prophets and Heretikes of vvhat ſort ſo euer, at length he concludeth vvith theſe notable vvordes: *The ſpiritual ſhal iudge alſo al that make ſchiſmes, vvithout be reaſon, not hauing the loue of God, and reſpecting their ovvne priuate, more than the vnitie of the Church: mangle, deuide, and (as much as in them lieth) kil for ſmal cauſes the great and glorious body of Chriſt, ſtudying fraude, and ſeeking battelles. He ſhal iudge alſo them that be out of the truth, that is to ſay, out of the Church: vvherin Church ſhal he vnder no maner condemnation, for to the Church are al things knovvn, in vvhich is perfect faith of the Father, and of al the diſpoſitions of Chriſt, and ſtraw knovvledge of the Holy Ghoſt that manifeſteth al truth.*

Iren. li. 4. c. 62.

The Church is vnder no mans iudgement.

CHA. III.

If they vvil not be carnal ſtil, they muſt learn to God obiectyue not in their prouders, vvhich are but his miniſters, to and vnder to iudg vvel hovv they preach: to beware not al preaching, though it be Catholike, a meritorious: but rather it buildeth matter to be purged by fire, vvhen it is vaine and vnfruitful (as alſo any other like vvorkes of other Catholikes) marie if it be heretical, deſtroying the temple of God, then it vvorketh damnation. 12 The remedie is, to humble them ſelues and referre al to God.

1 AND I, brethren, could not ſpeake to you as to
2 ſpiritual, but as to carnal. As it vvere to litle ones in Chriſt, † I gaue you ::milke to drinke, not meate: for you could not as yet. but neither can you novv verely, for yet you are car-
3 nal. † For vvhereas there is among you emulation and contention, are you not carnal, and vvalke according to man?
4 † For vvhen one ſaith, I certes am Paules, & an other, I Apol-
f carnal 5 los: are you not 'men'? Vvhat is Apollo then? and vvhat is
6 Paul? † The miniſters of him vvhom you haue beleeued, &
7 to euery one as out Lord hath giuen. † I planted, Apollo
8 vvatered: but God gaue the increaſe. † Therfore neither he that planteth is any thing, nor he that vvatereth: but he that giueth the increaſe, God. † And he that planteth and he that vvatereth are one. And e euery one ſhal receiue his ovvne
9 reward according to his ovvne labour. † For vve are Gods
e Vnus-quiſq; 'coadiutors: you are Gods huſbandrie, you are Gods buil-
10 ding. † According to the grace that is giuen me, as a vviſe vvorkemaſter haue I laid the foundation: and an other buildeth therevpon. but let euery one looke hovv he buildeth
11 thereon. † For other foundation no man can lay, beſide that
12 vvhich is laid: vvhich is Chriſt IESVS. † And if any man build e vpon this foundation, gold, ſiluer, pretious ſtones,
13 vvood, hay, ſtubble, † the vvorke of euery one e ſhal be manifeſt: for' the day of our Lord vvil declare, becauſe it ſhal be reuealed in fire: and the vvorke of euery one of vvhat

:: vvhe Church onely hath truth both in her milke and in her bread: that is, vvhether ſhe inſtruct the perfect, or the imperfect who are called carnal. *Aug. li. 17. c. 1. cont. Fauſt.*

e A marueilous dignitie of ſpiritual paſtors, that they be not onely the inſtruments or miniſters of Chriſt, but alſo Gods coadiutors in the vvorke of our ſaluation.

kinde it is, the fire ſhal trie. † If any mans vvorke abide, 14
vvhich he built therevpon: he ſhal receiue revvard. † If 15
any mans vvorke burne, he ſhal ſuffer detriment: but him
ſelf ſhal be ſaued: yet ſo as by fire. † Knovv you not that 16
you are the temple of God: and the Spirit of God dvvelleth
in you? † But if any violate the temple of God, God vvil 17
deſtroy him. For the temple of God is holy: vvhich you are.
† Let no man ſeduce him ſelf: if any man ſeeme to be vviſe 18
among you in this vvorld, let him become a foole that he may
be vviſe. † For the vviſedom of this vvorld is foliſhnes 19
vvith God. For it is vvritten, *I vvil compaſſe the vviſe in their ſubtelties.* Iob 5,13.
† And againe, *Our Lord knovveth the cogitations of the vviſe that they be* 20 Pſ.93,11
vaine. † Let no man therfore glorie in men. For al things are 21
yours: † vvhether it be Paul, or Apollo, or Cephas, or the 22
vvorld, or life, or death, or things preſent, or things to come,
for al are yours: † and you are Chriſts, and Chriſt is Gods. 23

ANNOTATIONS
CHAP. III.

8. Every man ſhal receiue according.] A moſt plaine text for proofe that men by their labours, and by the diuerſities thereof, ſhal be diuerſly revvarded in heauen: and therfore that by their vvorkes proceding of grace, they do deſerue or merite heauen, and the more or leſſe ioy in the ſame. for though the holy Scripture cõmonly vſe not this vvord merite, yet in places innumerable of the old and nevv Teſtament, the very true ſenſe of merite is conteined, and ſo often as the vvord, *merces*, and the like be vſed, they be euer vnderſtood as correlatiues or correſpondent vnto it. for if the ioy of heauen be retribution, repaiment, hire, vvages for vvorkes (as in infinite places of holy Scripture,) then the vvorkes can be none other but the value, deſert, price, vvorth, and merite of the ſame. And in deede this vvord, *revvard*, vvhich in our Engliſh tonge may ſignifie a voluntary or bountiful gift, doth not ſo vvel expreſſe the nature of the Latin vvord, or the Greeke, vvhich are rather the very ſtipend that the hired vvorkeman or iourneiman couenanteth to haue of him vvhoſe vvorke he doth, and is a thing equally and iuſtly anſvvering to the time and vveight of his trauels and vvorkes (in vvhich ſenſe the Scripture ſaith, *Dignus eſt operarius mercede ſua.* the vvorkeman is vvorthy of his hire) rather then a free gift: though, becauſe faithful men muſt acknovvledge that their merites be the giftes and graces of God, they rather vſe the vvord revvard, then hire, ſtipend, or repaiment. though in deede it be al one, as you may ſee by diuers places of holy vvrite. as, * *My merces* (revvard) *is vvith me to render to euery one * according to his vvorkes.* And *Our Lord vvil render vnto me according to my iuſtice.* Pſ.17. And *the very vvord it ſelf* merite (equiualent to the Greeke) is vſed thus, *Merces ſhal make a place to euery one * according to the merites of Workes.* Eccſci 16, 15. And *If you doe your iuſtice before men, you ſhal not haue reward in heauen.* Mat.6, 1. Vvhere you ſee that the revvard of heauen is recompenſe of iuſtice. And the euaſion of the Heretikes is friuolous and euidently falſe, as the former and like vvordes do conuince, for they ſay heauen is our *Merces* or revvard, not becauſe it is due to our vvorkes, but to the promes of God: vvhere the vvordes be plaine, *According to euery mans vvorkes or labours.* vpon vvhich vvordes, and for vvhich vvorkes conditionally, the promes of heauen vvas made.

Good vvorkes meritorious, and the revvardes in heauē are different according to the ſame.

Merces μισθὸς.

1. Tim. 5, 18.

Apoc. 22, 12. Mat. 16, 27. Ro. 2, 6.

κατὰ τὰ ἔργα.

12. Vpon this foundation.] The foundation is Chriſt, and faith in him vvorking by charitie. The vppes building may be either pure and perfect matter of gold, ſiluer, and precious ſtoue, vvhich (according to the moſt authentical and probable expoſition) be good vvorkes of charitie and al Chriſtian iuſtice done by Gods grace: or els, vvood, hay, ſtubble, vvhich ſignifie the manifold actes of mans infirmitie and his venial ſinnes. Vvhich more or leſſe mixed and meſſed vvith the better matter aforeſaid, require more or leſſe puniſhmẽt or purgation at the day of our death. At vvhich

Building of gold, or ſtubble.

day

day, if by penance or other meanes in the Church, the said venial sinnes be not purged & cleansed, there shal neede no purging at al, but they shal straight receiue the reward due to them.

13. Shal be manifest.] Vvhether our life and workes be pure and neede no cleansing, none in this vvorld is hard to iudge: but the day of our Lord, vvhich is at our death, vvil make it plaine in vvhat termes euery mans life is towvards God, for then Purgatorie fire shal manifest and purge it. for, vvhosoeuer hath any impure matter of venial sinnes or such other dettes, to Gods iustice pay-ble and purgable, must into that fire, and after due payment and cleansing, he shal come to the same. Vvhere the vvorkes of the perfect men and such as died vvith al dettes [illegible], or forgiuen, are quited from the fire, and neuer incurre damage, paine, or losse thereby. The places of fathers expounding this for Purgatorie, be very many most euident, vvhich are cited in the last Annotation folovving.

Our vvorkes shal be manifested by fire.

14. The day of our Lord shal declare.] That this purgation rather signifieth the place of Gods iustice after our death, then any affliction in this life, the Apostles precise specifying of fire declareth, and of reuealing and notifying the difference of mens vvorkes by the same: vvhich is not done euidently euen in this life and namely the vvord, *day of our Lord*: vvhich commonly and properly signifieth in Scripture and namely in this Apostle (1 *Cor. 1, 7. 5. Cor. 1, 14. Philip. 1, 10. 2, 16. 1 Thes. 5, 2. 2 Thes. 2, 2.*) either the particular, or the general iudgement: and therfore that the trial spoken of is not properly nor litterally meant any affliction or aduersitie of this life, as Caluin also confesseth, coyning a folish neve construction of his owne. Vvhere you may note also in that mans Commentarie, that this vvord, *dies Domini*, vvas so preiudicial against him and al other expositions of the trial to be made in this vvorld, that he vvould gladly haue (*Domini*) out, reading thus, *A day shal come vvhich shal open &c.* Vvhere vnderstand, that if it vvere only *Dies* (as in the Greeke) yet thereby also the Scripture is vvont to signifie the self same thing: as, 2 *Tim. 1, 12. 18.* and 1 *Tim. 4, 8.* and *Heb. 10, 25. the day*, as in this place, vvith the greeke article only, vvhich is al one vvith *Dies illa*, or *Dies Domini*.

Vvhat is signified by, *the day of our Lord.*

Calu. in hunc locum.

ἡ ἡμέρα

15. As by fire.] S. Augustine vpon these vvordes of the Psalme 37. *Lord rebuke me not in thine indignation, nor amend me in thy vvrath.* For it shal come to passe (saith he) that some be amended in the vvrath of God, and be rebuked in his indignation. And not al perhaps that are rebuked, shalbe amended, but yet some there shal be that shalbe rebuked, and not amended. to vvhom he shal say, Go ye into euerlasting fire. Fearing therfore these more grieuous paines, he desireth that he may neither be rebuked in indignation by eternal fire, nor amended in his vvrath. that is to say, Chastise me in this life, and make me such an one as shal not neede the amending fire, being for them vvhich shalbe saued, yet so as by fire. Vvherfore? but because they build vpon the foundation, vvood, hay, stubble? for if they did build gold, siluer, and precious stones, they should be secure from both fires; not onely from that eternal vvhich shal torment the impious eternally: but also from that vvhich shal amend them that shalbe saued by fire. for it is said, he shal be safe, yet so as by fire. And because it is said, he shalbe safe, that fire is esteemed. Too verely though safe by fire, yet that fire shalbe more grieuous, then vvhat soeuer a man can suffer in this life. And yet know vve how great euils the vvicked haue suffered, and may suffer: yet they haue suffered such as the good also might suffer. for vvhat hath any malefactor suffered by the lavves, that a Martyr hath not suffered in the confession of Christ? These euils therfore that are here, be much more easie, and yet so heavy men, as to suffer them, doe vvhatsoeuer shun commaunded. Howv much better doe they that vvhich God commaundeth, that they may not suffer those greater paines! Thus far. S. Augustine. See S. Ambr. vpon this place 1 *Cor. 3. & Ser. 20 in Psal. 118.* Hiero. *lib. 2 & 13 adu. Iouinianum.* Greg. *lib. 4. Dialog. c. 39. & in Psal. 4. Penit. in principio.* Origen. *ho. 6 in c. 15. Exod.* and *ho. 12 in c. 24. Leuit.*

Two fires after this life: one eternal, the other temporal, that is, the purging or amending fire.

Purgatorie fire passeth al the paines of this life.

CHAP. IIII.

He requireth to be esteemed for his office, but regardeth not to be praised of men for his vertue: considering that neither his owne conscience is a sufficient iudge thereof, but only God vvho seeth al. 6 He toucheth them for contemning in their pride, the Apostles them selues as miserable: 12 threatening to some in those proude Falsapostles vvho vvere the authors of al these schismes.

So

The Epiſtle vpon the 4 Sunday of Aduent.

LEt a man eſteeme vs as the miniſters of 1
Chriſt, and the diſpenſers of the myſteries of
God. † Here novv is required among the 2
diſpenſers that a man be found faithful. † But 3
to me it is a thing of leſt account, to be iud-
ged of you, or of mans day: but I iudge not
my ſelf neither. † For I am not guilty in conſcience of 4
any thing: but I am not iuſtified herein: but he that iudgeth
me, is our Lord. † Therfore iudge nor before the time: vntil 5
our Lord do come, vvho alſo vvil lighten the hidde things of
darkenes, and vvil manifeſt the counſels of the hartes: & then
the praiſe ſhal be to euery man of God. ¶

:: Loe vvhen he named him ſelf, and Apollo, & Cephas: he meãt other ſeditious and factious preachers vvhoſe names he ſpared.

† But theſe things, brethren, :: I haue tranſſigured into 6
my ſelf and Apollo, for you: that in vs you may learne, one
not to be puffed vp againſt an other, aboue that is vvritten.
† For vvho diſcerneth thee? Or vvhat haſt thou that thou 7
haſt not receiued? And if thou haſt receiued, what doeſt thou
glorie as though thou haſt nor receiued? † Now you are filled, 8
now are you become riche: without vs you reigne: & I would
to God you did reigne, that vve alſo might reigne vvith you.

a The Epiſtle vpon S. Iames day, Iul. 25.
b The Epiſtle for a Confeſſor that is not a Biſhop.

† a For I thinke that God hath ſhevved vs Apoſtles the laſt, 9
as it vvere deputed to death: becauſe b vve are made a ſpe-
ctacle to the vvorld, and to Angels and men. † Vve are 10
fooles for Chriſt: but you vviſe in Chriſt. vve vveake: but
you ſtrong. you noble, but vve baſe. † Vntil this houre we 11
doe both hunger, and thirſt, and are naked, and are beaten
vvith buffets, and are vvanderers, † and labour vvorking 12
vvith our ovvne handes. vve are curſed: and do bleſſe. vve
are perſecuted: and ſuſteine it. † vve are blaſphemed: and vve 13
beſeeche. vve are made the refuſe of this vvorld, the droſſe of
al euen vntil novv. † Not to confound you, do I vvrite theſe 14
things: but as my deereſt children I admoniſh you. ¶ † For 15
c if you haue ten thouſand pædagoges in Chriſt: yet not
many fathers. For in Chriſt IESVS by the Goſpel I begat
you. ¶ † I beſeeche you therfore be folovvers of me. 16
† Therfore haue I ſent to you Timothee, vvho is my deereſt 17
ſonne and faithful in our Lord: vvho vvil put you in minde
of my vvaies that are in Chriſt IESVS, as euery vvhere in
euery Church I teach. † As though I vvould not come to 18
you, ſo certaine are puffed vp. † But I vvil come to you 19
quickly, if our Lord vvil: and vvil knovv not the vvordes

c So may S. Auguſtine our Apoſtle ſay to vs Engliſh men.

of

20 of them that be puffed vp, but the povver. † For the king-
21 dom of God is not in vvordes, but in povver. † Vvhat vvil you? [a] in rodde that I come to you: or in charitie, and the ſpirit of mildnes?

ANNOTATIONS
CHAP. IIII.

4. *But not iuſtified.*] The Heretikes are certaine that they be in Gods grace, but S. Paul though guiltie of no crime in his conſcience, durſt not aſſure him ſelf that he vvas iuſtified, neither could take vpon him to be iudge of his ovvne hart and cogitations, vvhether they vvere pure or no: but the trial thereof he left onely to Gods iudging day.

No man ſure of grace or iuſtification.

21. *In rodde.*] The Apoſtles haue povver of diſcipline and cenſures againſt offenders, and povver of gentlenes, meekenes, and indulgence alſo: to vſe either puniſhing or pardoning, according to their wiſedom, and according to the occaſions of time and place.

Spiritual povver to puniſh or pardon.

CHAP. V.

Sharply rebuking their Clergies negligence, & him ſelf abſent excommunicateth that publike inceſtuous perſon: & commanding that hereafter no Chriſtian be ſo tolerated in any open crime, but excommunicated.

The ſecond part of the Epiſtle: of the inceſtuous fornicator: & lavving before Infidels.

1 IT is plainely heard fornication among you, and ſuch fornication, as the like is not among the heathen, ſo
Leu. 18, 8. 20, 11 2 that one hath his * fathers vvife. † And you are puffed vp: and :: haue not mourned rather, that he might be taken
3 avvay from amõg you, that hath done this deede. † [b] I in deede abſent in bo-
4 dy, but preſent in ſpirit, haue already iudged, as preſent, him that hath ſo done, † in the name of our Lord IESVS Chriſt, [b] you being gathered together and my ſpirit, [b] vvith the ver-
5 tue of our Lord IESVS † to deliuer ſuch an one [b] to Satan for the deſtruction of the fleſh, that the ſpirit may be ſaued
6 in the day of our Lord IESVS Chriſt. † Your glorying is not good. Knovv you not that a litle leauen corrupteth the
7 vvhole paſte? † Purge the old leauen, that you may be a nevv paſte, as you are azymes. For our Paſche, Chriſt, is im-
8 molated. † Therfore [c] let vs feaſt, not in the old leauen, nor in the leauen of malice and vvickednes, but in the azymes of ſinceritie and veritie. †

:: Chriſtian men ſhould be ſorovvful to ſee greuous offences borne vvithal, and ought zelouſly to ſeeke the offenders puniſhment by excõmunication.

The Epiſtle vpon Eaſter day.

c Either this Epiſtle in the vvordes before, or ſome other.

9 † I vvrote to you in [c] an epiſtle, Not to keepe companie
10 vvith fornicatours. † I meane not the fornicatours of this

vvorld, or the couetous, or the extorsioners, or seruers of Idols: otherwise you should haue gone out of this vvorld.

† But novv I vvrote to you, not to keepe companie, if he 11
that is named a brother, be a fornicatour, or a couetous person, or [c] a seruer of Idols, or a railer, or a drunkarde, or an extorsioner: vvith such an one [*] not so much as to take meate.

† For vvhat is it to me to iudge of them that are vvithout? 12
Do not you iudge of them that are vvithin? † for them that 13
are vvithout, God vvil iudge. Take away [*] the euil-one from among your selues.

c A notorious wilful corruption in the bible 1562. translating in the verse before, *Idolaters*: and here, *vvorshipper of images*: the Apostles vvord being one, εἰδωλολάτρης, *Idolater.*

ANNOTATIONS
CHAP. V.

3. I absent.] S. Paul here vseth his Apostolike powver, of binding this incestuous person, excommunicating him by his letters and *Mandatum*, though absent.

The authoritie of Ecclesiastical censures is in the Clergie only, and is executed in the name of Christ.

4. You being gathered.] Though he commaunded the acte should be done in the face of the Church, as such sentences and censures be at this day executed also, yet the iudgement and authoritie of giuing sentence vvas in him self, and not in the vvhole multitude, as the Protestants and the popular Sectaries affirme. for the powver of binding and loosing vvas not giuen to the vvhole Church, but as in the persons of the Prelats, & to them for the benefite of the vvhole. Vvherevpon S. Chrysostome vpon those vvordes, *Die Ecclesiæ, Tel the Church*, Mat. 18: *Complaine to the Church, that is*, saith he, *to the Prelats and Presidents thereof.*

4. With the vertue.] Al such great powver ouer sinners, is holden and exercised in the name and vertue of CHRIST IESVS. And vvhosoeuer setteth light by it, despiseth our Lordes name and powver.

The terrible sentence of excommunication.

5. To Satan.] To assure vs that al excommunicate persons be in the powver and possession of the Diuel, and quite out of Christes protection as soone as they be separated by the Churches sentence, from her body and the Sacraments and felovvship of Christian Catholike men: it pleased God to giue powver to the Apostles and Prelates in the primitiue Church, to cause the Diuel straight vpon their sentence of excommunication, to inuade the body of the excommunicate, and to torment him corporally. so Christ excommunicated Iudas, and the Diuel entered into him, and he vvent forth of the happie felovvship of the Apostles. *Io. 6, 71.* so this Apostle excommunicated Alexander and Hymenæus, and Satan straight tooke them: 1 *Tim.* 1. Yea it is thought that S. Peter excommunicated Ananias and Sapphira, and for signe of his powver and terrour of the sentence, *Act. 5.* strooke them both starke dead. *Demirabil. S. Scriptura li. 3 c. 14 apud D. Augustin.* Vvhich miraculous powver though it be not ioyned novv to that sentence, yet as far as concerneth the punishment spiritual, vvhich it specially appartaineth vnto, it is as before, and is by the iudgement of the holy Doctors (*Cypr. ep. 62. nu. 3. Chrys. in 1 Tim. 1. ho. 5. Ambros. in 1 Tim. 1. Hiero. ep. ad Heliod. 3. Augustin. de ver. & pra. c. 12.*) the terriblest and greatest punishment in the vvorld, yea far passing al earthly paine and torment of this life, and being a very resemblance of damnation, and so often called by the Fathers, namely by S. Augustine. *And by this spiritual sivord* (saith S. Cyprian) *al must learn vitadis in their soules, that obey not the Priests of Christ in the newu lavv, as they that vvere disobedient to the iudges of the old lavv, vvere slaine vvith the corporal sivord.* Vvould God the vvorld knevv vvhat a maruelous punishment Christ hath appointed the Priests to execute vpon the offenders of his lavves, and specially vpon the disobedient, as Heretikes namely.

Puritie in receiuing the B. Sacrament.

8. Let vs feast.] The Paschal lambe, vvhich vvas the most expresse figure of Christ euery vvay, * vvas first sacrificed and aftervvard eaten vvith azymes or vnleauened bread. so Christ our Paschal, *Exo. 12.* being then newly sacrificed on the Crosse, is recommended to them as to be eaten vvith al puritie and sinceritie, in the holy Sacrament. Vvhich mysterie the holy Church in these vvordes commendeth to the faithful euery yere at the feast of Easter.

Vve are bound to auoid, not al sinners, but

11. Not to take meate.] It is not meant that vve should separate our selues corporally from al sinners, or that vve might refuse to liue in one Church or felovvship of Sacraments vvith them, vvhich vvas the errour and occasion of the Donatistes great schisme: nor that euery man is straight after he hath committed any deadly sinne, excommunicated, as some Lutherans hold: but that vve

should

should auoid them vvhen the Church hath excommunicated them for such. though in minde, and condemnation of their faults, euery one ought to be alvvaies far from them. As for the Heathen and Pagans, vvhich be not vnder the Churches discipline, and as that time in exercal vvorldly affaires dealt vvith Christians and liued amongest them vvhether they vvould or no, the Apostle did not forbid Christians their companie.

the excommunicate only, & them, except in certaine cases.

12. The cuil one.) He concludeth that though they can not, nor him self neither, cut of the Heathen, that be publike offenders, yet the il person by him excommunicated being one of their ovvne body, they may cut of, as is aforesaid, and auoid his company. Vpon vvhich commaundement of the Apostle, vve see that vve are bound by Gods vvord to auoid al companie and conuersation vvith the excommunicate, except in cases of necessitie, and the spiritual profite of the person excommunicated.

CHAP. VI.

He rebuketh them for going to lavv before Iudges that vvere not Christians, & telling that extorsion (as many other offenses likevvise) is a mortal sinne. 12 And vvith diuers reasons he inueigheth against fornication, bidding also to flee al occasion thereof.

1 DARE any of you hauing a matter against
2 an other, to be iudged before the vniust, and not before the saincts? † Or knovv you not that ::the saincts shal iudge of the vvorld? And if the vvorld shal be iudged by you: are you
3 vnvvorthie to iudge of the lest things? † Knovv you not that vve shal iudge Angels? hovv much more secular things?
4 † If therfore you haue secular iudgements: the contemptible that are in the Church, set them to iudge.
5 † I speake to your shame. So is there not among you any vvise man, that
6 can iudge betvvene his brother? † but brother vvith brother [a] contendeth in iudgement: and that before infidels?
7 † Novv certes there is plainely [a] a fault in you, that you haue iudgements amõg you. Vvhy do you not rather take vvrong?
8 vvhy do you not rather suffer fraude? † But your selues doe
9 vvrong and defraude: and that to the brethren. † Knovv you not that the vniust shal not possesse the kingdom of God? Do not erre, Neither fornicatours, nor [c] seruers of Idols,
10 nor aduouterers, nor the effeminat, nor the liers vvith mankinde, † nor theeues, nor the couetous, nor drunkards, nor
11 railers, nor extorsioners shal possesse the kingdom of God. † And these things certes you vvere: but you are vvashed, but you are sanctified, but you are iustified in the name of our Lord IESVS Christ, and in the Spirit of our God.
12 † Al things are lavvful for me, but al things are not expedient. Al things are lavvful for me, but I vvil be brought
13 vnder the povver of none. † The meate to the belly, and

:: The faithful iudge and giue sentence vvith God at the later day, specially the Apostles and the perfect Christians that haue forsaken al for Christs sake.

[a] πράγμα λάβῃ τι

[c] For this, the English bible 1562 falsely translateth, *vvorshippers of images.*

the belly to the meates: but God vvil deſtroy both it and them: and the body not to fornication, but to out Lord, and out Lord to the body. † But God both hath raiſed vp our 14
Lord, and vvil raiſe vp vs alſo by his povver. † Knovv you 15
not that your bodies are the members of Chriſt? Taking therfore the members of Chriſt, ſhal I make them the members of an harlot? God forbid. † Or knovv you not, that he 16
vvhich cleaueth to an harlot, is made one body? *For they ſhal be,* ſaith he, *tvvo in one fleſh.* † But he that cleaueth to our Lord, is one 17
ſpirit. † Flee fornication. Euery ſinne vvhatſoeuer a man 18
doeth, is vvithout the body: but he that doth fornicate, ſinneth :: againſt his ovvne body. † Or knovv you not that 19
your members are the temple of the holy Ghoſt vvhich is in you, vvhom you haue of God, and you are not your ovvne? † For you are bought vvith a great price. Glorifie and beare 20
God in your body.

Gen. 2. 24.

:: Fornication is not onely enemy to the ſoule, but waſteth, weakeneth, corrupteth and defileth the body, more properly and directly then any other ſinnes doe.

ANNOTATIONS
CHAP. VI.

Going to law before heathen or heretical iudges.

6. *Contendeth in iudgement.*] To be giuen much to brabling and litigiouſnes for euery triſle, to ſpend a pound rather then loſe a peny, the Apoſtle much reprehendeth in Chriſtian men. For a Chriſtian man to dravv an other to the iudgements ſeates and courtes of Heathen Princes (vvhich then onely reigned) and not to ſuffer their controuerſies and quarels to be taken vp among them ſelues brotherly and peaceably, vvas a great fault: as, for one Catholike to draw an other for mere triſles, before ſecular or heretical Officers, is a very vnchriſtian part.

Going to lavv not forbiddē: but to agree othervviſe, better.

7. *A fault.*] He forbade not al iudgements of controuerſies, but onely ſignified that it vvas a fault, and that it proceded of ſome iniuries done one to an other, and imperfections, that they ſo moleſted one an other: and that it had been more agreable to Chriſtian perfection and charitie, rather to tolerate and ſuffer a ſmal iniurie, then to draw his fellow to iudgement ſeates.

CHAP. VII.

The 3. part.

Of Mariage and continencie.

That maried folke may aſke their debt, and muſt pay it, though it be better for them to continu, 8 as alſo for the vnmarried and vviddovves to continuv ſingle, though they may marrie. 10 That the married may not depart from one an other (nor in any caſe marrie an other, during the life of the former) 12 vnles it be from one that is vnbaptized, vvhich yet he diſſuadeth: 17 counſeling alſo euery one to be content vvith his ſtate vvherein he vvas Chriſtened. 25 Virginitie is not commaunded, but counſeled as the better and more meritorious then Mariage, 39 as alſo vviddovvhod.

AND

1 AND concerning the things vvhereof you
vvrote to me: It is good for a man not to
2 touch a vvoman. † But becauſe of forni-
cation let euery man haue [a]his ovvne vvife,
and let euery vvoman haue her ovvne huſ-
3 band. † [a] Let the huſband [c] render his dette
to the vvife: and the vvife alſo in like ma-
4 ner to her huſband. † The vvoman hath not povver of her
ovvne body: but her huſband. And in like maner the man
alſo hath not povver of his ovvne body: but the vvoman.
5 † Defraude not one an other, except perhaps by conſent for a
time, [b] that you may [a] giue your ſelf [a] to praier: and returne
againe together, leſt Satan tempt you for your incon-
6 tinencie. † But I ſay this [a] by indulgence, not by commaun-
7 dement. † For I vvould al men to be as my ſelf: but euery
one hath [a] a proper gift of God: one ſo, and an other ſo.
8 † [b] But I ſay to the vnmaried and to vvidovves: it is
9 good for them if they ſo abide euen as I alſo. † But [a] if they
doe not conteine them ſelues, let them marie. For it is [c] better
to marie then [c] to be burnt.
10 † But to them that be ioyned in matrimonie, not I giue
commaundement, but our Lord, * that the vvife depart not
11 from her huſband: † and if ſhe depart, [a] to remaine vnma-
ried, or to be recõciled to her huſband. And let not the huſ-
band put avvay his vvife.
12 † For to the reſt, [a] I ſay, not our Lord. If any brother haue
a vvife an infidel, and ſhe conſent to dvvel with him: let him
13 not put her avvay. † And if any vvoman haue a huſband
an infidel, and he conſent to dvvel vvith her: let her not put
14 avvay her huſband. † For the man an infidel is ſanctified by
the faithful vvoman: and the vvoman an infidel [a] is ſancti-
fied by the faithful huſband: otherviſe your children ſhould
15 be vncleane: but novv they are holy. † But if the infidel
depart, let him depart. for the brother or ſiſter is not ſubiect
16 to ſeruitude in ſuch. but in peace hath god called vs. † For how
knoweſt thou woman, if thou ſhalt ſaue thy huſbãd? or how
17 knoweſt thou man, if thou ſhalt ſaue the vvoman? † But to
euery one as our Lord hath deuided, as God hath called euery
18 one, ſo let him vvalke, and as in al Churches I teach. † Is any
man called being circumciſed? let him not procure prepuce.
Is any man called in prepuce? let him not be circumciſed.

[a] debitũ reddat

[a] to faſting & praier:

[a] If the lay man can not pray, rules he abſtaine from his vvife: the Prieſt that alvvaies muſt offer ſacrifices, and alvvaies pray, muſt therfore alvvaies be free from matrimonie. *Hiero. li. 1 c. 19 aduer. Iouin.*

[b] Before he treated of the continencie of ſuch as vvere married, novv he giueth leſſons for the vnmarried alſo.

[c] vxori. reddat.

Mt. 5, 32 19, 9. Mr. 10, 9. Lu. 16, 18.

† Circumcision is nothing, and prepuce is nothing: but the 19
obseruation of the commaundements of God. † Euery one 20
in the vocation that he vvas called, in it let him abide. † Vvast 21
thou called being a bondman? care not for it: but and if thou
canst be made free, vse it rather. † For he that in our Lord is 22
called, being a bondman, is the [c] franchised of our Lord. like- [c] liberus
vvise he that is called, being free, is the bondman of Christ.
† You vvere bought vvith price, be not made the [::] bondmen 23
of men. † Euery brother vvherein he vvas called, in that 24 [a] one, brethren,
let him abide before God.

[::] You must not serue men so that you obey & please them more then God. The Epistle for holy Virgins not Martyrs.

† And as concerning virgins, a commaundement of our 25
Lord I haue not: but [a] counsel I giue, as hauing obteined
mercie of our Lord to be faithful. † I thinke therfore that 26
this is good for the present necessitie, because it is good for a
man so to be. † Art thou tied to a vvife? seeke not to be 27
looſed. Art thou looſe from a vvife? seeke not a vvife. † But 28
if thou take a vvife, [::] thou hast not sinned. And [a] if a virgin
marie, she hath not sinned. neuertheleſſe [a] tribulation of the
flesh shal such haue. but I spare you. † This therfore I say 29
brethren, the time is short, it remaineth, that they also which
haue vviues, be [a] as though they had not: † and they that 30
vveepe, as though they vvept not: and they that reioyce, as
though they reioyced not: and they that bye, as though they
possessed not: † and they that vse this vvorld, as though
they vsed it not. for the figure of this vvorld passeth avvay. 31
† But I vvould haue you to be vvithout carefulnes. He that is 32
without a vvife, is [a] careful for the things that pertaine to our
Lord, how he may please God. † But he that is vvith a vvife, 33
is careful for the things that pertaine to the vvorld, hovv he
may please his vvife: and he is deuided. † And the vvoman 34
vnmaried & the virgin, thinketh on the things that pertaine
to our Lord: that she may be holy both in body and in spi-
rit. † But she that is maried, thinketh on the things that per-
taine to the vvorld, hovv she may please her husband. † And 35
this I speake to your profit: not to cast a snare vpon you, but
to that vvhich is honest, & that may giue you povver vvith-
out impediment to attend vpon our Lord. † But if any 36
man thinke that he seemeth dis honoured vpon his virgin,
for that she is past age, and if it must so be, let him doe that
he vvil. He sinneth not if she marie. † For he that hath de- 37
termined in his hart being settled, not hauing necessitie, but
hauing

[::] Virginitie counseled as the better: Mariage not forbidden, because it is no sinne.

hauing powver of his owne vvil, and hath iudged this in his
38 hart, to keepe his virgin, doeth vvel. † Therfore both he that ioyneth his virgin in matrimonie, doeth vvel: & he that ioyneth not, doeth better.
Rom. 7,2. 39 † * A vvoman is bound to the lavv so long time as her husband liueth: but if her husband sleepe, she is at libertie
40 let her marie to vvhom she vvil: only in our Lord. † But [c] more blessed shal she be, if she so remaine, according to my counsel. and I thinke that I also haue the Spirit of God.

[c] The state of vvidowhod more blessed, then the state of matrimonie.

ANNOTATIONS
CHAP. VII.

The inuvard vvife

2. *His owne vvife.*] He saith not, as the Protestants here pretend to excuse the vnlavvful conjunction of Votaries, *Let euery one marry*: but, let euery one haue, keepe, or vse his owne vvife to vvhom he vvas maried before his conuersion. for the Apostle answereth here to the first question of the Corinthians, vvhich vvas not, vvhether it vvere lavvful to mary, but vvhether they vvere not bound vpon their conuersion, to abstaine from the company of their vviues married before in their infidelitie, as some did persuade them that they ought to doe. *Hiero. li. 1 cont. Iouin. c. 6. Chrysost. in hunc locum ho. 19.*

The Apostle biddeth not al to marie, but to keepe their vviues before maried.

3. *Let the husband render.*] These vvordes open the Apostles intention and talke to be onely of such as are already maried, and to instruct them of the bond and obligation that is betvvene the maried couple for rendring of the debte of carnal copulation one to an other: declaring that the maried persons haue yelded their bodies so one to an other, that they can not vvithout mutual consent, neither perpetually, not for a time, defraude one the other.

Continence in maried folkes for praier sake.

5. *Giue your self to praier.*] This time, & the Heretikes doctrine, and high estimatiō of matrimonial actes, are far from the puritie of the Apostolike and primitiue Church, vvhen the Christians to make their praiers and fastings more acceptable to God, abstained by mutual consent euen from their lavvful vviues our nevv Maisters not much abstaining (as it may be thought) from their vviues for any such matter. And yet S. Augustine saith, the Prelate should passe other in this case, and thinke that not to be lavvful for him, that may be borne in others, because he must daily supply Christes roome, offer, baptize, and pray for the people. So saith he *li. 1. q. ex vtroque test. q. 121 in fin.* See *S. Hiero. li. 1 c. 19 aduers. Iouin. S. Ambr. li. 1 Offic. c. vlt.* But alas for the people, vvhose maried Pastors are in this point far vvorse then the vulgar folke, neither teaching continencie, nor giuing good example.

Perpetual continencie, euen in maried folkes, better then carnal copulation.

6. *By indulgence, not commandement.*] Lest some might misconstre his former vvordes, as though he had precisely commaunded maried persons not to abstaine perpetually from carnal copulation, or not to giue their consent one to an other of continencie but for a time onely: he declareth plainely that he giue no rule or precept absolutely therein, but that he spake al the foresaid, condescending to their infirmities onely, insinuating that continencie from carnal copulation is much better, and that him self kept it continually. *Aug. de bon. coniug. c. 10. Enchirid. c. 78.*

Who are bold to liue continently: and that God giueth this gift to al that aske

7. *A proper gift.*] To such as may lavvfully mary, or be already maried, God giueth not alvvaies that more high and special gift or grace of continencie, though euery one of them al that duely aske and labour for it, might haue it: but such are not bound to endeuour or seeke for it alvvaies, and therfore can not be commaunded to abstaine further then they like. but vvhensoeuer a man is bound to abstaine, either by vovv or any other necessarie occasion (as if one of the parties be in prison, vvarre, banishment, sikne, or absent perpetually by lavvful diuorce) the other must needes in paine of damnation abstaine, and can not excuse the vvant of the gift of chastitie. for * he is bound to aske it and to seeke for it of God by fasting, praying, and chastising his body: and so labouring duely for it, God vvil giue the grace of chastitie. So had S. Paul it, and so had al the holy men that euer liued chast. Therfore detest the doctrine of the Protestants in this point, that vvhen they list not fast not pray for it, say they haue not the gift. And it vvere a great marvel vvhy so fevv of the nevv Sectes or rather none novv a daies haue that gift, but that vve see it is obtained by those meanes vvhich our forefathers vsed, & they vse not at all. To liue in mariage continently vvithout

* See S. Augustine li. 2. c. 19. 20. de Adult. Coniug. 6.

vvithout the breath of conjugal fidelitie, is a gift of God also, but men muſt not breake their faith of vvedlocke for vvant of it, but muſt knovv that God giueth that gift to ſuch as humbly aſke it of him. *Auguſt. de grat. & lib. arbitrio c. 20. De continent. c. 1.*

9. If they continue not.] He meaneth of ſuch as be free: for if they marry after they haue made vow or promes to God of chaſtitie, they are vvorthely damned, ſuch being bound to conteine, and ſo may conteine if they liſt. *Auguſt. de bono viduit. c. 4. 9. & de adult. coniug. li. 1. c. 23. & Epiſt. ad Petrum 5. 2. in fine. Ambroſ. ad virg. lapſam c. 5.*

The Apoſtle permitteth marriage to them that be free, not to vovved perſons.

9. Better to marry.] It is better to marry for the ſaid perſons that be free, then to be ouervvhelmed and fall into fornication: for, *to burne*, or, *to be burnt*, is not to be tempted onely (as the Proteſtants thinke that picke quarels eaſely to marry) but is ſignified * to yeld to concupiſcence either in minde or external vvorke. Vve ſay alſo, for ſuch as be free. for concerning others lavvfully made Prieſts, and ſuch as othervviſe haue made vow of chaſtitie, they can not marry at al, and therfore there is no compariſon in them betvvixt mariage and fornication or burning, for their mariage is but pretenſed, and is the vvorſt ſort of continencie and fornication or burning.

* *Theodoret in hunc locum.*

After diuorce not to marie.

11. To remaine vnmarried.] Neither partie may diminiſſe the other and mary an other for any cauſe, for though they be ſeparated for fornication, yet neither may marry againe. *Auguſt. de adult. coniug. li. 1 c. 8. 9.* and *li. 2 c. 5. 19.* See *Annotat. Mat. 19.* and S. Auguſtine in his vvhole bookes. *de adulter. coniugij to. 6.*

The Apoſtles precepts.

12. I ſay, not our Lord.] By this vve learne, that there vvere many matters ouer and aboue the things that Chriſt taught or preſcribed, left to the Apoſtles order and interpretation: vvherein they might, as the caſe required, either commaund or counſel, and vve bound to obey accordingly.

Hovv the infidel, or infidels childe, are ſanctified by the Christian.

14. Sanctified.] Vvhen the infidel partie is ſaid to be cleane or ſanctified by the faithful, or the children of their mariage to be cleane, vve may not thinke that they be in grace or ſtate of ſaluation thereby, but onely that the mariage is * an occaſion of ſanctification to the infidel partie and to the children. for S. Auguſtine (*li. 1 de pec. mer. & remiſ. c. 12.*) concludeth againſt the Pelagians, as vve may doe againſt the Caluiniſts, holding Chriſtian mens children to be holy from their mothers vvombe and not to neede Baptiſme, that vvhat other ſanctification ſoeuer it be that is here meant, it can not be ynough to ſaluation vvithout faith, Baptiſme, &c.

* *Hier. li. 1 c. 1 aduerſ. Iouin.*

The differēce of counſels & precepts.

19. But the obſeruation.] Neither to be Ievv nor Gentil, bond or free, maried or ſingle, nor the faith it ſelf vvhich is proper to Chriſtian men, vvil ſerue to ſaluation, vvithout good vvorkes and keeping the commaundements. S. Hierom *adu. Iouin. li. 1 c. 16.*

21. Counſel I giue.] A counſel is one thing, a commaundement is an other. To doe that vvhich is counſeled, is not neceſſarie, becauſe one may be ſaued notvvithſtanding, but he that vvil doe that vvhich he is counſeled vnto, ſhal haue a higher degree of glorie. He that fulfilleth not a cōmaundement, except he doe penance, can not eſcape puniſhment. *Auguſt. li. de virg. c. 13. & 14.*

A profeſſed virgin may not marrie.

22. If a virgin marrie.] He ſpeaketh not of that virgin vvhich hath dedicated her ſelf to God, (for if any ſuch mary, ſhe ſhal be damned for breaking her firſt vow) but onely of yong maides vnmaried in the vvorld. *Hier. adu. Iouin. li. 1 c. 7. Chryſ. ho 20.* The adorere, Photius, and the other Greeke Doctors vpon this place *apud Oecum. Epiph. hæreſ. 61.*

Virginitie counſeled as more meritorious.

23. Tribulation of the fleſh.] They are marueiouſly deceiued (ſaith S. Auguſtine *li. de virg. c. 12*) that thinke the Apoſtle counſeleth virginitie rather then mariage, onely for that mariage hath many miſeries and moleſtations ioyned vnto it, vvhich by virginitie ſhal be auoided, & not in reſpect of the greater reward in heauen. for the Apoſtles prouident counſeling to virginitie, is for the next life, and he alleageth theſe troubles of mariage in that ſenſe ſpecially as they be a hinderance from the ſeruice of God here, and therfore an impediment to vs toward the next life and the more ample ioyes thereof.

The continencie of married folke.

29. As though they had not.] He exhorteth that ſuch as haue vviues, ſhould not vvholy beſtovv themſelues in the vaine tranſitorie pleaſure and voluptuouſnes of their fleſh, but line in ſuch moderation, that their mariage hinder them as litle as may be, from ſpiritual cogitatiōs vvhich is beſt fulfilled of them that by mutual conſent do vvholy conteine, vvhether they haue had children or none, contemning carnal iſſue for the ioyes of heauen. And theſe mariages be more bleſſed then any other, ſaith S. Auguſtine *de Ser. Do. in monte li. 1 cap. 15.*

Their perpetual continencie, beſt.

32. Careful for the things of our Lord.] The Proteſtants might here learne if they liſt, firſt that virginitie is not onely preferred before mariage, for that it is a more quiet ſtate of life in this world, but for that it is more conuenient for the ſeruice of God. Secondly that virginitie hath a grateful puritie and ſanctitie both of body & ſoule, vvhich mariage hath not. Thirdly, they may learne the cauſe vvhy the Church of God requireth chaſtitie in the clergie, and forbiddeth not onely fornication, but al carnal copulation euen in lavvful vvedlocke: Vvhich is not onely to the end that Gods Prieſts be not diuided from him by the clogges of mariage, but alſo that they be cleane and pure from the fleſhly actes of copulation.

Virginitie preferred, and vvhy.

Vvhy continencie is required in the clergie.

CHAP.

CHAP. VIII.

He rebuketh the learned vvho in pride of their knovvledge did eate Idolothyta, that is things offered to Idols, vsing (as they said) their libertie: but not considering that the ignorant tooke their doing as an example for them to frequent such meates so, as they did before in their Paganisme, vvith opinion that they did sanctifie the eaters.

The 4 part. Of meates sacrificed to Idols.

1 AND concerning thoſe things that are ſacrificed to Idols, vve knovv that "vve al
2 haue knovvledge. ::Knovvledge puffeth vp: but charitie edifieth. † And if any
3 man thinke that he knoweth ſomething, he hath not yet knovven, as he ought to
4 knovv. † But if any man loue God, the ſame is knovven of him. † But as for the meates that are
5 immolated to Idols, vve knovv that an Idol is nothing in the vvorld, and that there is no God, but one. † For al-
6 though there be that are called gods, either in heauen, or in earth (for there are many gods, and many lordes) † yet to vs there is one God, the Father, of vvhom al things, and vve vnto him: and one Lord, IESVS Chriſt, by vvhom al things,
7 and vve by him. † But there is not knovvledge in al. For "ſome vntil this preſent vvith a conſcience of the Idol, eate as a thing ſacrificed to Idols: and their conſcience being
8 vveake, is polluted. † But meate doth not commend vs to God. For neither if vve eate, ſhal vve abound: nor if vve
9 eate not, ſhal vve lacke. † But take heede leſt perhaps this
10 your libertie be an offenſe to the vveake. † For if a man ſee him that hath knovvledge, ſit at table "in the Idols temple: ſhal not his conſcience, being vveake, be edified, to eate
11 things ſacrificed to Idols? † And through thy knovvledge
Ro.14,15 ſhal the* vveake brother periſh, for whom Chriſt hath died?
12 † But ſinning thus againſt the brethren, and ſtriking their
13 vveake conſcience: you ſinne againſt Chriſt. † Vvherfore
Ro. 14, 21. if* meate ſcandalize my brother: I vvil neuer eate fleſh, leſt I ſcandalize my brother.

:: Knowledge vvithout charitie puffeth vp in pride, and profiteth nothing at al. vvhē it is ioyned vvith charitie, then it edifieth. *Aug. li. 2 de. Doc. 10.*

ANNOTATIONS
CHAP. VIII.

1. *Vve al haue knovvledge.*] The ſpiritual and perfectly inſtructed Chriſtians knevv no meates, novv to be vncleane, neither for ſignification, as in the Lavv of Moyſes: nor alwaies

No meates vncleane.

by nature and creation, as the Manichees thought: nor by any other pollution, as in that they were offered to Idols: and therefore they did eate boldly of such meates as were sacrificed, contemning and condemning their Idols as mere nothing, and the worship of them as the honour of things imaginarie. which their facte, for their want of discretion and charitie, and for the vse of that their libertie to the offense and scandal of the weake, the Apostle doth here reprehend.

Giuing of scandal reprehended.

7. Some with a conscience.] The perfecter mens fault was, that they gaue offense by their eating, to the weaker Christians. Who seeing them whom they reputed wise and learned, to eate the meates offered to Idols, conceiued that there was some vertue and sanctificatiō in those meates, from the Idol to which they were offered: and thought that such things were or might be eaten with the same conscience and deuotion as before their conuersion.

The Heretikes ridiculously apply S. Paules wordes against the Churches fastes and abstinence.

Therfore the case standing thus, and the Apostles discourse of eating or not eating meates being so as is declared (a thing so euident that it admitteth no other interpretation) if the Protestants apply any of this admonition against our fastes in the Cath. Church, they be to ridiculous.

Going to the Communion, what a sinne in Catholikes.

10. In the Idols temple.] Like as now, some Catholikes haue said, they know that Caluins communion is but as other bread and wine. But yet the ignorant seing such goe to the Communion, think that it is a good act of Religion. Yea whatsoeuer they pretend, it must needes seeme an honour to Caluins Communion, when they are seen in the Idols temple solemly sitting or communicating at the abominable table.

CHAP. IX.

To them that so vaunted their libertie about Idolothyta, he bringeth his owne example, to wit, that he also had libertie to liue by the Gospel, but yet that he vsed it not, so to auoid scandal of the infirme, and because it was more meritorious. 20 Declaiming against their fauorites, and seruing them by similitudes and examples, 20 both of himself, 1 and of the Israelites, that saluation is not so lightly come by: 10 and so concludeth against against eating of Idolothyta, because it is also to commit idolatrie, 23 and not only to giue ill example to the infirme.

AM I not free? Am I not an Apostle? Haue I not seen Christ IESVS our Lord? Are not you my worke in our Lord? † And if to others I be not an Apostle, but yet to you I am. for you are the seale of my Apostleship in our Lord. † my defense to them that examine me is this: † Haue not we power to eate and drinke? † Haue we not power to lead about a woman a sister, as also the rest of the Apostles, and our Lordes brethren, and :: Cephas? † Or I only and Barnabas haue not we power to doe this? † Who euer plaieth the souldiar at his owne charges? Who planteth a vine, and eateth not of the fruite thereof? Who feedeth a flocke, and eateth not of the milke of the flocke? † Speake I these things according to man? Or doth not the Law also say these things? † For it is written in the Law of Moyses, *Thou shalt not muzzel the mouth of the oxe that treadeth out the corne*. Why, hath God care of oxen? † Or for vs certes doth he say it? For they are written for vs, because he that eareth, ought

:: He nameth Cephas (that is Peter) to proue his purpose by the example of the cheefe and Prince of the Apostles. *S. Ambro. S. Chrys. Oecum.* vpon this place.

:: In that coūtrie they did tread out their corne with oxen, as we do thresh it out.

Deu. 25, 4.

ought to eare in hope: and he that treadeth, in hope to re-
11 ceiue fruite. † If vve haue ſovven vnto you ſpiritual things,
12 is it a great matter if vve reape your carnal things? † If other
be partakers of your povver: vvhy not vve rather? Hovv-
beit vve haue not vſed this povver: but vve beare al things,
leſt vve ſhould giue any offence to the Goſpel of Chriſt.
Deu. 18, 1. 13 † Knovv you not *that they which vvorke in the holy place,
eate the things that are of the holy place: and they that ſerue
τῷ θυσιαστηρίῳ, 14 [c] the altar, participat with the altar? † So alſo our Lord ordai-
ned for them that preach the Goſpel, to liue of the Goſpel.
15 † But I haue vſed none of theſe. Neither haue I vvritten
theſe things, that they ſhould be ſo done in me: for it is
good for me to die rather, then that any man ſhould make
16 my glorie void. † For and *if I euangelize, it is no glorie
to me: for neceſſitie lieth vpon me: for vvoe is to me if I
17 euangelize not. † For if I doe this vvillingly, I haue re-
vvard: but if againſt my vvil, a charge is committed to me.
18 † Vvhat is my revvard then? That preaching the Goſpel, I
yeld the Goſpel vvithout coſt, that I abuſe not my povver in
19 the Goſpel. † For vvhereas I vvas free of al, I made my ſelf
20 the ſeruant of al: that I might gaine the moe. † And I be-
came to the Ievves as a Ievv, that I might gaine the Ievves.
21 † to them that are vnder the Lavv, as though I vvere vnder
the Lavv (vvhereas my ſelf vvas not vnder the Lavv) that I
might gaine them that vvere vnder the Lavv. to them that
vvere vvithout the Lavv, as though I vvere vvithout the
Lavv (vvhereas I vvas not vvithout the lavv of God, but
vvas in the lavv of Chriſt) that I might gaine them that
22 vvere vvithout the Lavv. † To the vveake I became weake,
that I might gaine the weake. To al men ‡‡I became al things,
23 that I might ſaue al. † And I doe al things for the Goſpel,
*that I may be made partaker thereof.
24 † Knovv you not that they that runne in the race, al rũne
in deede, but one receiueth the price? *So runne that you
25 may obteine. † And euery one that ſtrieueth for the maiſtrie,
refraineth him ſelf from al things: and they certes, that they
may receiue a corruptible crovvne: but vve an incorruptible.
26 † I therfore ſo runne, not as it vvere at an vncertaine thing:
27 ſo I fight, not as it vvere beating the aire: † but *I chaſtiſe my
body, and bring it into ſeruitude, *leſt perhaps vvhen I haue
preached to others, my ſelf become reprobate.

[c] the Engliſh bible (1562) here and in the next chapter, ſaith thriſe for *altar*, *temple*: moſt falſely & heretically, againſt holy altars, vvhich about the time of that tranſlation were digged dovvne in England.

‡‡ Not by fiction or ſimulation, but by compaſſion of the infirmities of al ſortes. *Aug. 9.9.*

The Epiſtle vpon the Sunday of Septuageſme.

ANNOTATIONS.
CHAP. IX.

The Heretikes fond pretense of Gods honour.

1. My worke.] As he called him self before Gods coadiutor, so here he boldly also chalengeth the Corinthians conuersion to be his handy worke in our Lord: nothing derogating thereby frō Christ, as the Protestants rudely charge the Fathers & Catholike men (vnder pretense of Gods honour) for vsing such phrases or speaches in the Apostles sense, of the Saincts or Sacraments.

Heretical trāslation.

3. A woman a sister.] The Heretikes peruersely (as they do al other places for the aduantage of their Sect) expound this of the Apostles wiues, and for, *woman*, translate, *wife*, al belles sounding vvedding to them. Vvhere the Apostle meaneth plainely the deuout vvomen that after the maner of Ievvrie * did serue the preacher of necessaries, of vvhich sort many folovved Christ, and sustained him and his of their substance. So doth S. Chrysostome, Theodorete, and al the Greekes (*Occu. in collect super hunc lo.*) take it. So doth S. Augustine *De op. Monach. c. 2.* and S. Hierom *li. 1 adu. Iouinianum c. 14.* both disputing and prouing it by the very vvordes of the text. S. Ambrose also vpon this place. And the thing is most plaine, for to vvhat end should he talke of burdening the Corinthiās vvith finding his vvife, vvhen him self (c. 7, 7. 8.) clerely saith that he vvas single?

new Test. 1580. Mat. 27. 55.

Pastors and preachers due.

7. Who plaieth the souldier?] He proueth by the Scriptures and natural reasons that Preachers and Pastors may chalenge their finding of their flocke, though him self for causes had not, nor intended not to vse his right and libertie therein.

Vvorke of supererogation.

16. If I Euangelize.] If I should preach either of compulsion and seruil feare, or mere necessitie, not hauing othervvise to liue and sustaine my self in this vvorld, I could not looke for revvard in heauen, but novv doing it, not onely as enioyned me, but also as of loue and charitie, and freely vvithout putting any man to cost, and that voluntarely and of very desire to saue my hearers, I shal haue my revvard of God, yea and a revvard of Supererogation, vvhich is giuen to them that of aboundant charitie do more in the seruice of God then they be commaunded, as S. Augustine expoundeth it. *De op. Mon. c. 5.*

Doing vvel in respect of reward.

23. That I may be partaker.] A singular place to conuince the Protestants, that vvil not haue men vvorke vvel in respect of revvard at Gods hand: the Apostle confessing expressly, that al this that he doth either of duety or of Supererogation aboue duety (as to preach of freecost, and to vvorke vvith his ovvne hands to get his ovvne meate and his fellovves, and to abstaine from many lavvful things) al is, the rather to attaine the revvard of heauen.

Running for the game.

24. So runne.] If such as runne for a price, to make them selues more svvift, and to vvinne the game, abstaine from many meates and pleasures: vvhat should not vve doe or suffer to vvinne the crovvne of glorie, proposed and promised to none but such as runne, trauel, and endeuour for it?

Penance meritorious.

27. I chastise.] The goale of euerlasting glorie is not promised nor set forth for onely-faith men, for such runne at random: but it is the price of them that chastise and subdue their bodies and flesh by desires by fasting, vvatching, voluntary pouertie, and other afflictions. Lord, hovv farre is the carnal doctrine of the Sectaries and the maners of these daies from the Apostles spirit. Vvherein euen vve that be Catholikes, though vve do not condemne vvith the Protestants these voluntarie afflictions as superfluous (much lesse as superstitious or iniurious to Christs death,) but much cōmend them, yet vve vse nothing the zeale and diligence of our first Christian auncetors herein, and therfore are like to be more subiect to Gods temporal chastisments, at the least in the next life, then they vvere.

S. Paul had not the Protestants securitie of saluation.

12. Lest perhaps.] Here may vve lambes tremble (saith a holy father) vvhen the ramme, the guide of the flocke, must so labour and punish him self (besides al his other miseries adioyned to the preaching of the Gospel) lest perhaps he misse the marke. A man might thinke S. Paul should be as sure and as confident of Gods grace & saluation as vve poore vvretched caitiues: but the Heretikes vnhappy securitie, presumption, and faithles persuasion of their saluation is not *fides Apostolorum* but *fides demoniorum*, *not the faith of the Apostles*, but *the faith of Diuels*.

Aug. apud Pet. Lomb. in hunc locum.

CHA. X.

See the argument of the 9 Chapter, vvhich comprehendeth the contents of this also.

FOR

Exo. 13, 21. Nu. 8, 18

1 FOR I vvil not haue you ignorant bre-
thren, that our fathers vvere al * vnder
the cloude, & al * paſſed through the ſea,
2 † and al in Moyſes vvere baptized in the
3 cloude and in the ſea: † and * al did eate
4 " the ſame ſpiritual foode, † and al
* drunke the ſame ſpiritual drinke (and
they * drunke of the ſpiritual rocke that
Exo. 14, 22. Exo. 16, 15. Exo. 17, 6. Nu. 20, 10.
5 folovved them, and the rocke vvas Chriſt,) † but in the
more part of them God vvas not vvel pleaſed. ⊣ for they
Nu. 26, 63.
6 * vvere ouerthrovven in the deſert. † And theſe things
vvere done in a figure of vs, that vve be not coueting euil
Nu. 11, 4 Exo. 32, 6.
7 things, as * they alſo coueted. † Neither become ye Idola-
ters, as certaine of them: as is vvritten: *The people ſate dovvne to*
8 *eate and drinke, and roſe vp to play.* † Neither let vs fornicate, * as
Nu. 25, 1
certaine of them did fornicate, and there fel in one day three
9 and tvventie thouſand. † Neither let vs tempt Chriſt: as
Nu. 21, 5 Nu. 11, 23. 14, 37.
certaine of them tempted, and * periſhed by the ſerpents.
10 † Neither doe you murmure: as * certaine of them murmu-
11 red, and periſhed by the deſtroyer. † And al theſe things
chaunced to them in figure: but they are vvritten to our cor-
reption, vpon vvhom the endes of the vvorld are come.
12 † Therfore he that thinketh him ſelf to ſtand, let him take
13 heede :: leſt he fall. † 'Let not tentation apprehend' you, but
humane. and God is faithful, vvho vvil not ſuffer you to be
tempted aboue that vvhich you are able: but vvil make alſo
vvith tentation ‘ iſſue, that you may be able to ſuſteine. ⊣

'Tentation hath not apprehended' *i.ſuccor*

The Epiſtle vpon the 9 Sunday after Pentecoſt.

:: It is profitable to al, or in a maner to al, for to keepe them in humilitie, not to knovv vvhat they ſhal be: ſaith S. Auguſtine. Vvhich maketh againſt the vaine ſecuritie of the proteſtants.

14 † For the vvhich cauſe, my deereſt, flee from the ſeruing
15 of Idols. † I ſpeake " as to vviſe men: your ſelues iudge
16 vvhat I ſay. † The chalice of benediction " vvhich vve
do bleſſe: is it not the cõmunication of the bloud of Chriſt?
and the bread vvhich vve breake, is it not " the participation
17 of the body of our Lord? † For being many, vve are " one
18 bread, one body, al that participate of one bread. † Behold
Iſraël according to the fleſh: " they that eate the hoſtes, are
19 they not partakers of the altar? † Vvhat then? do I ſay that
that vvhich is immolated to Idols, is any thing? or that the
20 Idol is any thing? † But the things that the heathen do im-
molate, to deuils they do immolate, and not to God. And " I
21 vvil not haue you become fellovves of deuils. † "You can
not drinke the chalice of our Lord, and the chalice of deuils:

you can not be partakers of the table of our Lord, and of the table of deuils. † Or do vve emulate our Lord? Vvhy, are we stronger then he? 22

All things are lavvful for me, but al things are not expedient. † Al things are lavvful for me, but al things do not edifie. † Let no man seeke his ovvne, but an other mans. 23 24
† Al that is sold in the shambles, eate: asking no question for conscience. † *The earth is our Lordes, and the fulnes thereof.* † If any 25 26 *Ps.23, 1.*
inuite you of the infidels, and you vvil goe: eate of al that is set before you, asking no question for conscience. † But if 27 28
any man say, This is immolated to Idols: do not eate for his sake that shevved it, and for conscience: † conscience I say 29
not thine but the others. For vvhy is my libertie iudged of an other mans conscience? † If I participate vvith thankes: 30
vvhy am I blasphemed for that vvhich I giue thankes for? † Therfore vvhether you eate, or drinke, or do any other 31
thing: doe al things vnto the glorie of God. † Be vvithout 32
offense to the Ievves and to the Gentiles, and to the Church of God: † as I also in al things doe please al men, not seeking that vvhich is profitable to my self, but vvhich is to many: that they may be saued. 33

ANNOTATIONS
CHAP. X.

The old figures of our Sacraments.

1. The same.] The red sea and the cloud, a figure of our Baptisme: the Manna from heauen and vvater miraculously drawen out of the rocke, a figure of the holy Sacrament of Christes body and bloud: our Sacraments containing the things and graces in truth, vvhich theirs only signified. And it is an impudent forgerie of the Caluinists, to vvrite vpon this place, that the Ievves receiued no lesse the truth and substance of Christ and his benefites in their figures or Sacraments, then vve do in ours: and that they and vve al eate and drinke of the self same meate and drinke: the Apostle saying onely, that they among them selues did al feede of one bread, & drinke of one rocke: vvhich vvas a figure of Christ, therein especially, that out of Christes side pearced vpon the Crosse, gushed out bloud and vvater for the matter of our Sacraments. *Calu. in hunc loc.*

Vve receiue greater benefites by our Sacraments the the Ievves did by theirs.

15. As to vvise men.] To cause them to leaue the sacrifices and meates or drinkes offered to Idols, he putteth them in minde of the onely true Sacrifice and meate and drinke of Christes body and bloud: of vvhich and the sacrifice of Idols also, they might not be in any case partakers. Vsing this terme, *vt prudentibus loquor*, in the same sense (as it is thought) as the Fathers of the primitiue Church did giue a vvatch vvord of keeping secrete from the Infidels and vnbaptized, the mysterie of this diuine Sacrifice, by these vvordes, *Norunt fideles, norunt qui initiati sunt. August. in Ps. 19. & 33. Conc. 1. 2. & Ps. 109. Ho. 42. & 4. in lib. 50 hom. Orig. in Leuit. ho. 9. Chrys. ho. 27 in Gen. in fine ho. 31 ad po. Antioch. ho. 5. in 1 Tim.* S. Paul saith, I speake to you boldly of this mysterie as to the vvyses and better instructed in the same.

The Apostles blessed the Chalice, & so consecrated.

16. Which vve blesse.] That is to say, the Chalice of Consecration vvhich vve Apostles and Priests by Christes commission do consecrate, by vvhich speach as vvel the Caluinists (that vse no consecration of the cuppe at al, blasphemously calling it magical murmuration, and perversely referring the benediction to thankes giuing to God) as also the Lutherans be refuted, vvho affirme Christes body and bloud to be made present by receiuing & in the receiuing onely. for the Apostle expressly referreth the benediction to the chalice, and not to God, making the holy bloud and the communicating thereof the effect of the benediction. *Calix cui benedicimus.* *τὸ ποτήριον μου.*

16. The

16. *The participation of the body.*] The holy Sacrament and Sacrifice of Christs body and bloud being receiued of vs, ioyneth vs in soul and body and engraffeth vs into Christ him self, making vs partakers and as a peece of his body and bloud. *For not by loue or spirit onely* (saith S. Chrysostom) *but in very deede we are vnited in his flesh, made one body vvith him, members of his flesh and bones.* Chryſ. ho. 45 in Io. ſub finem. And S. Cyril, *Such is the force of mystical benediction that is maketh Christ corporally by communicating of his flesh to dwell in vs.* Cyril. li. 10. in Io. c. 13. Our vniting to Christ by the B. Sacrament.

17. *One bread, one body.*] As vve be firſt made one vvith Christ by eating his body and drinking his bloud, ſo ſecondly are vve conioyned by this one bread vvhich is his body, and cuppe vvhich is his bloud, in the perfect vnion and felovvſhip of al Catholike men, in one Church vvhich is his body Myſtical. Vvhich name of Body myſtical is ſpecially attributed and appropriated to this one commonvvealth and Societie of faithful men, by reaſon that al the true perſons and true members of the ſame, be marueloufly knit together by Christes ovvne one body, and by the ſelf ſame bloud in this diuine Sacrament. *See S. Auguſt. li. 21, c. 25 de ciu. Dei. Hilar. li. 8 de Trin. circa med.* Our vnion among our felues by the B. Sacrament.

18. *They that eate the hoſtes.*] It is plaine alſo by the example of the Ievves in their Sacrifices, that he that eateth any of the hoſt immolated, is partaker of the Sacrifice, and ioyned by office and obligation to God, of vvhoſe ſacrifice he eateth.

20. *I vvill not haue you.*] I conclude then (ſaith the Apoſtle) thus: that as the Chriſtian vvhich eateth and drinketh of the ſacrifice or Sacrament of the altar, by his eating is participant of Chriſtes body, and is ioyned in felovvſhip to al Chriſtian people that eate and drinke of the ſame, being the hoſt of the nevv Lavv: and as al that did eate of the hoſtes of the Sacrifices of Moyſes Lavv, vvere belonging and aſſociated to that ſtate and to God to vvhom the Sacrifice vvas done: euen ſo vvhoſoeuer eateth of the meates offered to Idols, he ſhevveth and profeſſeth him ſelf to be of the Communion and Societie of the ſame Idols. Participation in Sacrament or ſacrifice, ſhevveth of vvhat societie vve are.

21. *You can not drinke.*] Vpon the premiſſes he vvarneth them plainely, that they muſt either forſake the ſacrifice and felovvſhip of the Idols and Idolaters, or els refuſe the Sacrifice of Chriſtes body and bloud in the Church. In al vvhich diſcourſe vve may obſerue that our bread and chalice, our table and altar, the participation of our hoſt and oblation, be compared or reſembled point by point, in al effects, conditions, and proprieties, to the altars, hoſtes, ſacrifices and immolations of the Ievves and Gentils. Vvhich the Apoſtle vvould not, nor could not haue done in this Sacrament of the Altar, rather then in other Sacraments or ſeruice of our religion, if it onely had not bene a Sacrifice and the proper vvorſhip of God among the Chriſtians, as the other vvere among the Ievves and Heathen. And ſo do al the Fathers acknovvledge, calling it onely, & continually almoſt, by ſuch termes as they do no other Sacrament or ceremonie of Chriſtes religion: *The lambe of God laid vpon the table*: Conc. Nic. *the vnbloudy ſeruice of the Sacrifice*, In Conc. Epheſ. ep. ad Neſtor. pag. 604. *the Sacrifice of ſacrifices*: Dionyſ. Ec. Hier. c. 3. *the quickening holy ſacrifice: the vnbloudy hoſt and victime*: Cyril. Alex. in Conc. Epheſ. Anath. 11. the propitiatorie ſacrifice both for the liuing and the dead: Tertul. de cor. Milit. Chryſ. ho. 41 in 1 Cor. Ho. 3. ad Philip. Ho. 66 ad po. Antioch. Cypr. ep. 66. & de cœn. Do. nu. 1. Auguſt. Ench. 109. Quæſt. 2. ad Dulcit. to. 4. Ser. 34. de verb. Apoſt. *the Sacrifice of our Mediator: the ſacrifice of our price: the Sacrifice of the nevv Teſtament: the ſacrifice of the Church*: Auguſt. li. 9. c. 13. & li. 3 de bapt. c. 19. *the one onely incenſumptible victime vvithout vvhich there is no religion*: Cyprian. de cœn. Do. nu. 2. Chryſ. ho. 17 ad Hebr. * *The pure oblation, the nevv offering of the nevv Lavv: the vital and impolluted hoſt: the honorable and dreadful Sacrifice: the Sacrifice of thankes giuing or Euchariſtical: and the Sacrifice of Melchiſedec.* Vvhich Melchiſedec by his oblation in bread and vvine did properly and moſt ſingularly prefigurate this office of Chriſtes eternal Prieſthod and ſacrificing him ſelf vnder the formes of bread and vvine: vvhich ſhal continevv in the Church through out al Chriſtian Nations in ſtead of al the offerings of Aarons Prieſthod, as the * Prophete Malachie did foretel, as S. Cyprian, S. Iuſtine, S. Irenæus and others the moſt auncient Doctors and Martyrs do teſtifie. *Cypr. ep. 63. nu. 2. Iuſtin. Dial. cum Typho. poſt med. Irena. li. 4 c. 32.* And S. Auguſtine *li. 17 c. 20 de ciu. Dei. & li. 1 cont. adu. leg. & proph. c. 18. & li. 3 de bapt. c. 19.* S. Leo *ſer. 8 de Paſſione*: and others do expreſly auouch that this one Sacrifice hath ſucceded al other and fulfilled al other differences of ſacrifices, that it hath the force and vertue of al other, to be offered for al perſons and cauſes that the others, for the liuing and the dead, for ſinnes and for thankes giuing, and for vvhat other neceſſitie ſo euer of body or ſoule. * Vvhich holy action of Sacrifice they alſo call the MASSE in plaine vvordes. *Auguſt. ſer. 231. 91. Con. Carthag. 3, 6. 5. 4. c. 6. Milevit. c. 12. Leo ep. 88. 81 c. 2. Greg. li. 2. ep. 9 93. & 6.* This is the Apoſtles and Fathers doctrine. God graunt the Aduerſaries may find mercie to ſee ſo euident and inuincible a truth. *Iuſtin. Irena. infra.* *Malac. 1, 11.* *Ambroſ. ep. 82.* The ſacrifice of the altar is proued, by the Apoſtles comparison with the ſacrifices of Iewes and Gentils. It is proued to be a ſacrifice, out of the fathers. The fathers called this ſacrifice, the MASSE.

21. *Partakers of the table.*] Though the faithful people be many vvaies knovvn to be Gods peculiar, and be ioyned both to him & among them ſelues, and alſo ſeuered and diſtinguiſhed from al others that pertaine not to him, as vvel Ievves and Pagans, as Heretikes and Schiſmatikes, by ſundry other external ſignes of Sacraments, doctrine, and gouernement: yet the moſt proper and ſubſtantial vnion or difference conſiſteth in the Sacrifice and Altar: by vvhich God ſo ſpecially bindeth his Church vnto him, and him ſelf vnto his Church, that he acknovvledgeth none to be his The diſtinctiō of Chriſtian Catholikes frō the reſt, is by not comunicating with thē.

hit, that is not partaker of his one onely Table and Sacrifice in his Church: and acquitteth him self of al such as ioyne in felovvship vvith any of the Heathen at their Idolatrie, or vvith the Ievves at their Sacrifices, or vvith Heretikes and Schismatikes at their prophane and detestable table. Vvhich because it is the proper badge of their separation from Christ and his Church, and an altar purposely erected against Christes Altar, Priesthod, and Sacrifice, is in deede a very sacrifice, or (as the Apostle here speaketh) a table and cuppe of Diuels, that is to say, wherein the Diuel is properly serued, and Christes honour (no lesse then by the altars of Ieroboam or any prophane superstitious rites of Gentilitie) defiled. And therfore al Catholike men, if they looke to haue felovvship with Christ and his members in his body and blond, must deeme of it as of Idolatrie or sacrilegious superstition, and abstaine from it and from al societie of the same, as good Tobie did from Ieroboams calues and the altars in Dan and Bethel: and as the good faithful did from the Excelses, and from the temple and sacrifices of Samaria. Novv in the Christian times vve haue no other Idols, but hereses, nor Idolothytes, but their false seruices shifted into our Churches instede of Gods true and onely vvorship. *Cypr. de unit Ec. nn. 3. Hieron. in 11 Oseæ. & 1. Amos. & in 2. Habac. Aug. in psl. 80. v. 10. De Ciu. Dei li. 18. c. 51.*

Specially in their sacrifices, and at the Communion table.

The heretikes Communiõ is the very table and cup of Diuels.

1. reg. 12.

Tob. 1.

3. reg. 18.

22 *All things are lavvful.*] Hitherto the Apostles arguments and examples vvhereby he vvould auert them from the meates offered to Idols, seeme plainly to cõdemne their fact as Idololatrical, or as participant & accessory to Idolatrie, & not onely as of scãdal giuen to the weake brethren: and so no doubt it vvas in that they went into the very temple of the Idols, and did vvith the rest that serued the Idols, eate and drinke of the flesh and libaments directly offered to the Idol, yea and feasted together in the same bankets made to the honour of the same Idols: vvhich could not but defile them and entangle them vvith Idolatrie: not for that the meate it self vvas iustly belonging to any other but to God, or could be defiled, made noisome or vnlavvful to be eaten, but for and in respect of the abuse of the same and detestable dedicating of that to the diuel, vvhich belonged not to him, but to God alone. Of vvhich sacrilegious act they ought not to be partakers, as needes they must, entering and eating with them in their solemnities. to this end hath S. Paul hitherto admonished the Corinthians. Novv he declareth that othervvise in prophane feasts it is lavvful to eate vvithout curious doubting or asking vvhether this or that vvere offered meates, and in marketes to bye vvhatsoeuer is there sold, vvithout scruple and vvithout taking knovvledge vvhether it be of the Idolothyter or no: vvith this exception, first, that if one should inuite him to eate, or bye this or that as sacred and offered meates, that then he should not eate it, lest he should seeme to approue the offering of it to the Idol, or to like it the better for the same. Secondly, vvhe the vveake brother may take offence by the same. For though it be lavvful in it self to eate any of these meates vvithout care of the Idol: yet al lavvful things be not in euery time and place expedient to be done.

Novv by participatiõ with idolaters, idolatrie is committed.

How to auoid scandal in things indifferent.

CHAP. XI.

He commendeth them for keeping his Traditions generally. 3 and in particular for this, that a man praied and prophecied bareheaded, a vvoman vailed, he bringeth many reasons. 17 About another, he reprehendeth the rich that at the Charitable supper supped vncharitably, 23 telling them that they receiued therfore vnworthely the B. Sacrament, and seruing them vvhat an heinous sinne that is, seeing it is our Lords body and the representation of his death, as he by Tradition had taught them.

The 5. part. Of his Traditions.

BE ye folovvers of me, as I also of Christ. † And I praise you brethren, that in al things you be mindeful of me: and as I haue deliuered vnto you, you keepe [a] my [c] precepts.

a In the greeke, Traditions, παραδόσεις.

† And I vvil haue you knovv, that the head of euery man, is Christ: and the head of the vvoman, is the man: and the head of Christ, is God.

† Euery

4 † Euery man praying or prophecying vvith his head couered
5 dishonesteth his head. † But " euery vvoman praying
or prophecying vvith her head not couered: dishonesteth
6 her head: for it is al one as if she vvere made balde. † For if
a vvoman be not couered, let her be polled. but if it be a
foule thing for a vvoman to be polled or made balde: let her
7 couer her head. † The man truely ought not to couer his
head, because he is the image and glorie of God, but the vvo-
8 man is the glorie of the man. † For the man is not of the
Gen. 2, 9 vvoman, but the vvoman of the man. † For * the man vvas
21. not created for the vvoman, but the vvoman for the man.
10 († Therfore ought the vvoman to haue povver vpon her
11 head for the Angels.) † But yet neither the man vvithout
the vvoman: nor the vvoman vvithout the man, in our Lord.
12 † For as the vvoman is of the man, so also the man by the
13 vvoman: but al things of God. † Your selues iudge: doth
14 it become a vvoman not couered to pray vnto God? † Nei-
ther doth nature it self teache you, that a man in deede if he
15 nourish his heare, it is an ignominie for him: † but if a vvo-
man nourish her heare, it is a glorie for her, because heare is
16 giuen her for a veile? † But if any man seeme to be conten-
tious, vve haue no such " custome, nor the ' CHVRCH ' of
* churches God.
17 † And this I commaund: not praising it that you come
18 together not to better, but to vvorse. † First in deede vvhen The Epistle vpon Maundy Thursday.
you come together into the Church, I heare that there are
19 schismes among you, and in part I beleeue it. † For " there
must be heresies also: that they also vvhich are approued,
20 may be made manifest among you. † Vvhen you come ther- a The Epistle vpon Corpvs Christi day.
fore together in one, is it not novv to eate " our Lordes sup-
21 per. † For euery one taketh his ovvne supper before to eate.
22 And one certes is an hungred, and an other is drunke. † Vvhy, " The Apostles drift in al that he saith here of the Sacrament, is against vnvvorthy receiuing (as S. Augustine also noteth Ep. 111. c. 1.) and not to set out the vvhole order of ministration, as the heretikes do ignorātly imagine.
hane you not houses to eate and drinke in? or contemne
ye the Church of God: and confound them that haue not?
Vvhat shal I say to you? praise I you in this? I do not praise
you.
Mat. 26, 26. Mr. 14, 22. Luc. 22, 19. 23 † * For I receiued of our Lord that vvhich also " I haue de-
liuered vnto you, :: that our Lord IESVS " in the night that
24 he vvas betraied, " tooke " bread: † and giuing thankes brake,
and said: " Take ye & eate, " THIS IS " MY BODY VVHICH
SHAL BE DELIVERED FOR YOV: " this doe ye for

the commemoration of me. † In like maner also the chalice 25
after he had supped, saying, THIS CHALICE IS THE
NEVV TESTAMENT IN MY BLOVD. this doe ye, as
often as you shal drinke, for the cõmemoration of me. † For 26
as often as you shal eate this bread, and drinke the chalice,
"you shal shevv the death of our Lord, vntil he come. † There- 27
fore vvhosoeuer shal eate this bread, or drinke the chalice
of our Lord vnvvorthily, he shal be "guilty of the body and
of the bloud of our Lord. † But let a man proue him self: 28
and so, let him eate of that bread, and drinke of the chalice.
† For he that eateth and drinketh vnvvorthily: eateth and 29
drinketh iudgement to him self, "not discerning the body of
our Lord. ✠ † Therfore are there among you many weake 30
and feble, and "many sleepe. † But if vve did "iudge our 31
selues: vve should not be iudged. † But vvhiles vve are 32
iudged, of our Lord vve are chastised: that vvith this world
vve be not damned. ✠ † Therfore my brethren, vvhen you 33
come together to eate, "expect one an other. † If any man 34
be an hungred, let him eate at home: that you come not to-
gether vnto iudgement. And the rest "I vvil dispose, vvhen
I come.

ANNOTATIONS
CHAP. XI.

2. *My precepts.*] Our Pastors and Prelates haue authoritie to commaund, and vve are bound to obey. And the Gouernors of the Church may take order and prescribe that vvhich is comely in euery state, as time and place require, though the things be not of the substance of our religion.

5. *Euery vvoman.*] Vvhat gifts of God so euer vvomen haue, though supernatural, as some had in the Primitiue Church, yet they may not forget their vvomanly shamefastnes, but shevv them selues subiect and modest, and couer their heads vvith a veile.

16. *Custome.*] If vvomen or other, to defend their disorder & malipertnes, dispute or alleage Scriptures and reasons, or require causes of their preachers vvhy & by vvhat authoritie they should be thus restrained in things indifferent, make them no other answer but this, This is the custome of the Church, this is our custome. Vvhich is a goodly rule to represse the shamelesse of contentious iaunglers, vvhich bring out of al modestie and reason, neuer vvant vvordes and replies against the Church. Vvhich Church if it could then by prescription of twenty or thirty yeres, and by the authority of one or tvvo of their first preachers, stoppe the mouthes of the seditious: vvhat should not the custome of fiftene hundred yeres, & the decrees of many hundred Pastors, gaine of reasonable, modest, and humble men?

The Custome of the Church, is a good answer against al vvranglers.

19. *There must be heresies.*] Vvhen the Apostle saith, *Heresies must be*: He shevveth the euent, and not that God hath directly so appointed it as necessarie. for, that they be, it commeth of mans malice and free vvil: but that they be conuerted to the manifestation of the good and constant in faith & the Churches vnitie, that is Gods special vvorke of prouidence that vvorketh good of euil. And for that there should fall Heresies and Schismes, specially concerning the Article and vse of the B Sacrament of the Altar, vvhereof he vvorketh to treate, it may make vs maruel the lesse, to see so great dissensions, Heresies, and Schismes of the vvicked and vveake in faith concerning the same. Such things then vvil be, but vvo to him by vvhom scandals or Sectes do come. *Let vs vse Heretikes*, saith S. Augustine, *not to that end to approue their errours, but that by defending the*

That heresies shal come, and vvherfore.

Vvhat cõmoditie vve may make of heresies.

Catholike

Catholike doctrine against their doctrine, vvho may be more vvatchful and vvary: because it is most truely vvritten, There must be herefies that the tried and approued may be manifested or discouered from the bolovvhartes among you. Let vs vse this benefite of Gods prouidence. for Heretikes be made of such as vvould erre or be naughte, though they vvere in the Church: but being out, they profite vs exceedingly, not by teaching the truth vvhich they knovv not, but by stirring vp the carnal in the Church to seeke truth, and the spirituall Catholikes, to cleere the truth. for there be innumerable holy approued men in the Church, but they be not discerned from other among vs, nor manifest, seeing as vve had rather sleepe in darknes of ignorance, then behold the light of truth. therfore many are raised out of their sleepe by Heretikes to see the day of God, and are glad thereof. August. c. 8. de vera relig.

20. Our Lordes supper.] The Christians at or about the time of the Churches onely Sacrifice and their communicating thereof, kept great feastes: vvhich continued long, for that the reliefe of the poore vpon the common charges of the richer sort, and the charitie and vnitie of al sortes vvere much preserued thereby, for vvhich cause they vvere called ἀγάπαι, that is, *Charities*, of the auncient Fathers, and vvere kept commonly in Church houses or porches adioyning, or in the body of the Church (vvhereof see Tertullian *Apolog.* c. 39. Clemens Alexand. S. Iustine, S. Auguſtine *Cor. Gang. can. 11. Conc. Laodic. can. 27. 28.* *cont. Faust. li. 20 c. 20.*) after the Sacrifice and Communion vvas ended, as S. Chrysostom *ho. 27. in 1 Cor. in initio* iudgeth. Those feastes S. Paul here calleth *Cœnas Dominicas*, because they vvere made in the Churches vvhich then vvere called *Dominica*, that is, *Our Lordes houses*. The diſorder therfore kept among the Corinthians in these Church-feastes of Charitie, the Apoſtle seeketh here to redresse: from the foule abuses expressed here in the text. And as S. Ambroſe *in hunc locum*, and most good authors nowe thinke, this vvhich he calleth *Dominicam cœnam*, is not meant of the B. Sacrament, as the circumstances also of the text do giue, namely, the reiecting of the poore, the rich mens priuate deuouring of al, not expecting one an other, gluttony and drunkennesse in the same, vvhich can not agree to the holy Sacrament. And therfore the Heretikes haue final reason, vpon this place, to name the said holy Sacrament, rather, *the Supper of the Lord*, then after the maner of the primitiue Church, the *Eucharist*, MASSE, or *Liturgie*. But by like they vvould bring it to the supper againe or Euening seruice, vvhen men be not falting, the rather to take avvay the old estimation of the holines thereof.

Agapæ or suppers of charitie.

Vvhether the Apoſtle meane by *our Lords supper*, the B. Sacrament.

21. I haue deliuered.] As al other partes of religion vvere first deliuerd by preaching and vvord of mouth to euery Nation conuerted, so this holy order and vse of the B. Sacrament vvas by S. Paul first giuen vnto the Corinthians by tradition. Vnto vvhich as recriued of our Lord he reuoketh them by this Epistle, not putting in vvriting particularly al things pertaining to the order, vse, and institution, as he aftervvard saith: but repeating the summe and substance thereof, and leauing the residue to his returne. But his vvordes and narration here vvritten vve vvil particularly prosecute, because the Heretikes make profession to folovv the same in their pretended reformation of the MASSE.

Traditiõ vvithout vvriting.

Whether the catholikes or Protestants doe more imitate Christs institution of the B. Sacrament.

21. In the night.] First the Aduersaries may be here conuinced that al the circumstáces of time, person, & place vvhich in Christes action are noted, needs not to be imitated. As, that the Sacramẽt should be ministred at night, to men onely, to onely twelue, after or at supper, & such like: because (as S. Cyprian *ep. 63. ad. 7.* & S. Auguſtine *ep. 118. c. 6.* note) there vvere causes of those accidents in Christ that are not nowe to be alleaged for vs. He instituted then this holy act: vve do not. he made his Apoſtles Priests, that is to say, gaue them commission to do and minister the same: vve do not. he vvould haue this the last act of his life & vvithin the bounds of his Passion: it is not so vvith vs. he vvould eate and make an end of the Pasthal to accomplish the old Lavv: that can not be in our action. therfore he must needes doe it after supper and at night: vve may not do so. he excluded al vvomen, al the rest of his Disciples, al lay men: vve inuite al faithful men & vvomen. In many circumstances then, neither vve may imitate Christes first action, nor the Heretikes as yet do: though they seeme to encline by abandoning other names saue this (calling it Supper) to haue it at night and after meate. though (as is before noted) they haue no iust cause to call it so vpon Christs fact, seeing the Euangelists do plainely shevv that the Sacrament vvas instituted after Supper, as the Apoſtle him self here recordeth of the later part in expresse speach. And most men thinke, a long sermon and the vvashing of the Apoſtles feete came betvvene, yea and that the supper vvas quite finished, & grace said. But in al these and such like things, the Catholike Church onely, by Christes Spirit can tel, vvhich things are imitable, vvhich not, in al his actions.

Al circumstáces in our Sauiours action about the B. Sacrament, neede not be imitated.

Ib. 11, 2.

22. Took.] Christ tooke bread into his hands, applying this ceremonie, action, and benedi-
Luc. 9, 16. ction to it, and did blesse the very element, vsed power and actiue vvord vpon it, as he did ouer the bread and fishes vvhich he multiplied: and so doth the Church of God: and so do not the Protestants, if they folovv their ovvne booke and doctrine, but they let the bread & cuppe stand a loose, and occupie Christes vvordes by vvay of report and narration, applying them not at al to the maner proposed to be occupied: and therfore howsoeuer the simple people be deluded by the rehersal of the same vvordes vvhich Christ vsed, yet consecration, benediction, or sanctification of bread and vvine they professe they make none at al. At the first alteration of religion, there vvas a figure of the Crosse at this vvord, *He blessed*: and at the vvorde, *He broke*, there vvas a glosse or

The Protestants imitate not Christ in blessing the bread and vvine.

rubrike that appointed the Minister to imitate Christs action, and to take the bread into his hands: afterward that was reformed and Christes action abolished, and his blessing of bread turned to thankes giuing to God.

They imitate him not in vnleauened bread, and mingling Water with Wine.

11. Bread.] Christ made the holy Sacrament of vnleauened bread, and al the Latin Church imitateth him in the same, as a thing much more agreable to the signification both in it self and in our liues, then the leauen. Yet our Aduersaries neither folovv Christ, S. Paul, nor the vvest Church, in the same: but rather purposely make choise of that kind that is in it self more vnseemely, and to the first institution lesse agreable. In the other part of the Sacrament they contemne Christ and his Church much more impudently and damnably. For Christ and al the Apostles and al Catholike Churches in the vvorld haue euer mixed their wine vvith Water, for great mysterie and signification, specially for that Water gushed together vvith bloud out of our Lordes side. *This our Lord did* (saith S. Cyprian *Ep. 63 ad Cæcilium. nu. 2. 7.*) *and none rightly offereth, that followeth not him therein.* Thus Irenæus (*li. 5. c. 1.*) Iustine (*Apolog. 2. in fine.*) and al the Fathers testifie the Primitiue Church did, and in this sort it is done in al the Masses of the Greekes, S. Iames, S. Basils, S. Chrisostome: and yet our Protestants pretending to reduce al to Christ, vvil not doe as he did, and al the Apostles and Churches that euer vvere.

The vvordes of consecration, to be said ouer the bread and vvine, the vvhich the Protestants do not.

12. This is.] These vvordes being set downe, not in the person of the Euangelistes or Apostles, but expressed as in Christes owne person, to be said ouer the bread, and the like ouer the wine, are the formes of the Sacrament and vvordes of consecration: neither is it a Sacrament but (as S. Augustine saith) vvhen the vvordes come, that is to say, actiuely and presently be applied to the elements of the same. Therfore the Protestants neuer applying these vvordes more then the vvhole narration of the institution, nor reciting the vvhole (as is said) other vvise then in historical maner, (as if one vvould minister Baptisme & neuer apply the vvordes of the Sacramẽt to the childe, but onely read Christes speaches of the same) make no Sacrament at al. And that these proper vvordes be the onely forme of this Sacrament, and so to be spoken ouer or vpon the bread and vvine, S. Ambrose plainly and precisely vvriteth, recording how far the Euangelists narratiue vvordes do goe, and vvhere Christes owne peculiar mystical vvordes of consecration begin: and so the rest of the fathers. *Ambro. li. 4. de Sac. c. 4. & c. 5. de init. Myster. Instit. Apolog. 2. in fine. Cypr. de Cæn. Do. nu. 1. 2. Aug. Ser. 28. de verb. Do. sec. Mat. Tertul. li. 1. cont. Marc. Chrys. ho. 2. in 2. ad Tim. in fine. & ho. de prodit. Iuda to. 5. Greg. Nyss. in orat. Catech. Damasc. li. 4. c. 14.* *Ser. 29 to. 10.*

The Protestants haue taken away the B. Sacrament altogether.

22. My body.] Vvhen the vvordes of Consecration be by the said impietie of the Protestants, thus removed from the elements: no maruel if Christes holy body and bloud be not there, or that it is novv no more a Sacrament, but common bread and vvine. So they that vniustly charge the Cath. Church vvith defrauding the people of one peece of the Sacramẽt, haue in very deede left no part nor spice of Sacrament, neither folovving Christ, as they pretend, nor S. Paul, nor any Euangelist, but their owne deuelish Sect, hauing boldly defaced the vvhole institution, not in any accidental indifferent circumstances, but in the very substance and al. The right name is gone, the due elements both gone, no blessing or consecration, or other action ouer them, the formes be gone: and consequently the body and bloud, the Sacrament and the Sacrifice.

The power to consecrate giuen to Priests onely.

24. This do.] By these vvordes, authoritie and povver is giuen to the Apostles, and by the like, in the Sacrament of Orders, to al lavvful Priests onely. No maruel then that the nevv heretical Ministers being lay men, giue the people nothing but bare bread and vvine, profane, naked, and natural elements void of Sacrament and al grace. See the Annotation vpon S. Luke chap. 22, 19.

The Sacramẽt consisteth not in the receiuing.

24. Take and eate.] This pertaineth to the receiuing of those things vvhich by consecration are present and sacrificed before: as vvhen the people or Priests in the old Lavv did eate the hostes offered or part thereof, they vvere made partakers of the sacrifice done to God before. And this is not the substance, or being, or making of the Sacrament or Sacrifice of Christes body and bloud: but it is the vse and application to the receiuer, of the things vvhich vvere made and offered to God before. There is a difference betvvixt the making of a medecine or the substance and ingredience of it, and the taking of it. Novv the receiuing being but a consequence or one of the endes vvhy the Sacrament vvas made, & the meane to apply it vnto vs: the Aduersaries vnlearnedly make it al and some, ad therfore improperly name the vvhole Sacrament and ministration thereof, by calling it the Communion. Vvhich name they giue also rather then any other, to make the ignorant beleeue that many must communicate together: as though it vvere so called for that it is common to many. By which collusion they take avvay the receiuing of the Priest alone, of the sicke alone, of reseruing the consecrated Host and the vvhole Sacrament. Against vvhich deceite, knovv that this part of the Masse is not called Communio, for that many should concurre together alvvaies in the external Sacrament: but for that vve do communi-

Why the Protestants call it the Communion.

Communion, vvhich is a part of the

cate

nicate or ioyne in vnitie and perfect felowshyp of one body, with al Christian men in the vworld, with al (vve say) that eate it through the vvhole Church, and not vvith them onely vvhich eate vvith vs at one time. And this fellowshyp riseth of that, that vve be, euery time we receiue either alone or vvith companie, partakers of that one body vvhich is received through out al the vvorld. *It is called communion* (saith S. Damascene) *& so deede it is, for that by it vve communicate with Christ, & be partakers of his flesh & diuinitie, & by it doe communicate and are vnited one vvith an other. onely let vs take heede that vve do not participat vvith heretikes.* And vvhen the Apostle saith, that al be one bread and one body that are partakers of one Bread, he meaneth not of them onely that communicate at one time and place: but that al be so, that communicate in vnitie through the vvhole Church. The the name Communion is at ignorantly vsed of them, as the name of Supper.

li. 4. c. 14. de orthod. fide.

MASSE, what it signifieth.

26. *You shal shevv.*] Vpon this vvord the Heretikes fondly ground their false supposition, that this Sacrament can not rightly be ministred or made vvithout a sermon of the death of Christ: and that this and other Sacraments in the Church, be not profitable, when they be ministred in a strange language. As though the grace, force, operation, & actinitie, together vvith the instruction and representation of the things which they signifie, vvere not in the very substance, matter, forme, vse, and vvorke it self of euery of the Sacraments: and as though preaching vvere not one vvay to shevv Christes Passion, and the Sacraments an other vvay: namely this Sacrament, conteining in the very kindes of the elements and the action, a most liuely representation of Christes death. As vvisely might they say that neither Abels sacrifice nor the Paschal lambe could signifie Christes death vvithout a Sermon.

HOVV Christs death is shevved by the B. Sacrament it self, vvithout sermon or othervvise.

27. *Guilty of the body.*] First herevpon marke vvel, that al men receiue the body and bloud of Christ, be they infidels or il liuers. For in this case they could not be guilty of that vvhich they receiue not. Secondly, that it could not be so heinous an offense for any man to receiue a peece of bread or a cuppe of vvine, though they vvere a true Sacrament. For it is a deadly sinne to receiue any Sacrament vvith vvil & intentiō to cōtinevv in sinne, or vvithout repentance of former sinnes: but yet by the vnvvorthy receiuing of no other Sacrament is man guilty of Christes body and bloud, but here, vvhere the vnvvorthy (as S. Chrysostom saith) doth vilany to Christes ovvne person, as the Ievves or Gentiles did, that crucified it. *Chrys. ho. de non tentand. Ex. Cyr. Ho. 10 & 11 ad pop. Antioch.* Vvhich inuincibly proueth against the Heretikes that Christ is really present.

The vvicked receiue the body & bloud. The real presence is proued by the heinous offese of vnvvorthy receiuing.

28. *Let him prove.*] A man must examine his life diligently vvhether he be in any mortal sinne, and must confesse him self of euery offense vvhich he knovveth or feareth to be deadly, before he presume to come to the holy Sacrament. For so the Apostles doctrine here, vvith the continual custom of the Cath. Church and the Fathers example, binde him to doe. *Cypr. de lapsi. ne. 7. Aug. Enil. dog. c. 50.*

Confessiō before receiuing the B. Sacrament.

29. *Not discerning the body.*] That is, because he putteth no difference nor distinction betvveist this high meate and others, and therfore S. Augustine saith ep. 118. c. 3. *that it is he that the Apostle saith shal be damned, that doth not by singular veneration & adoration make a difference betvveene this meate and al others.* And againe *in Psal. 98. No man eateth it before he adore it.* And S. Ambrose *li. 3, c. 12 de Sp. San. We adore the flesh of Christ in the Mysteries.* S. Chrysostome *ho. 24 in 1 Cor. We adore him on the altar, as the Sages did in the manger.* S. Nazianzene *in Epitaph. Gorgonia. My sister called on him vvhich is vvorshipped vpon the altar.* Theodotete *Dial. 2 Inconf. The Mystical tokens be adored.* S. Denys, this Apostles scholer, made solemne inuocation of the Sacrament after Consecration. *Ecclesiast. Hier. c. 3 part. 3 in princip.* and before the receiuing, the vvhole Church of God crieth vpon it, * *Domine non sum dignus, Deus propitius esto mihi peccatori. Lambe of God that takest away the sinnes of the vvorld, haue mercie on vs.* And for better differning of this diuine meate, vve are called from common prophane houses to Gods Church: for this, vve are forbidden to make it in vulgar apparel, and are appointed sacred solemne vestiments. *Hier. in Epitaph. Nepot. & li. 2 adu. Pelag. c. 9. Paulinus ep. 12 ad Sever. Isi. Diser. in vit. B. Greg. li. 1, c. 59.* For this, is the halovving of Corporals and Chalices; *Ambr. 2 Off. c. 28. Nazianz. Orat. ad Arianos. Optatus li. 6 in initio.* for this, profane tables are remoued and altars consecrated. *Augustl. Ser de temp. 251.* for this the very Priests them selues are honorable, chast, sacred. *Hier. ep. 148 Theodoretus li. 5. Ca. 1 adu. Iouin. 2 15. Ambros. in 1 Tim. 3.* for this, the people is forbidden to touch it vvith cōmon hands. *Nazianz. orat. ad Arianos in initio.* for this, great care and solicitude is taken that no part of either kinde fall to the ground. *Cyril. Hieros. mystag. 5 in fine. Orig. ho. 13 in c. 27 Exod.* for this, sacred prouision is made that if any hosts or parts of the Sacrament do remaine vnreceiued, they be most religiously reserued vvith al honour and diligence possible. and for this, examination of conciences, confession, continencie, & (as S. Augustine saith) receiuing it fasting. Thus dovvn Catholikes and the Church of God discerne the holy Body and bloud by S. Paules rule, not onely from your profane bread and vvine (vvhich not by any secrete abuse of your Curats or Clerkes, but by the very order of your bookes, the Minister, if any remaine after your Communion, may take home vvith him to his vvife &

Adoration of the B. Sacrament.

The manifold honour and discerning of Christes body in the Cath. Church.

See the Annot. Mat. 3, 9.

q. 111, 2. 6.

The Profane bread of the Protestants.

and therfore is no more holy by your owne iudgement then the rest of his mates) but from al other either vulgar or sanctified meates, as the Catechu mens bread, and our vsual holy bread. If al this be plaine and true, and you haue nothing agreable to the Apostles and Churches institution, but al cleane contrarie: then *impone vobis Deus* and confound you for not discerning his holy Body. and for conculcating the bloud of the new Testamente.

Holy bread.

Vnworthie receiuing.

30. Many sleepe.] We see here by this, it is a fearful cafe and crime to defile by sinne (as much as in vs lieth) the body of Christ in the Sacrament. seeing God stroke many to death for it in the Primitiue Church, and punished others by greuous sickues. No maruel that so many strange diseases and deaths fall vpon vs now in the world.

Penance and satisfaction.

31. Iudge your selues.] We may note here that it is not ynough, onely to sinne no more, or to repent lightly of that which is past: but that we should punish our selues according to the weight of the faults past and forgiuen: and also that God will punish vs by temporal scourges in this life or the next, if we do not make our selues very cleane before we come to receiue his holy Sacrament. whose heauy hands we may escape by punishing our selues by fasting and other penance.

33. Expect one an other.] Returning now to their former fault and disorder for the which he tooke this occasion to talke of the holy Sacrament, and how great a fault it is to come vnworthely to it: he exhorteth them to keepe their said suppers or feastes in vnitie, peace, and sobrietie, the riche expecting the poore &c.

The Masse is agreable to the Apostles vse and tradition: the Communion is not.

34. I will dispose.] Many particular orders & decrees, moe then be here or in any other bookes of the new Testament expressly written, did the Apostles, as we see here, and namely S. Paul to the Corinthians, set downe by tradition, which our whole ministration of the MASSE is agreable vnto, as the substance of the Sacrifice and Sacrament is by the premisses proued to be most consonant: Caluins supper and Communion in al points wholy repugnant to the same. And that it agreeth not to these other nor vnwritte traditions, they easely confesse. The* Apostles deliuered vnto the Church to take it onely fasting: they care not for it. The Apostles taught the Church to consecrate by the wordes and the signe of the Crosse, without which (saith S. Augustine *tract. in Io. 118. Iust. in append. Chrysost. 33 in 1 Mat.*) no Sacrament is rightly perfect: the Protestants haue take it away. The Apostles taught the Church to keepe* a Memorie or inuocatio of Saincts in this Sacrifice: the Caluinists haue none. The Apostles decreed that in this Sacrifice there should be special praiers for the dead, *Chrysost. 3 in ep. ad Philip. Aug. de cur. pro mort. c. 1.* they haue none. Likewise that water should be mixed with the Wine, and so forth. See *Aquat. in c. 11. v. 21. Bread.* Therfore if Caluin had made his new administration according to all the Apostles written wordes, yet not knowing how many things beside, the Apostle had to prescribe in these wordes, *Cætera cum venero disponam* (the rest I wil dispose, when I come) he could not haue satisfied any wise man in his new chaunge. But now seeing they are fallen to so palpable blindnes, that their doing is directly opposite to the very Scripture also, which they pretend to follow onely, and haue quite destroied both the name, substance, and al good accidents of Christes principal Sacrament, we trust al the world wil see their folly and impudencie.

* *Aug. de pec. merit. li. 1. c. 26. Ep. Inde.*

* *Aug. ep. 118 c. 6.*

* *Aug. tract. 84 in Io. & Chrys. ho. 21 in Act.*

CHAP. XII.

They must not make their diuersitie of Giftes an occasion of Schisme, considering that al are of one Holy Ghost, and for the profit of the one body of Christ which is the Church: 12 Without also which could not be a body, without such varietie of members. 21 Therfore neither they that haue the inferiour giftes, must be discontent, seing it is Gods distribution: nor they that haue the greater, contemne the other, considering they are no lesse necessarie: 25 but al in al ioyne together, 31. and marie one knowe his owne place.

The 6. part. As touching the Giftes of the Holy Ghost.

The Epistle vpon the 10 Sunday after Pentecost.



NOw concerning spiritual things, I will not 1 haue you ignorant, brethren. † You know 2 that when you were heathen, you went to dumme Idols according as you were ledde. † Therfore I doe you to vnderstand 3 that no man speaking in the Spirit of God, saith anathema to IESVS. And no man can say, Our Lord IESVS: but in the holy Ghost.

† And

4 † And there are diuiſions of graces, but one Spirit. † And
5 there are diuiſions of miniſtrations: but one Lord. † And
6 there are diuiſions of operations, but one God, vvhich vvor-
7 keth al in al. † And the manifeſtation of the Spirit is giuen
8 vnto euery one to profit. † To one certes by the Spirit is gi-
uen :: the vvord of vviſedom: and to an other, the vvord of
9 knovvledge according to the ſame Spirit: † to an other,
* faith in the ſame Spirit: to an other, the grace of doing cu-
10 res in one Spirit: † to an other, the vvorking of miracles: to
an other, prophecie: to an other, diſcerning of ſpirites: to an
other, kindes of tonges: to an other, interpretation of lan-
11 guages. † And al theſe things vvorketh one and the ſame
Spirit, diuiding to euery one according as he vvil. ✠

Ro. 12, 4 Eph. 4, 7.
12 † For * as the body is one, and hath many members, and
13 al the members of the body vvhereas they be many, yet are
:: one body: ſo alſo Chriſt. † For in one Spirit vvere vve
al baptized into 'one', vvhether Ievves, or Gentiles, or bond-
men, or free: and in one Spirit vve vvere al made to drinke.
14 † For the body alſo is not one member, but many. † * If
15 the foote ſhould ſay, becauſe I am not the hand, I am not of
16 the body: is it therfore not of the body? † And if the eare
ſhould ſay, becauſe I am not the eie, I am not of the body:
17 is he therfore not of the body? † If the vvhole body vvere
the eie: vvhere is the hearing? If the vvhole vvere the hea-
18 ring: vvhere is the ſmelling? † But novv God hath ſet
the members, euery one of them in the body as he vvould.
19 † And if al vvere one member, vvhere vvere the body? † But
20 novv there are many members in deede, yet one body. † And
the eie can not ſay to the hand: I neede not thy helpe. or
againe the head to the feete, You are not neceſſarie for me.
21 † But much more thoſe that ſeeme to be the more vveake
22 members of the body, are more neceſſarie: † and ſuch as
vve thinke to be the baſer members of the body, vpon them
vve put more aboundant honour: and thoſe that are our vn-
23 honeſt partes, haue more aboundant honeſtie. † And our
honeſt partes neede nothing: but God hath tempered the
body, giuing to it that vvanted, the more aboundant honour,
24 † that there might be no * ſchiſme in the body, but the mem-
25 bers together might be careful one for an other. † And if
one member ſuffer any thing, al the members ſuffer vvith it.
or if one member do glorie, al the members reioyce vvith it.

† And

'one body,

:: Al theſe Gifts be thoſe vvhich the learned call *Gratiæ gratis datæ*: vvhich be beſtovved often euen vpon ill liuers, vvhich haue not the other graces of god vvherby their perſons ſhould be grateful, iuſt & holy in his ſight.

:: A marueilous vnió betwixt chriſt & his Church & a great cõfort to al Catholikes being members therof, that the church and he, the head & the body, make & be called one Chriſt. *Aug. de vnit. Ec.*

S. Augustine ep. 137 giueth the same reason, vvhy miracles & cures be done at the memories or bodies of some Saincts more then at others: & by the same Saincts in one place of their memories rather then at other places.

† And you are the body of Christ, and members of mem- 26
ber.

† And * some verily God hath set in the Church first A- 27 Eph. 4. 11.
postles, secondly prophets, thirdly doctors, next miracles, the
the graces of doing cures, helpes, gouernements, kindes of
tonges. † Are al Apostles? are al prophets? are al doctors? 28
† :: are al miracles? haue al the grace of doing cures? do al 29
speake vvith tonges? do al interpret? † But pursue the better 30
gistes. And yet I shevv you a more excellent vvay.

ANNOTATIONS
CHAP. XII.

Zealous faith.

9. *Faith in the same.*] This faith is not an other in substance then the common faith in Christ, but is of an other accidental qualitie onely, that is, of more feruor, deuotiõ, zeale, and confident trust, specially for doing of miracles.

Vnitie.

13. *If the foote.*] The Church is of exceding great distinctiõ of members, gistes, orders, and offices: yet of great concord, concurrence, mutual communion and participation in al actions of her members among them selues, and vvith Christ the head of the Body.

Schisme.

25. *Schisme in the body.*] As Charitie and vnitie of spirit, is the proper bond and vveale of the common Body: so is diuision or Schisme, vvhich is the interruption of peace and mutual Societie betvvene the parties of the same, the special plague of the Church, and as odious to God as rebellion to the temporal Soueraine.

CHAP. XIII.

That aboue al other Gifts they should seeke after Charitie: as that vvithout vvhich nothing profiteth, & vvhich doth al vvel to be done, and remaineth also in heauen.

The Epistle vpon the Sunday of Quinquagesme, called Shrouesunday.

IF I speake vvith the tonges of men and 1
of Angels, and haue * not charitie: I am
become as sounding brasse, or a tinkling
cymbal. † And if I should haue prophe- 2
cie, and knevv al mysteries, and al knovv-
ledge, and if I should :: haue al faith
so that I could remoue mountaines, and
haue not charitie, I am nothing. † And if I should distribute 3
al my goods to be meate for the poore, and if I should * deli-
uer my body so that I burne, and haue not charitie, it doth
profit me nothing.

:: This proueth that faith is nothing worth to salvatiõ without vvorkes, and that there may be true faith vvithout Charitie.

† Charitie is patient, is benigne: Charitie enuieth not, 4
dealeth not peruersly: is not puffed vp, † is not ambitious, 5
seeketh not her ovvne, is not prouoked to anger, thinketh
not euil: † reioyceth not vpon iniquitie, but reioyceth 6
vvith

7 vvith the truth: † ſuffereth al things, beleeueth al things, ho-
8 peth al things, beareth al things. † Charitie neuer falleth
avvay: vvhether prophecies ſhal be made voide, or tonges
9 ſhal ceaſe, or knovvledge ſhal be deſtroied. † For in part
10 vve knovv, and in part vve prophecie. † But :: vvhen that
ſhal come that is perfect, that ſhal be made voide that is in
11 part. † Vvhen I vvas a litle one, I ſpake as a litle one, I vnder-
ſtood as a litle one, I thought as a litle one. But vvhen I vvas
made a man, I did avvay the things that belõged to a litle one.
12 † Vve ſee novv by a glaſſe in a darke ſort: but then face to
face. Novv I knovv in part: but then I ſhal knovv as alſo I
13 am knovven. † And novv there remaine, faith, hope, charitie,
"theſe three. but the :: greatẽr of theſe is charitie.

:: By this text S. Auguſtine li. 22. Ciu. c. 29 proueth that the Saints in heauen haue more perfect knovvledge of our affaires here, then they had vvhen they liued here.

:: Charitie is of al the three the greateſt. Hovv then doth onely faith, being inferior to it, ſaue & iuſtifie, and not Charitie?

ANNOTATIONS
CHAP. XIII.

1. *Not Charitie.*] Vvithout Charitie, both tovvard euery particular perſon, and ſpecially tovvard the common body of the Church, none of al the giftes and graces of God be profitable. Charitie.

1. *Deliuer my body.*] *Because* (ſaith S. Auguſtine) *aſſuredly and bold for certaine, that no Heretike and Schiſmatike that vnioneth not him ſelf to the Catholike Church againe, hovv great almes ſo euer he giue, yea or ſhede his blood for Chriſtes name, can poſſibly be ſaued. For, many Heretikes by the cloke of Chriſtes cauſe, deceiuing the ſimple, ſuffer much. But vvhere true faith is not, there is no iuſtice, becauſe the iuſt liueth by faith. So it is alſo of Schiſmatikes, becauſe vvhere charitie is not, iuſtice can there be none: vvhich if they had, they vvould neuer plucke in peeces the body of Chriſt vvhich is the Church.* Aug. ſeu Fulg. de fid. ad Pet. c. 39. So ſaith S. Auguſtine in diuers places, not onely of Heretikes that died directly for defenſe of their hereſie, as the Anabaptiſtes and Caluiniſts novv a daies do (for that is more damnable:) but of ſome Heretikes and Schiſmatikes that may die among the Heathen or Turkes for defenſe of truth or ſome Article of Chriſtes religion. *Aug. de verb. Do. ſer. 30 c. 2. & in Pſ. 30 conc. 2 prope finem. Cypr. de vnit. Ec. in. 1.* False Martyrs.

13. *Theſe three.*] Theſe are the three vertues Theological, eche one by nature and definition diſtinct from an other. and faith is by nature the firſt, and may be and often is before, and vvithout Charitie: and truely remaineth in diuers after they haue by deadly ſinne loſt Charitie. Bevvare therfore of the Heretikes opinion, vvhich is, that by euery mortal ſinne faith is loſt no leſſe then charitie. The 3 vertues theological. Charitie is loſt by mortal ſinne, not faith.

CHAP. XIIII.

Againſt their vaine childiſhnes, that thought it a goodly matter to be able to ſpeake (by miracle) ſtrange languages in the Church, [a] preferring their language before prophecying, that is, opening of Myſteries: he declareth that this Gift of languages is inferior to the Gift of prophecie. 2. Giuing order alſo hovv both giftes are to be vſed, to vvit, the Prophet to ſubmit him ſelf to other Prophets: and the Speaker of languages not to publiſh his inſpiration, vnles there be an interpreter. 39. Prouided alvvaies, that vvomen ſpeake not at al in the Church.

[a] Much like to ſome fond Linguiſts of our time, who thinke them ſelues better then a doctor of Diuinitie that is not a Linguiſt.

FOLOVV Charitie, earneſtly purſue 1
ſpiritual things: but "rather that you
may prophecie. † For he that ſpeaketh 2
vvith tongue, ſpeaketh "not to men, but
to God: for no man heareth. But in ſpi-
rit he ſpeaketh myſteries. † For he that 3
prophecieth, ſpeaketh to men vnto edi-
fication, and exhortation, and conſola-
tion. † He that ſpeaketh vvith tongues, edifieth him ſelf: but 4
he that prophecieth, edifieth the Church. † And I would haue 5
you al to ſpeake vvith tongues, but rather to prophecie. For
greater is he that prophecieth, then he that ſpeaketh vvith
tongues: vnleſſe perhaps he interpret, that the Church may
take edification. † But novv brethren "if I come to you ſpea- 6
king vvith tongues: vvhat ſhal I profit you, vnleſſe I ſpeake
to you either in reuelation, or in knovvledge, or in prophe-
cie, or in doctrine? † Yet the things vvithout life that giue a 7
ſound, be it pipe or harpe, vnleſſe they giue a diſtinction of
ſoũdes, hovv ſhal that be knovven which is piped, or which
is harped? † For "if the trumpet giue an vncertaine voice, vvho 8
ſhal prepare him ſelf to battel? † So you alſo by a tõgue vnleſſe 9
you vtter manifeſt ſpeach, hovv ſhal that be knovven that is
ſaid? for you ſhal be ſpeaking into the aire. † There are (for 10
example) ſo many kindes of tongues in this vvorld, & none
is vvithout voice. † If then I knovv not the vertue of the 11
voice, I ſhal be to him to vvhom I ſpeake, barbarous: and he
that ſpeaketh, barbarous to me. † So you alſo, becauſe you 12
be emulators of ſpirites: ſeeke to abound vnto the edifying
of the Church. † And therfore he that ſpeaketh vvith the 13
tongue, "let him pray that he may interpret. † For if I pray 14
vvith the tongue, "my ſpirit praieth, but my vnderſtanding
is vvithout fruite.

† Vvhat is it then? I vvil pray in the ſpirit, I vvil pray alſo 15
in the vnderſtanding: I vvil ſing in the ſpirit, I vvil ſing alſo
in the vnderſtanding. † But if thou bleſſe in the ſpirit: he 16
that ſupplieth the place [c] of the vulgar hovv ſhal he ſay, *c idiota*
Amen, vpon thy bleſſing? becauſe he knovveth not vvhat
thou ſaieſt. † For thou in deede giueſt thankes vvel: but the 17
other is not edified. † I giue my God thankes, that I 18
ſpeake vvith the tongue of you al'. † But in the Church I vvil 19
ſpeake fiue vvordes vvith my vnderſtanding that I may in-
ſtruct

[c] By this word are meant al rude vnlearned men, but ſpecially the ſimple which vvere yet vnchriſtened, as the Catechumens, vvhich came in to thoſe ſpiritual exerciſes, as alſo infidels did at their leaſures.

" *vvith tongues more thẽ you all.*

struct others also: rather then ten thousand vvordes in a
20 tongue. † Brethren, be not made children in sense, but in
21 malice be children: and in sense be perfect. † In the Lavv it
Is.28,11 is vvritten, *That in other tongues and other lippes I vvil speake to this people: and neither so vvil they heare me, saieth our Lord.*
22 † Therfore languages are for a signe not to the faithful, but to infidels: but
23 prophecies, not to infidels, but to the faithful. † If therfore the vvhole Church come together in one, and al speake with tongues, and there enter in vulgar persons or infidels, vvil
24 they not say that you be madde? † But if al prophecie, and there enter in any infidel or vulgar person, he is conuinced
25 of al, he is iudged of al. † the secrets of his hart are made manifest, and so falling on his face he vvil adore God, pronouncing that God is in you in deede.

26 † Vvhat is it then brethren? vvhen you come together, euery one of you hath a psalme, hath a doctrine, hath a reuelation, hath a tongue, hath an interpretation: let al things
27 be done to edification. † Vvhether a man speake with tõgue, by tvvo, or at the most by three, and in course, and let
28 one interpret. † But if there be not an interpreter, let him hold his peace in the Church, and speake to him self and to
29 God. † And let prophets speake tvvo or three, and let the
30 rest iudge. † But if it be reuealed to an other sitting, let the
31 first hold his peace. † For you may al prophecie one by one:
32 that al may learne, and al may be exhorted, † and the spirites
33 of prophets are subiect to prophets. † For God is not the God of dissension, but of peace: as also in all the Churches of the saincts I teache.

1. Tim. 2, 12. 34 † Let vvomen hold their peace in the Churches: for it is not permitted them to speake, but to be subiect, as also
Gen. 3, 16. 35 the Law saith. † But if they learne any thing, let them aske their ovvne husbands at home. For it is a foule thing for a
36 vvoman to speake in the Church. † Or did the vvord of
37 God proceede from you? came it vnto you onely? † If any man seeme to be a prophet, or spiritual, let him knovv the things that I vvrite to you, that they are the cõmaundements
38 of our Lord. † But if any man knovv not, he shal not be
39 knovven. † Therfore, brethren, be earnest to prophecie: and
40 to speake vvith tongues prohibit not. † But let al things be done honestly and accotding to order among you.

ANNOTATIONS
CHAP. XIIII.

A paraphraſtical expoſition of this Chapter concerning vnknovven tongues.

1. Rather prophecie.] The gift of prophecying, that is, of expounding the hard points of our religion, is better then the gift of ſtrange tonges, though both be good.

2. Not to men.] To talke in a ſtrange language, vnknovven alſo to him ſelf, profiteth not the hearers, though in reſpect of God vvho vnderſtandeth al tonges and thinges, and for the myſteries vvhich he vttereth in his ſpirit, and for his ovvne edification in ſpirit and affection, there be no difference: but the Prophet or Expoſitor treating of the ſame matters to the vnderſtanding of the vvhole aſſemblie, edifieth not him ſelf alone but al his hearers.

6. If I come.] That is, If I your Apoſtle and Doctor ſhould preach to you in an vnknovven tongue, and neuer vſe any kinde of expoſition, interpretatiõ, or explication of my ſtrange vvordes, vvhat profite could you take thereby?

7. If the trumpet.] As the Trumpeter can not giue vvarning to or from the fight, vnles he vſe a diſtinct & intelligible ſound or ſtroke knovven to the ſouldiars: euen ſo the preacher that exhorteth to good life, or dehorteth from ſinne, except he doe it in a ſpeach vvhich his hearers vnderſtand, can not attaine to his purpoſe, nor doe the people any good.

13. Let him pray that.] He that hath onely the gift of ſtrange tonges, let him pray to God for the gift of interpretation: that the one may be more profitable by the other. for, to exhort or preach in a ſtrange tongue vvas not vnlavvful nor vnprofitable, but glorious to God, ſo that the ſpeach had bene either by him ſelf, or by an other, afterward expounded.

14. My ſpirit praieth.] Alſo vvhen a man praieth in a ſtrange tongue vvhich him ſelf vnderſtandeth not, it is not ſo fruitful for inſtruction to him, as if he knevv particularly vvhat he praied. Neuertheles the Apoſtle forbiddeth not ſuch praying neither, confeſſing that his ſpirit, hart, and affection praieth vvel tovvardes God, though his minde and vnderſtanding be not profited to inſtruction, as othervviſe it might haue bene if he vnderſtood the vvordes. Neither yet doth he appoint ſuch an one to get his ſtrange praier tranſlated into his vulgar tongue, to obteine thereby the foreſaid inſtruction. See the Declaration folovving of this Chapter.

22. A ſigne.] The extraordinarie gift of tonges vvas a miraculous ſigne in the primitiue Church, to be vſed ſpecially in the Nations of the Heathen for their conuerſion.

23. Infidels.] In the primitiue Church vvhen Infidels dvvelt neere or among Chriſtians, and often times came vnto their publike preaching & exerciſes of exhortation and expoſition of Scriptures and the like: it vvas both vnprofitable and ridiculous to heare a number talking, teaching, ſinging Pſalmes & the like, one in this language, & an other in that, al at once like a blacke ſaunts, and one often not vnderſtood of an other, ſometime not to them ſelues, and to ſtrangers or the ſimple ſtanders by, not at al. Vvhere othervviſe if they had ſpoken either in knovven tonges, or had done it in order, hauing an expoſitor or interpreter vvithal, the Infidels might haue bene conuinced.

Of vvhat ſpiritual exerciſe the Apoſtle ſpeaketh.

26. A Pſalme.] Vve ſee here that thoſe ſpiritual exerciſes conſiſted ſpecially, firſt, in ſinging or giuing forth nevv Pſalmes or praiers and laudes: ſecondly, in Doctrine, teaching, or reading lectures: thirdly, in Reuelation of ſecrete things either preſent or to come: fourthly, in ſpeaking Tonges of ſtrange Nations: laſtly, in tranſlating or Interpreting that vvhich vvas ſaid, into ſome common knovven language, as into Greeke, Latin, &c. Al vvhich giftes they had among them by miracle from the holy Ghoſt.

The diſorders in the ſame.

27. In course.] Al theſe things they did vvithout order, of pride and contention they preached, they prophecied, they praied, they bleſſed, vvithout any ſeemely reſpect one of an other, or obſeruing of turnes and entercourſe of vttering their Giftes. Yea vvomen vvithout couer of veile, and vvithout regard of their ſexe or the Angels or Prieſts or their ovvne huſbands, malepartly ſpake tonges, taught, or prophecied vvith the reſt. This vvas then the diſorder among the Corinthians, vvhich the Apoſtle in this vvhole chapter reprehendeth and ſought to redreſſe, by forbidding vvomen vtterly that publike exerciſe, and teaching men, in vvhat order and courſe as vvel for ſpeaking in tonges, as interpreting and prophecying, it ſhould be kept.

A MORE AMPLE DECLARATION OF THE ſenſe of this 14 Chapter.

That S. Pauls place maketh nothing againſt the ſeruice in the latin tõge.

This then being the ſcope and direct drift of the Apoſtle, as is moſt cleere by his vvhole diſcourſe, and by the record of al antiquitie: let the godly, graue, and diſcrete Reader take a taſt in this one point, of the Proteſtants deceitful dealing, abuſing the ſimplicitie of the popular, by peruerſe application of Gods holy vvord, vpon ſome final ſimilitude and equiuocation of certaine termes,

againſt

against the approued godly vse and truth of the vniuersal Church, for the seruice in the Latin or Greeke tongue: Which they ignorantly, or rather vvilfully, pretend to be against this discourse of S. Paul touching strange tonges. Know therfore, first, that here is no vvord written or meant of any other tongues but such as men spake in the Primitiue Church by miracle, and that nothing is meant of those tongues vvhich were the common languages of the vvorld or of the Faithful, vnderstood of the learned and ciuil people in euery great citie, and in which the Scriptures of the Old or new Testament vvere written, ai, the Hebrevv, Greeke, and Latin. for though these also, might be giuen by miracle & without study, yet being knovven to the Iewes, Romans, or Greekes in euery place, they be not counted among the differences of barbarous and strange tonges here spoken of, which could not be interpreted commonly, but by the miraculous gift also of interpretation. And therfore this Apostle (as the Euangelists also and others did their bookes) vvrote his Epistles in Greeke to the Romans and to al other Churches. Vvhich vvhen he vvrote, though he penned them not in the vulgar language peculiar to euery people, yet he vvrote them not in Tongue, that is, in any strange tongue not intelligible vvithout the gift of interpretation, vvhereof he speaketh here: but in a notable knovven and learned speach interpretable of thousands in euery countrie. No more did S. Augustine our Apostle, speaking in Latin, & bringing in the Scriptures and Seruice in Latin, preach and pray in Tonges according to the Apostles meaning here. for the Latin vvas not, nor is not, in any part of the Vvest, either miraculous or strange, though it be not the National tongue of any one countrie this day. And therfore S. Bede saith, (*li. 1 hist. Angl. c. 1.*) that being then foure diuers vulgar languages in our countrie, the Latin vvas made common to them al. And in deede of the tvvo (though in truth neither sort be forbidden by this passage of S. Paul) the barbarous languages of euery seuetal prouince in respect of the vvhole Church of Christ, are rather the strange Tonges here spoken of, then the common Latin tongue, vvhich is vniuersally of al the Vvest Church more or lesse learned, and pertaineth much more to vnitie and orderly coniunction of al Nations in one faith, Seruice, and vvorship of God, then if it vvere in the sundry barbarous speaches of euery Prouince. Vvherein al Christians that trauel about this part of the vvorld or the Indes either, vvhere so euer they come, shal finde the self same Masse, Matins, and Seruice, as they had at home. Vvhere novv, if vve goe to Germanie, or the Germans or Geneuians come to vs, eche others Seruice shal be thought strange and barbarous. Yea and the Seruice of our ovvne language vvithin a fevv hundreth yeres (or rather euery age) shal vvholy become barbarous and vnknovven to our selues, our tongue (as al vulgar) doth so often change.

By strange tonges the Apostle meaneth not the latin, Greeke, or Hebrue.

S. Augustine our Apostle brought in the Seruice in the latin tongue.

The latin seruice one and the same in al countries and strange to none.

The seruice in vulgar tõgs strange and barbarous to euery stráger.

And for edification, that is, for increase of faith, true knovvledge, and good life, the experience of a fevv yeres hath giuen al the vvorld a ful demonstration vvhether our forefathers vvere not as vvise, as faithful, as deuout, as fearful to breake Gods lavves, and as likely to be saued, as vve are in al our tongues, translations, and English praiers. Much vanitie, curiositie contempt of Superiors, disputes, emulations, contentions, Schismes, horrible errors, profanation and diuulgation of the secrete Mysteries of the dreadful Sacraments, * vvhich of purpose vvere hidden from the vulgar (as S. Denys *Eccl. Hier. c. 1.* and S. Basil *de Sp. Sanct. c. 27.* testifie) are fallen by the same, but vertue or sound knovvledge none at al.

Vvhether the seruice in vulgar tonges do more edifie.

Sat Anno 1. Cor. 14. 13.

Vvherein this also is a grosse illusion and vntruth, that the force and efficacie of the Sacraments, Sacrifice, and common praier, dependeth vpon the peoples vnderstanding, hearing, or knovvledge: the principal efficacie of such thinges and of the vvhole ministerie of the Church, consisting specially of the very vertue of the vvorke, and the publike office of the Priests, vvho be appointed in Christes behalfe to dispose these Mysteries to our most good: the infant, innocent, idiote and vnlearned, taking no lesse fruite of Baptisme and al other diuine offices, meete for euery ones condition, then the learnedst Cleske in the Realmes and more, if they be more humble, charitable, deuout, and obedient, then the other, hauing lesse of these qualities and more learning.

The vertue of the Sacraments and Seruice consisteth not in the peoples vnderstading.

Vvhich vve say not, as though it were inconuenient for the people to be vvel instructed in the meaning of the Sacraments and holy ceremonies and Seruice of the Church (for, that to their comfort and necessarie knovvledge, both by preaching, Catechizing, and reading of good Catholike bookes, Christian people do learne in al Nations much more in those countries vvhere the Seruice is in Latin, then in our Nation, God knovveth:) But we say that there be other vvales to instruct them, and the same lesse subiect to danger and disorder, then to turne it into vulgar tongues. Vve say, the simple people and many one that thinke them selues some body, vnderstand as litle of the sense of diuers Psalmes, Lessons, and Oraisons in the vulgar tongue, as if they vvere in Latin: yea and often take them in a vvrong, peruerse, and pernitious sense, vvhich lightly they could not haue done in Latin. Vve say, that such as vvould learne in deuotion and humilitie, may and must rather vvith diligence learne the tongue that such Diuine things be vvritten in, or vse other diligence in hearing sermons and instructions: then for a fevv mens not necessarie knovvledge, the holy vniuersal order of Gods Church should be altered. For if in the kingdom of England onely, it be not conuenient, necessarie, nor almost possible, to accommodate their Seruice bocke to euery prouince and people of diuers tongues: hovv much lesse should the vvhole Church so do, consisting of so many differences? Neither doth the Apostle in al this Chapter appoint any such

The people is to be taught the meaning of Sacraments & ceremonies, and are taught in al Catholike coũtries.

thing to be done, but admoniſheth them to pray and labour for the grace of vnderſtanding and interpretation, or to get others to interprete or expound vnto them. And that much more may vve doe concerning the Seruice in Latin, vvhich is no ſtrange nor miraculouſly gotten or vnderſtood tongue, but common to the moſt and cheefe churches of the vvorld, and hath bene, ſince the Apoſtles time, daily vvith al diligence through out al theſe partes of Chriſtendom, expounded in euery houſe, ſchole, church, and pulpit: and is ſo vvel knovven for euery neceſſarie part of the diuine Seruice, that by the diligence of parents, Maiſters, and Curates, euery Catholike of age almoſt, can tel the ſenſe of euery ceremonie of the Maſſe, vvhat to anſvver, vvhen to ſay *Amen* at the Prieſtes benediction, vvhen to confeſſe, vvhen to adore, vvhen to ſtand, vvhen to kneele, vvhen to receiue, vvhat to receiue, vvhen to come, vvhen to depart, and al other duelies of praying and ſerving, ſufficient to ſaluation. And thus is it euident that S. Paul ſpeaketh not of the common tonges of the Churches Seruice.

Catholike people in euery countrie vnderſtandeth euery ceremonie, and can behaue themſelues accordingly.

Secondly, it is as certaine, that he meaneth not nor vvriteth any vvord in this place of the Churches publike Seruice, praier, or miniſtration of the holy Sacrament, vvherein the Office of the Church ſpecially conſiſteth: but onely of a certaine exerciſe of mutual conference, vvherein one did open to an other and to the aſſemblie, miraculous giftes and graces of the Holy Ghoſt, and ſuch Canticles, Pſalmes, ſecrete Myſteries, ſorts of Languages, and other Reuelations, as it pleaſed God to giue vnto certaine both men and vvomen in that firſt beginning of his Church. In doing of this, the Corinthians committed many diſorders, turning Gods gifts to pride and vanitie, and namely that gift of tonges: vvhich being in deede the leaſt of al giftes, yet moſt puffed vp the hauers, and novv alſo doth commonly puffe vp the profeſſors of ſuch knovvledge, according as S. Auguſtine vvriteth thereof. This exerciſe and the diſorder thereof vvas not in the Church (for any thing we can reade in antiquitie) theſe fourteene hundreth yeres: and therfore neither the vſe nor abuſe, nor S. Paules reprehenſion or redreſſing thereof, can concerne any vvhit the Seruice of the Church. Furthermore this is euident, that the Corinthians had their Seruice in Greeke at this ſame time, and it vvas not done in theſe miraculous tonges. Nothing is meant then of the Church Seruice. Againe the publike Seruice had but one language: in this exerciſe they ſpake in many tonges. In the publike Seruice euery man had not his ovvne ſpecial tongue, his ſpecial interpretation, ſpecial Reuelation, proper Pſalmes: but in this they had. Againe, the publike Seruice had in it the miniſtration of the holy Sacrament principally: vvhich vvas not done in this time of conference. For into this exerciſe vvere admitted Catechumens and Infidels and vvhoſoeuer vvould: in this vvomen, before S. Paules order, did ſpeake and prophecie: ſo did they neuer in the Miniſtration of the Sacrament. vvith many other plaine differences, that by no meanes the Apoſtles vvordes can be rightly and truely applied to the Corinthians Seruice then, or ours novv. Therfore it is either great ignorance of the Proteſtants, or great guilfulnes, ſo vntruely and peruerſly to apply them.

Aug. de ſ. Chr. li. 2. c. 11.

That he ſpeaketh not of the Churches ſeruice, is proued by inuincible arguments.

The Apoſtle ſpeaketh not of the peoples priuate praiers in latin, as vpon primmars, beades, or otherwiſe.

Neither is here any thing meant of the priuate praiers vvhich deuout perſons of al ſortes and ſexes haue euer vſed, ſpecially in Latin, as vvel vpon their Primars as Beades. For, the priuate praiers here ſpoken of, vvere pſalmes or hymnes and ſonnets nevvly inſpired to them by God, and in this conference or prophecying, vttered to one an others comfort, or to them ſelues and God onely. But the praiers, pſalmes, and holy vvordes of the Chriſtian people vſed priuately, are not compoſed by them, nor diuerſely inſpired to them ſelues, nor novv to be approued or examined in the aſſemblies: but they are ſuch as vvere giuen and vvritten by the Holy Ghoſt, and preſcribed by Chriſt and his Church for the faithful to vſe, namely the *Pater noſter*, the *Aue Maria*, and the *Creede*, our *Ladie Matins*, the *Litanie*, and the like. Therfore the Apoſtle preſcribeth nothing here thereof, condemneth nothing therein, toucheth the ſame nothing at al. But the deuout people in their aūcient right may and ought ſtil vſe their Latin primars, beades, and praiers, as euer before. Vvhich the wiſedom of the Church for greate cauſes hath better liked and allowed of, then that they ſhould be in vulgar tonges, though ſhe wholy forbiddeth not, but ſometimes graunteth to haue them tranſlated, and vvould gladly haue al faithful people in order and humilitie learne, as they may, the contents of their praiers: and hath commaunded alſo in ſome Counceils, that ſuch as can not learne diſtinctly in Latin (ſpecially the *Pater noſter* & the *Creede*) ſhould be taught them in the vulgar tōgue. And therfore as vve doubt not but it is acceptable to God, & auailable in al neceſſities, & more agreable to the vſe of al Chriſtian people euer ſince their conuerſion, to pray in Latin, then in the vulgar, though euery one in particular vnderſtand not vvhat he ſaith: ſo it is plaine that ſuch pray vvith as great conſolation of ſpirit, vvith as litle tediouſnes, vvith as great deuotion and affection, and oftentimes more, then the other: and alvvaies more then any ſchiſmatike or Heretike in his knovven language. Such holy Oraiſons be in maner conſecrated

Latin praiers tranſlated, or the people taught the cōtents thereof.

The peoples deuotion nothing the leſſe, for praying in Latin.

ſecrated and ſanctified in and by the Holy Ghoſt that firſt inſpired them: and there is a reuerence and Maieſtie in the Churches tongue dedicated in our Sauiours Croſſe, and giueth more force and valure to them ſaid in the Churches obedience, then to others. The children cried * *Hoſanna* to our Sauiour, and vvere allovved, though they knevv not vvhat they ſaid. It is vvel neere a thouſand yeres that *our people vvhich could nothing els but *barbarum frendere*, did ſing *Alleluia*, and not, *Praiſe ye the Lord.* and longer agoe ſince the poore huſband men ſang the ſame at the plough in other Countries. *Hiero. to. 1 ep. 31.* And *Surſum corda*, and *Kyrie eleiſon*, and the Pſalmes of Dauid ſung in Latin in the Seruice of the Primitiue Church, haue the auncient and flat teſtimonies of S. Cyprian, S. Auguſtine, S. Hierom and other Fathers. *Greg. li. 7 ep. 63. Cypr. de orat. Dom. 13. Auguſt. c. 13 de bono perſeuer. & de bono vid. c. 12. and ep. 178. Hiero. præfat. in Pſal. ad Sophron. Aug. de Catechiz. rud. c. 9. de Doct. Chr. li. 2 c. 13.* See *ep. 10. Auguſt.* of S. Hieroms latin tranſlation readde in the Churches of Africa. Praiers are not made to teache, make learned, or increaſe knovvledge, though by occaſion they ſometimes inſtruct vs, but their ſpecial vſe is, to offer our hartes, deſires, and vvants to God, and to ſhevv that vve hang of him in al things: and this euery Catholike doth for his condition, vvhether he vnderſtand the vvordes of his praier or not. The ſimple ſort can not vnderſtand al Pſalmes, nor ſcarſe the learned, no though they be tranſlated or read in knovven tonges: men muſt not ceaſe to vſe them for al that, vvhen they are knovven to containe Gods holy praiſes. The ſimple people vvhen they deſire any thing ſpecially at Gods hand, are not bound to knovv, neither can they tel, to vvhat petition or part of the *Pater noſter* their demaund pertaineth, though it be in Engliſh neuer ſo much. they can not tel no more vvhat is, *Thy kingdom come*, then *Adueniat regnum tuum.* nor vvhether their petition for their ſicke children or any other neceſſitie, pertaine to this part, or to *Fiat voluntas tua*, or *Ne nos inducas*, or to vvhat other part els. It is ynough that they can tel, this holy Oraiſon is to be appointed to vs, to call vpon God in al our deſires, more then this, is not neceſſarie. And the tranſlation of ſuch holy things often breedeth manifold danger and irreuerence in the vulgar (as to thinke God is author of ſinne, vvhen they read, *Leade vs not into tentation*) and ſeldom any edification at al. For, though vvhen the prayers be turned and read in Engliſh, the people knovveth the vvordes, yet they are not edified to the inſtruction of their minde and vnderſtanding, except they knevv the ſenſe of the vvordes alſo and meaning of the holy Ghoſt. For if any man thinke that S. Paul ſpeaking of edification of mans minde or vnderſtanding, meaneth the vnderſtanding of the vvordes onely, he is fouly deceiued. for, vvhat is a childe of fiue or ſixe yeres old edified or increaſed in knovvledge by his *Pater noſter* in Engliſh? It is the ſenſe therfore, vvhich euery man can not haue, neither in Engliſh nor Latin, the knovvledge vvhereof properly and rightly edifieth to inſtruction. and the knovvledge of the vvordes onely, often edifieth neuer a vvhit, and ſometimes buildeth to error and deſtruction: as it is plaine in al Heretikes and many curious perſons beſides. finally both the one and the other vvithout charitie and humilitie maketh the Heretikes and Schiſmatikes vvith al their Engliſh and vvhat other tonges and intelligence ſo euer, to be *æs ſonans & cymbalum tinniens*, ſounding braſſe and a tinkling cymbal.

Mat. 21. * *Greg. li. 37. Moral. c. 6.*

1 Cor. 13.

The ſeruice al, vvaies in Latin through out the vveſt Church.

It is not neceſſarie to vnderſtand our praiers.

Hovv far is ſufficient for the people to vnderſtand.

Hovv the mind or vnderſtanding is edified.

To conclude, for praying either publikly or priuately in Latin vvhich is the common ſacred tõgue of the greateſt part of the Chriſtiã world, this is thought by the vviſeſt & godlieſt to be moſt expedient, and is certainely ſeen to be nothing repugnant to S. Paul. If any yet vvil be contentious in the matter, vve muſt anſvver them vvith this ſame Apoſtle, *The Church of God hath no ſuch cuſtome.* and vvith this notable ſaying of S. Auguſtine, *ep. 118. c. 5. Any thing that the vvhole Church doth praiſe and obſerue through out the vvorld, to diſpute therof as though it vvere not to be done, is moſt inſolent madneſſe*

1 Cor. 11. 16.

A notable rule of S. Auguſtine.

34. *Let vvomen hold their peace.*] There be, or vvere, certaine Heretikes in our Countrie (for ſuch euer take the Scriptures diuerſely for the aduantage of time) that denied vvomen to hold lavvfully any kingdom or temporal Soueraintie: but that is falſe and againſt both reaſon & the Scriptures. This onely in that ſexe is true, that it is not capable of holy orders, ſpiritual Regiment or Cure of ſoules: and therfore can not doe any function proper to Prieſts and Biſhopes: not ſpeake in the Church, and ſo not preach, nor diſpute, nor haue or giue voice either deliberatiue or definatiue in Counceils and publike Aſſemblies, concerning matters of Religiõ, nor make Eccleſiaſtical lavves concerning the ſame, nor binde, nor looſe, nor excõmunicate, nor ſuſpend, nor degrade, nor abſolue, nor miniſter Sacramẽts, other then Baptiſme in the caſe of mere neceſſitie, vvhen neither Prieſt nor other man can be had: much leſſe preſcribe any thing to the Clergie, how to miniſter them, or giue any mã right to rule, preach, or execute any ſpiritual function at vnder her and by her authoritie: no creature being able to impart that vvherof it ſelf is incapable both by nature and Scriptures. This Regiment is expreſly giuen to the Apoſtles, Biſhopes, and Preſates: they onely haue authoritie to binde and looſe, *Mat. 18.*: they onely are ſet by the Holy Ghoſt to gouerne the Church, *Act. 20.*: they onely haue cure of our ſoules directly, and muſt make account to God for the ſame, *Hebr. 13.*

Vvomen may haue any temporal Soueraintie, but no Eccleſiaſtical function.

CHAP.

CHAP. XV.

He proueth the Resurrection of the dead by the Resurrection of Christ, and with many other arguments: and 35 answereth also obiections made against it. 49 And then exhorteth in respect of it, vnto good life.

The 7 part. Of the resurrection of the dead.

The Epistle vpō the 11 Sūday after Pentecost.

AND I do you to vnderstand, brethren, 1 the Gospel vvhich I preached to you, which also you receiued, in the vvhich also you stand, † by the vvhich also you are 2 saued, after vvhat maner I preached vnto you if you keepe it, vnlesse you haue beleeued in vaine. † For [c] I deliuered vnto you first of al vvhich 3 I also receiued: that Christ died for our sinnes * according to the Scriptures: † and that he vvas buried, and that he rose 4 againe the third day, * according to the scriptures: † and 5 that he vvas * seen of Cephas: and after that of the eleuen. † Then vvas he seen of moe thē fiue hundred brethren to- 6 gether: of vvhich many remaine vntil this present, & some are a sleepe. † Moreouer he vvas seen of Iames, then of al 7 the Apostles. † And last of al, as it vvere of [c] an abortiue * he 8 vvas seen also of me. † For I am the least of the Apostles, 9 vvho am not worthy to be called an Apostle, because I persecuted the Church of God. † But by the grace of God I am 10 that vvhich I am: & his grace in me hath not been :: void, 11 but I haue laboured more aboundantly then al they: yet not I, but the grace of God [a] vvith me. † For vvhether I, or 11 they, so vve preach, and so you haue beleeued.

† But if Christ be preached that he is risen againe from 12 the dead: hovv doe certaine among you say, that there is no resurrection of the dead? † And if there be no resurrection 13 of the dead, neither is Christ risen againe. † And if Christ 14 be not risen againe, then vaine is our preaching, vaine also is your faith. † and vve are found also :: false witnesses of God: 15 because vve haue giuen testimonie against God, that he hath raised vp Christ, vvhom he hath not raised vp, if the dead rise not againe. † For if the dead rise not againe, neither is 16 Christ risen againe. † And if Christ be nor risen againe, 17 vaine is your faith, for yet you are in your sinnes. † Then 18 they also that are a sleepe in Christ, are perished. † If in this 19 life onely vve be hoping in Christ, vve are more miserable then al men.

† But

c This deliuerie in the latin & greeke importeth *traditionem*. so by Tradition did the Apostles plant the Church in al truth, before they vvrote any thing.

c tradidi magis-lunæ Es. 53, 8. Dan. 9, 26. Ps. 15, 10 Ion. 2, 2. Lu. 24.

Act. 9, 3 Come borne out of time

a In him Gods grace is not void, that worketh by his free vvil according to the motion and direction of the same grace.

:: So may we say, If the Cath. faith in al pointes be not true, then our first Apostles vvere false vvitnesses then hath our Countrie beleeued in vaine al this while, then are al our forefathers

Col.1,18 Ap.1,5. Rp.5,12. 1.Theſ. 4,15.

20 † But novv Chriſt is riſen againe from the dead, the
21 *firſt fruites of them that ſleepe: † for * by a man death: and
22 by a man the reſurrection of the dead. † And as in Adam al
23 die, ſo alſo in Chriſt al ſhal be made aliue. † But * euery one
in his ovvne order: the firſt fruites Chriſt, then they that are
24 of Chriſt, that beleeued in his comming. † Then the ende,
vvhen he ſhal haue deliuered the kingdom to God and the
Father, vvhen he ſhal haue aboliſhed al principalitie and au-

Pſ.109.1. Pſ.8,8.

25 thoritie and povver. † And he muſt reigne, *vntil he put al his*
26 *enemies vnder his feete.* † And the enemie death ſhal be deſtroied
laſt. *For he hath ſubdued al things vnder his feete.* And vvhereas he
27 ſaith, † *Al things are ſubdued to him*: Vndoubtedly, except him
28 that ſubdued al things vnto him. † And vvhen al things
ſhal be ſubdued to him: then the Sonne alſo him ſelf ſhal
be ſubiect to him that ſubdued al things vnto him, that God
may be al in al.

29 † Otherviſe, vvhat ſhal they do that are baptized for the dead,
30 if the dead riſe not againe at al? † vvhy alſo are they baptized
31 for them? vvhy alſo are vve in danger euery houre? † I die
daily by your glorie brethren, vvhich I haue in Chriſt IESVS
32 our Lord. † If (according to man) I fought vvith beaſtes at
Epheſus, vvhat doth it profit me, if the dead riſe not againe?

Eſa. 22, 13.

33 *Let vs eate and drinke, for to morovv vve ſhal die.* † Be not ſeduced,

Menander.

34 *Euil communications corrupt good maners.* † Avvake ye iuſt, and ſinne
not. for ſome haue not the knovvledge of God, I ſpeake to
your ſhame.

35 † But ſome man ſaith, Hovv doe the dead riſe againe? and
36 vvith vvhat maner of body ſhal they come? † Foole, that
vvhich thou ſovveſt is not quickened, vnleſſe it die firſt.
37 † And that vvhich thou ſovveſt, not the body that ſhal be,
doeſt thou ſovv: but bare graine, to vvit, of vvheate, or of
38 ſome of the reſt. † And God giueth it a body as he vvil: and
39 to euery ſeede his proper body. † Not al fleſh, is the ſame
fleſh: but one of men, an other of beaſtes, an other of birdes,
40 an other of fiſhes. † And bodies celeſtial, and bodies terreſtrial: but one glorie of the celeſtial, and an
41 other of the terreſtrial. † One glorie of the ſunne, an other
glorie of the moone, and an other glorie of the ſtarres. For
42 ** ſtarre differeth from ſtarre in glorie: † ſo alſo the reſurre-
ction of the dead. It is ſovven in corruption, it ſhal riſe in in-
43 corruptiõ. † It is ſovvẽ in diſhonour, it ſhal riſe in glorie. It is

dead in their ſinnes and periſhed. which (preſuppoſing Chriſt to be God) were the greateſt abſurditie in the vvorld.

** The glorie of the bodies of ſaints ſhal not be al alike, but differẽt in heauen according to meanes merits.

sowen in infirmitie, it shal rise in powver. † It is sowen a 44
natural body: it shal rise a :: spiritual body. If there be a na-
tural body, there is also a spiritual, † as it is vvritten, *The first* 45 Gen. 2,7
man Adam vvas made into a liuing soul: the last Adam into a quicke-
ning spirit. † Yet that is not first vvhich is spiritual, but that 46
vvhich is natural: after vvard that vvhich is spiritual. † The 47
first man of earth, earthly: the second man from heauen,
heauenly. † Such as is the earthly, such also are the earthly. 48
and such as the heauenly, such also are the heauenly. † Ther- 49
fore as vve haue borne the image of the earthly, let vs beare
also the image of the heauenly. † This I say brethren, that 50
:: flesh and bloud can not possesse the kingdom of God: nei-
ther shal corruption possesse incorruption.

† [b] Behold I tel you a mysterie. Vve shal al in deede rise a- 51
gaine: but vve shal not al be changed. † In a moment, in 52
the tvvinkling of an eie, at the * last tromper (for * the trom- *Ap. 8, 2.
pet shal sound) and the dead shal rise againe incorruptible: 11, 15.
and vve shal be changed. † For this corruptible must doe 53
on incorruption: & this mortal doe on immortalitie. † And 54
vvhen this mortal hath done on immortalitie, then shal
come to passe the saying that is vvritten, *Death is swallowed vp in* *Os.* 13,
victorie. † *Death vvhere is thy victorie? Death vvhere is thy sting?* † And 55 14.
the sting of death, is sinne: and the povver of sinne is the 56
Lavv. † But thankes be to God that hath giuen vs the vi- 57
ctorie by our Lord IESVS Christ. ¶ † Therfore my beloued 58
brethren, be stable & vnmoueable: abounding in the worke
of our Lord alvvaies, knovving that your labour is not
vaine in our Lord.

As to become spiritual doth not take away the substance of the body glorified: no more vvhen Christes body is said to be in spiritual sort in the Sacrament, doth it import the absence of his true body and substance.

:: Flesh and bloud signifie not here the substance of those things, but the corrupt qualitie incidens to them in this life by the fall of Adam.

b The Epistle vpō All-soules day.

ANNOTATIONS
CHAP. XV.

Free vvil vvith grace.

Heret. translation.

Fasting is meritorious,

10 *Vvith me.*) God vseth not man as a brute beast or a blocke: but so vvorketh in him and by him that free vvil may concurre in euery action vvith his grace, vvhich is alvvaies, the principal. The heretikes to auoid this concurrence in vvorking & labouring, translate, *vvorketh vvith me*: vvhere the Apostle rather saith, *vvhich laboureth vvith me.*

32 *Let vs eate and drinke.*] S. Ambrose applieth these vvordes to our Christian Epicurians that taks avvay fasting, and deny the merite thereof: *How can vve be saued* (saith he) *if vve vvoulde not auoide our sinnes by fasting, seeing the scriptures say, fasting and almes deliuer from sinne? Vvhat are these nevve maisters then that exclude al merite of fasting? is not this the very voice of the heathen saying, Let vs eate and drinke, for morovve vve shal die? li. 10. epist. ep. 82.*

CHAP. XVI.

He prescribeth an order for their contributing to the Christians at Hierusalem. 5 promising to come vnto them. 10 Of Timothee, and of Apollos comming thither. 15 and so vvith exhortation, and diuers commendations, he endeth.

The 8 part. Of the contributions.

1 AND concerning the collections that are made
for the saincts, as I haue ordeined to the Chur-
2 ches of Galatia, so doe ye also. † In ⁂ the first
of the Sabboth let euery one of you put a
part vvith him self, laying vp vvhat shal vvel
like him: that not vvhen I come, then collections be made.
3 † And vvhen I shal be present: vvhom you shal approue by
letters, them vvil I send to carie your grace into Hierusalem.
4 † And if it be vvorthie that I also goe, they shal goe vvith
me.
5 † And I vvil come to you, vvhen I shal haue passed
through Macedonia. for I vvil passe through Macedonia.
6 † And vvith you perhaps I vvil abide, or vvil vvinter also:
that you may bring me on my vvay vvhithersoeuer I goe.
7 † For I vvil not novv see you by the vvay, for I hope that I
shal abide vvith you some litle time, if our Lord vvil permit.
8 † But I vvil tarie at Ephesus vntil ⁂ Pentecost. † For a great
9 doore and euident is opened vnto me: and many aduersaries.
10 † And if Timothee come, see that he be vvithout feare
vvith you, for he vvorketh the vvorke of our Lord, as also I.
11 † Let no mã therfore despise him, but cõduct ye him in peace:
that he may come to me. for I expect him vvith the brethren.
12 † And of brother Apollo I doe you to vnderstand, that I
much intreated him, to come vnto you vvith the brethren: &
ε πάντως *e* at all it vvas not his minde to come novv. but he vvil come
vvhen he shal haue leisure.
13 † Vvatch ye, stand in the faith, doe manfully, & be strengthened.
14 † Let al your things be done in charitie. † And I
15 beseeche you brethren, you knovv the house of Stephanas,
and of Fortunatus, that they are the first fruites of Achaia, &
haue ordeined them selues to the ministerie of the saincts:
16 † that you also be subiect to such, and to euery one that hel-
17 peth and laboureth with vs. † And I reioyce in the presence
of Stephanas and Fortunatus and Achaicus, because *e* that
ετὸ ὑμῶν ὑστέρημα
18 vvhich you vvanted, they haue supplied. † For they haue
refreshed both my spirit and yours. Knovv them therfore
that are such.

⁂ That is Sabday. *Hieron. q. 4. Hedibia.* So quickly did the Christians keepe Sunday holiday, and assembled to Diuine Seruice on the same.

⁂ The Heretikes & other nevv fangled striue among them selues, vvhether Pentecost signifie here the terme of fiftie daies, or els the Ievves holy day so called. But it cõmeth not to their mindes that it is most like to be the feast of Whitsontide kept & instituted euẽ thẽ by the Apostles, as appeareth by the Fathers *Aug. ep. 119. c. 15 & 16. Ambr. in 1. Cor. 15. Leon.*

† The churches of Asia salute you. Aquila and Priscilla with their domestical church salute you much in our Lord. † All the brethren salute you. Salute one an other in a[c] holy kisse. † The salutation with mine owne hand Paules. † If any man loue not our Lord IESVS Christ, be he *anáthema*. [c] *Maranatha*. † The grace of our Lord IESVS Christ be with you. † My charitie be with you al in Christ IESVS. Amen.

19 20 21 22 23 24

[c] That is, our Lord is come. Hiero. ep. 173. Therfore anathema to al that loue him not, or beleue not. Theophyla. vpon this place.

[c] See Ro. 16, 16.

[c] מרנא אתא

THE ARGVMENT OF THE SECOND EPISTLE TO THE CORINTHIANS.

2. Cor. 11. 2. Gal. 2. 1.

FOR the time when this Epistle was written, looke the Argument of the epistle to the Romanes: to wit, about the eighteenth yere after his conuersion, & our Lordes passion: because in the 11 chapter he maketh mention of 14 yeres, not only after his Conuersion, as to the Galatians, but also after his rapte, which seemeth to haue bene when he was at Hierusalem Act. 9, 26. foure yeres after his Conuersion (Gal. 1, 18) in a traunce or excesse of minde, as he calleth it, Act. 22, 17. It was written at Troas (it is thought) and sent by Titus, as we reade chap. 8.

It is for the most part against those false Apostles whom in the first part of the first to the Corinthians he notes, or rather spareth, but now is constrained to deale openly against them, & to defend both his owne person which they sought to bring into contempt, making way thereby to the correction of the Corinthians, and withall to maintein the excellencie of the Ministerie and Ministers of the new Testament above which they did magnifie the Ministerie of the old Testament: bearing themselues very high because they were Iewes.

Against these therefore S. Paule auoucheth the preeminent power of his Ministerie, by which power also he giueth a pardon to the incestuous fornicator whom he excommunicated in the last Epistle, seeing now his penance, and againe threateneth to come & excommunicate those that had grieuously sinned and remained impenitent. Two chapters also he interposeth of the contributions to the church of Hierusalem, mentioned in his last, exhorting them to doe liberally, and also to haue all in a readines against his cumming.

THE

THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

By his troubles in Asia he comforteth them, and (against his Aduersaries the false Apostles of the Iewes) alleageth to them the testimonie of his owne and also of their conscience, 17 answering them that obiected lightnes against him, for not comming to Corinth according to his promis.

1 PAVL an Apoſtle of IESVS Chriſt by the vvil of God, and Timothee our brother: to the Church of God that is at Corinth, vvith al the ſaincts
2 that are in al Achaia. † Grace vnto you and peace from God our father, and from our Lord IESVS Chriſt.
3 † Bleſſed be the God and father of our Lord IESVS Chriſt, the fa- The Epiſtle for a Martyr that is a Biſhop.
4 ther of mercies, and God of al comfort, † vvho comforteth vs in al out tribulation: that vve alſo may be able to comfort them that are in all diſtreſſe, [c] by the exhortation vvherevvith
5 vve alſo are exhorted of God. † For as the [a] paſſions of Chriſt abound in vs: ſo alſo by Chriſt doth our [a] comfort
6 abound. † And vvhether vve be in tribulation, for your exhortation and ſaluation: vvhether vve be exhorted, for your exhortation and ſaluation, vvhich vvorketh the toleration of the ſame paſſions vvhich vve alſo doe ſuffer: † and
7 our hope is firme for you: knovving that as you are partakers of the paſſions, ſo ſhal you be of the conſolation alſo. ¶
8 † For vve vvil not haue you ignorant brethren: concerning our tribulation, vvhich happened in Aſia, that vve vvere preſſed aboue meaſure aboue our povver, ſo that it vvas te-
9 dious vnto vs euen to liue. † But vve in our ſelues had the anſvver of death, that vve be not truſting in our ſelues, but in

[c] ὁ διὰ τῆς παρακλήσεως ἡμῶν καὶ τῆς παρακλήσεως ἡμῶν

God vvho raiſeth vp the dead, † vvho hath deliuered and 10
doth deliuer vs out of ſo great dangers: in vvhom vve hope
that he vvil yet alſo deliuer vs, † you" helping vvithal in 11
praier for vs, that "by many mens perſons, thankes for that
gift vvhich is in vs, may be giuen by many in our behalfe.
† For our glorie is this, the teſtimonie of our conſcience, that 12
in ſimplicity and ſincerity of God, and not in carnal vviſedō,
but in the grace of God vve haue conuerſed in this vvorld:
and more aboundantly tovvards you. † For vve vvrite no 13
other things to you, then that you haue read and knovv. And
I hope that you ſhal knovv vnto the ende: † as alſo you 14
haue knovven vs in part, that vve are "your glorie, as you
alſo ours in the day of our Lord IESVS Chriſt. † And in 15
this confidence I vvould firſt haue come to you, that you
might haue a ſecond grace: † and by you paſſe into Mace- 16
donia, and againe from Macedonia come to you, and of you
be brought on my vvay into Ievvtie.

† Vvhereas then I vvas thus minded, did I vſe lightenes? 17
Or the things that I minde, do I minde according to the fleſh,
that there be vvith me, *It is* and *It is not*? † But God is faithful, 18
becauſe our preaching vvhich vvas to you, there is not in it,
"*It is*, and, *It is not*. † For the Sonne of God IESVS Chriſt, 19
vvho by vs vvas preached among you, by me and Syluanus
and Timothee, vvas not, *It is*, and, *It is not*, but, *It is*, vvas in him.
† For al the promiſes of God that are, in him *It is*: therfore 20
alſo by him, Amen to God, vnto our glorie. † And he that 21
confirmeth vs vvith you in Chriſt, and that hath anointed
vs, God: † vvho alſo "hath ſealed vs, and giuen the pledge 22
of the Spirit in our hartes. † And I call God to vvitneſſe vpon 23
my ſoul, that ſparing you, I came not any more to Corinth,
† "not becauſe vve ouerrule your faith: but, vve are helpers 24
of your ioy. for in the faith you ſtand.

ANNOTATIONS
CHAP. I.

Al our afflictions, be Chriſts afflictions, for the coniunction betwene the head & body.

9. *Paſſions of Chriſt.*] Al the afflictions of the faithful be called Chriſtes owne paſſions, not onely becauſe they be ſuffered for him, but for that there is ſo ſtraite coniunction and communion betvvixt him being the head, and euery of the liuing members of his body, vvhich is the Church, that vvhatſoeuer is ſuffered by any one of the ſame, is counted as a peece of his owne Paſſion. As likevviſe vvhatſoeuer good vvorkes be done to any of them or by any of them, be accepted as done to or by Chriſt him ſelf. Vvhich thing if the Proteſtants vvel vveighed, they vvould not

marue

maruel that the Catholike Church attributeth ſuch force of merite and ſatisfaction to the vvorke of holy men. Merite and ſatisfaction.

5. The comfort abound.] Vvorldly men that ſee onely the exterior miſeries and afflictions that Catholikes do ſuffer being perſecuted by the Heathen or Heretikes, deeme them exceding miſerable. but if they felt or could conceiue the aboundance of conſolation vvhich Chriſt euer giueth according to the meaſure of their afflictions, they vvould neuer vvonder at the voluntary toleration of vvhat torments ſo euer for Chriſtes ſake, but vvould vviſh rather them ſelues to be in any dungeon in England vvith the comfort that ſuch haue from God, then to liue out of the Church in al the vvealth of the vvorld. Vvorldly men ſeele not the comfort of afflicted Catholikes.

11. You helping in prairs.] S. Paul knevv that the helpe of other mens praiers vvas nothing derogatorie to the office of Chriſtes mediation or interceſſion for him, nor to the hope that he had in God: and therfore he craueth the Corinthians aide herein as a ſupport and ſuccours for him ſelf in the ſight of God. Vvith vvhat reaſon or Scripture then, can the Proteſtants ſay that the praiers of Sainctes be iniurious to Chriſt, or not to ſtand vvith the confidence vve haue in him? As though it vvere more diſhonour to God that vve ſhould vſe the aide of Sainctes in heauen, then of ſinners in earth: or * that the interceſſion of theſe our fellovves beneath, vvere more auailable then the praiers of thoſe that be in the glorious ſight of God aboue. Interceſſiõ of Sainctes or holy men for vs, no derogation to Chriſt. *Hiero. cõt. Vigil.*

11. By many mens.] He meaneth, that as the praiers of many ioyned together for him, ſhal be rather heard, then of any alone: ſo their common thankes giuing to God for graunting their requeſt, ſhal be more acceptable and glorious to God, then any one mans thankes alone. Vvhich thing doth much commend the holy Churches publike praiers, proceſſions, ſtations, and pilgrimages, vvhere ſo many meete and vniformely ioyne their praiers and laudes together vnto God. Publike praiers & faſtes.

10. Your glorie.] The Apoſtles, teachers, and preachers, that conuert countries or particular perſons to Chriſt, and the peoples or parties by them conuerted, ſhal in the day of iudgement haue much mutual ioy and glorie of and for eche other, one giuing to the other great matter of merite in this life, and of reward in the next. See 1 *Theſſ. 2. v. 19.* Their glorie in heauen that conuert other.

18. It is, it is not.] As he diſchargeth him ſelf of al other leuitie touching his promis or purpoſe of comming to them, ſo much more of al inconſtancie in preaching Chriſtes doctrine and faith. Vvherein, one day to affirme, an other day to deny, to diſſent from his fellovves or from him ſelf, to change euery yere or in euery epiſtle the forme of his former teaching, to come daily vvith nevv deuiſes repugnant to his ovvne rules, vvere not agreable to an Apoſtle and true teacher of Chriſt, but proper to falſe prophets and Heretikes. Vvhereof vve haue notorious examples in the Proteſtants: vvho being deſtitute of the ſpirit of peace, concord, conſtancie, vnitie, and veritie, as they varie from their ovvne vvritings vvhich they retract, reforme or deforme continually, ſo both in their preachings, & forme of Seruice, they are ſo reſtles, changeable, and repugnant to them ſelues, that if they vvere not kept in avve vvith much a do, by temporal lavves or by the ſhame and rebuke of the vvorld, they vvould coine vs euery yere or euery Parliament, nevv Communions, nevv faithes, and nevv Chriſtes, as you ſee by the manifold endeuours of the Puritans. And this to be the proper note of falſe Apoſtles and Heretikes, ſee in S. *Irenæo li. 3 c. 18.* and *Tertul. de preſcript. S. Baſil. ep. 82.* The Proteſtants inconſtancie in chãging their writings, tranſlations, ſeruice bookes, & c.

22. Hath ſealed.] The learned Diuines proue by this place and by the like in the fourth to the Epheſians, that the Sacrament of Baptiſme doth not onely giue grace, but imprinteth and ſealeth the ſoule of the baptized, vvith a ſpiritual ſigne, marke, badge, or token, vvhich can neuer be blotted out, neither by ſinne, hereſie, apoſtaſie, nor other vvaies, but remaineth for euer in man for the cognisance of his Chriſtendom, and for diſtinction from others vvhich vvere neuer of Chriſtes fold. by vvhich alſo he is as it were conſecrated and deputed to God, made capable and partaker of the rightes of the Church, and ſubiect to her lavves and diſcipline. See S. Hierom *in 4. Epheſ.* S. Ambroſe *li. 1 de Sp. ſancto cap. 6.* S. Cyril Hieroſol. *Catechеſi 17* at the end, and S. Dionyſius Areopag. *c. 2. Eccl. Hierarch.* The which fathers expreſſe that ſpiritual ſigne by diuers agreable names, vvhich the Church and moſt Diuines, after S. Auguſtine, call the *character* of Baptiſme. by the truth and force of vvhich ſpiritual note or marke of the ſoul, he ſpecially conuinceth the Donatiſtes, that the ſaid Sacrament though giuen and miniſtred by Heretikes or Schiſmatikes or vvho els ſo euer, can neuer be reiterated. See *ep. 57. & li. 4 cont. Donatiſt. cap. 1. & li. 2 cont. Parmenianum c. 13.* As the like indeleble characters giuen alſo by the Sacraments of Confirmation and Orders, do make thoſe alſo irreiterable and neuer to be receiued but once. Vvhereas al other Sacraments ſauing theſe three, may be often receiued of the ſelf ſame perſon. And that holy Orders can not be iterated, ſee S. Auguſtine *li. 2 cont. Parmen. c. 13. li. de bono coniug. c. 24.* and S. Gregorie *li. 1 Regiſt. ep. 32.* The like of Confirmation is decreed in the moſt ancient Councel Tarracon. *cap. 6.* Finally that this character is giuen onely by theſe ſaid three Sacraments, and is the cauſe that none of them can be in any man repeated or reiterated, ſee the decrees of the Councels Florentine and Trent. Vvhich yet is no nevv deuiſe of them, as the Heretikes falſely affirme, but agreable (as you ſee) both to the Scriptures and alſo to the auncient fathers and Councels. The indeleble character of Baptiſme, Cõfirmatiõ, Holy Orders. *See Conc. Tarracon. 10. Concil.*

20. Not becauſe vve murmvr.] Caluin and his ſeditious Sectaries vvith other like *vvhich deſpiſe*

damnation

The Caluinistes will be subiect to no tribunal in earth, for trial of their religiō.

dominion, as S. Iude describeth such, would by this place deliuer them selues from al yoke of spirituall Magistrates and Rulers: namely that they be subiect to no man touching their faith, or for the examination and trial of their doctrine, but to God and his word onely. And no maruel that the malefactors and rebelles of the Church would come to no tribunal but Gods, that so they may remaine vnpunished at least during this life. for though the Scriptures plainely condemne their heresies, yet they could writhe them selues out by false glosses, constructions, corruptions, and denials of the bookes to be Canonical, if there were no lawes or iudicial sentence of men to rule and represse them.

Tyrannical dominiō is forbid in Prelates, not Ecclesiastical Soueraintie for examination of faith or maners.

Notwithstanding these wordes of S. Paul, whereby onely tyrannical, insolent, and proud behauiour and indiscrete rigor of Prelates or Apostles towards their flockes is noted, as also in the first of S. Peter *cap. 5.* (the Greeke word in these places, and in the Gospel *Mat. 20, 25. Mar. 10, 42.* κατακυριευουσιν signifying lordly and insolent dominion:) yet he had and exercised iust rule, preeminence, and prelacie ouer them, not onely for their life, but also and principally touching their faith. for he might & did call them to account for the same, and excōmunicated heretikes for forsaking their faith. *1 Cor. 5, 5. 2 Cor. 10, 6. 12, 10. 1 Tim. 1, 20. Tit. 1, 11.* And al Christian men are bound to obey their lawful Prelates in matters of faith and doctrine specially, and must not vnder that ridiculous pretence of obeying Gods word onely (which is the shifte of al other Heretikes, as Anabaptistes, Arians, and the like, as wel as the Protestants) disobey Gods Church, Councels, and their owne Pastors and Bishops, who by the Scriptures haue the regiment of their soules, and may examine and punish as wel Iohn Caluin as Simon Magus, for falling from the Catholike faith. for though God alone be the Lord, author and giuer of faith, yet they are his * cooperators and coadiutors by whom the faithful do beleeue and be preserued in the true faith, and be defended from wolues, which be Heretikes seeking to corrupt them in the same. And this same Apostle † chalengeth to be their father as he that begat and formed them by his preaching in Christ. συνεργοι 1 Cor. 3, 9. † 1 Cor. 4, 15.

CHAP. II.

Prosequting the true cause which in the last chapter he gaue of his not comming, 6 he pardoneth newly after some part of penance, him that for incest he excommunicated in the last epistle, requiring them obediently to assist therevnto. 12 Then, of his going from Troas into Macedonia, God euery where giuing him the triumph.

AND I haue determined with my self this same thing, not to come to you againe in sorow. † For if I make you sorie: and who is it that can make me glad, but he that is made sorie by me? † And this same I wrote to you: that I may not, when I come, haue sorow vpon sorow, of the which I ought to reioyce: trusting in you al, that my ioy is the ioy of you al. † For of much tribulation and anguish of hart I wrote to you by many teares: not that you should be made sorie: but that you may know what charitie I haue more aboundantly toward you. † And if any man hath made sorowful, not me hath he made sorowful, but in part, that I burden not al you. † To him that is such a one, *this rebuke sufficeth that is giuen of many: † so that cōtrariewise you should rather pardon and comfort him, lest perhaps such an one be swallowed vp with ouer great sorow. † For the which cause *I beseeche you that you confirme

9 firme charitie tovvard him. † For therfore alſo haue I vvritten
that I may knovv the experiment of you, vvhether in al
10 things you be [a] obedient. † And vvhom you haue pardoned
any thing, [b] I alſo. For, my ſelf alſo that vvhich [c] I pardoned, if
I pardoned any thing, [b] for you [a] in the perſon of Chriſt,
11 † that vve be not [d] circumuented of Satan. for vve are not
ignorant of his cogitations.
12 † And vvhen I vvas come to Troas for the Goſpel of
13 Chriſt, and a doore vvas opened vnto me in our Lord, † I
had no reſt in my ſpirit, for that I found not Titus my bro-
ther, but bidding them fare vvel, I vvent forth into Macedo-
14 nia. † And thankes be to God, vvho alvvaies triumpheth vs
in Chriſt IESVS, and manifeſteth the odour of his knovv-
15 ledge by vs in euery place. † For vve are the good odour of
Chriſt vnto God in them that are ſaued, and in them that pe-
16 riſh. † To ſome in deede the odour of death vnto death:
but to others the odour of life vnto life. And to theſe things
17 vvho is ſo ſufficient? † For vve are not as very many, [e] adul-
terating the vvord of God, but of ſinceritie, and as of God,
before God, in Chriſt vve ſpeake.

[c] χάριτος τοῦτο. Though he did great Penance (ſaith Theodoret) yet he calleth this pardoning. χάριν, a grace, becauſe his ſinne vvas greater then his penance.

ANNOTATIONS
CHAP. II.

9. The rebuke ſuffiſeth,] This Corinthian for inceſt vvas excommunicated and put to penance by the Apoſtle, as appeareth in the former Epiſtle c. 5. And here order is giuen for his abſolution and pardoning. Vvherein firſt vve haue a plaine example and proofe of the Apoſtolike povver, there of binding, and here of looſing: there of puniſhing, here of pardoning: there of retaining ſinnes, here of remiſsion. Secondly vve may here by proue that not onely amendment, ceaſing to ſinne, or repentance in hart and before God alone, is alvvaies ynough to obteine ful reconcilement, vvhereas vve ſee here his ſeparation alſo from the faithful, and the Sacraments, and from al companie or dealing vvith other Chriſtian men, beſides other bodily affliction: al vvhich called of the Apoſtle before *interitum carnis*, *the deſtruction of the fleſh*, and named here, *Rebuke*, or (as the [f] Greeke vvord alſo importeth) mulct, penaltie, correction, chaſtiſment, vvere enioyned him by the Apoſtles commaundement in the face of the Church, and by the offender patiently ſuſteined ſo long. Thirdly vve ſee that it lieth in the handes of the Apoſtles, Biſhops, and ſpiritual Magiſtrates, to meaſure the time of ſuch penance or diſcipline, not onely according to the weight of the offence committed, but alſo according to the weakines of the perſons puniſhed, and other reſpectes of time and place, as to their wiſedom ſhal be thought moſt agreable to the parties good, and the Churches edification. Laſtly by this vvhole handling of the offenders caſe, we may refute the vvicked hereſie of the Proteſtants, that vvould make the ſimple beleeue, no puniſhment of a mans ovvne perſon for ſinnes comitted, nor penance enioyned by the Church, nor any paines temporal or ſatiſfaction for our life paſt, to be neceſſarie, but al ſuch things to be ſuperfluous, becauſe Chriſt hath ſatiſfied ynough for all. Vvhich Epicurian doctrine is refelled, not onely here by, but alſo by the Prophets, Iohn the Baptiſtes, Chriſtes, and the Apoſtles preaching of penance and condigne vvorkes or fruites of repentance, to euery man in his ovvne perſon, and not in Chriſtes perſon onely: and by the vvhole life and moſt plaine ſpeaches and penitential

[f] 1. Cor. 5. καὶ ἐπιτιμία. The Apoſtle excommunicateth, enioyneth penance: and afterward pardoneth & abſoluteth.

Pardon or remiſsion of penance enioyned.

Penance and ſatisfaction euidently proued againſt the Proteſtants.

Iud. 2, 12. Mat. 3. & 4. Act. 2. & 26.

 CHORA

canons of the holy doctors and Councels preſcribing times of penance, commending penance, enioyning penance, and continually vſing the word ſatisfaction in this caſe through out al their vvorkes, as our Aduerſaries them ſelues can not but confeſſe.

I beſeech you.] They vvhich at the beginning did beare to much vvith the offender, and ſeemed loth to haue him excommunicated in ſo auſtere maner: yet through their obedience to the Apoſtle became on the other ſide ſo rigorous, and ſo farre deteſted the malefactor after he vvas excommunicated, that the Apoſtle novv meaning to abſolue him, vvas glad to intreate and commaund them alſo to accept him to their companie and grace againe.

Zeale againſt the excommunicate.

9. Obedient.] Though in the laſt chapter he diſcharged himſelf of tyrannical dominion ouer them, yet he chalengeth their obedience in al things as their Paſtor and Superior, and conſequently in this point of receiuing to mercie the penitent Corinthian. Vvhereby vve ſee, that as the power and authoritie of excommunicating, ſo of abſoluing alſo vvas in S. Paules perſon, though both vvere to be done in the face of the Church: els he vvould not haue commaunded or required their obedience.

The Apoſtle chalengeth their obedience to his Eccleſiaſtical authoritie.

10. I alſo.] The Heretikes and others not vvel founded in the Scriptures and antiquitie, maruel at the Popes pardons, counting them either fruitles or vnlavvful or no elder then S. Gregorie. But in deede the authoritie, power, and right of them is of Chriſtes ovvne vvord and commiſsion, principally giuen to Peter, and ſo aftervvard to al the Apoſtles, and in their perſons to al the cheefe Paſtors of the Church, vvhen it vvas ſaid, *Whatſoeuer you looſe in earth, ſhal be looſed in heauen.* By vvhich commiſsion the holy Biſhops of old did cut of large peeces of penance enioyned to offenders, and gaue peace, grace, or indulgence, * before they had accompliſhed the meaſure of their appointed or deſerued puniſhment. and that is to giue pardon. And ſo S. Paul here did tovvardes the Corinthian, vvhom he aſſoiled of mere grace and mercie, as the vvord *donare* or *condonare* doth ſignifie, when he might longer haue kept him in penance and temporall affliction for his offence. Vvherof though he had already before God invvardly repented, yet vvas he iuſtly holden vnder this correction for ſome ſatisfaction of his fault paſt, during the Apoſtles pleaſure. To remit then the temporal puniſhment or chaſtiſment due to ſinners after the offence it ſelf and the guilt therof be forgiuen of God, is an Indulgence or pardon. vvhich the principal Magiſtrates of Gods Church by Chriſtes vvarrant and the Apoſtles example, haue euer done, being no leſſe authoriſed to pardon then to puniſh, and by imitation of our Maiſter (who forgaue *the aduouterеſſe and diuers other offenders, not only their ſinnes, but alſo often the temporal puniſhments due for the ſame) are as much giuen to mercie as to iuſtice.

The authoritie of Indulgences vvhervpõ it is groũded.

Vvhat is a pardon or indulgence.

Mat. 18, 18.

Cypria. ep. 13. 10. 15.

ἀχαρίστημα. See Theodoret in hũc loc.

Io. 2, 11.

10. For you.] Theodorete vpon this place ſaith that the Apoſtle gaue this pardon to the Corinthian at the interceſsion of the bleſſed men Timotheus and Titus. And we may read in ſundrie places, of S. Cyprian namely, that Indulgences or remiſsions vvere giuen in the primitiue Church by the mediation of holy Confeſſors or Martyrs, and by cõmunicating the ſatisfactorie vvorkes of one to another, to vvhich end they gaue their letters to Biſhops in the behalfe of diuers their Chriſtiã brethrẽ, a thing moſt agreable to the mutual entercourſe that is betvvene the members of Chriſtes myſtical body, and very anſvverable to Gods iuſtice, * vvhich by ſupply of the one ſort that aboundeth, ſtandeth entire in reſpect of the other ſort alſo that vvanteth. In vvhich kinde the Apoſtle confeſſeth that him ſelf by his ſuffering and tribulations, ſupplieth the vvantes of ſuch paſsions as Chriſt hath to ſuffer, not in his ovvne perſon, but in his body, vvhich is his Church. Vvherevpon vve inferre moſt aſſuredly, that the ſatisfactorie and penal vvorkes of holy Sainctes ſuffered in this life, be communicable and applicable to the vſe of other faithful men their fellovv-members in our Lord, and to be diſpenſed according to euery ones neceſsitie and deſeruing, by them vvhom Chriſt hath conſtituted ouer his familie, and hath made the diſpenſers of his treaſures.

Indulgences or pardons in the primitiue Church.

Cypr. locis citatis.

2 Cor. 1.

Col. 1, 24.

10. In the perſon of Chriſt.] For that many might of ignorance or pride reproue the practiſe of Gods Church and her Officers, or deny the Apoſtles authoritie to be ſo great ouer mens ſoules as to puniſh and pardon in this ſort, S. Paul doth purpoſely and preciſely tell them that he doth giue pardon as Chriſtes Vicar, or as bearing his perſon in this caſe: and therfore that no man may maruel of his povver herein, except he thinke that Chriſtes povver, authoritie, and commiſsion is not ſufficient to releaſe temporal puniſhment due to ſinners. And this to be the proper meaning of theſe vvordes, *In the perſon of Chriſt*, and not as the Proteſtants vvould haue it (the better to auoid the former concluſion of the Apoſtles giuing indulgence) *In the face or ſight of Chriſt*, you may eaſily vnderſtand by the Apoſtles like inſinuation of Chriſtes povver, vvhen he committed this offender to Satan, affirming that he gaue that ſentence in the name and vvith the *vertue* or *povver of our Lord* IESVS CHRIST. In al vvhich caſes the Proteſtants blindnes is exceding great, vvho

Al pardon and remiſsion is in the vertue and name of Chriſt.

Heretical trãſlation.

ἐν προσώπῳ χριστοῦ.

2 Cor. 5, 20.

vvho can not see that this is not the *vvay* to extol Christes povver, to deny it to his Priests, seing the Apostle chalengeth it by that that Christ hath such povver, & that him self doth it in his name, vertue, and person. So novv in this, and in no other name, giue Popes and Bishops their pardons. Vvhich pertaining purely to releasing onely of temporal punishment due after the sinne and the eternal punishment be forgiuen, is not so great a matter as the remission of the sinne it selfe vvhich yet the Priests * by expresse commission do also remitte.

Io. 20. 23.

11. *Circumuented of Satan.*] Vve may see hereby, that the dispensation of such disciplines, and the releasing of the same, be put into the povver and handes of Gods ministers, to deale more or lesse rigorously, to pardon sooner or later, punish longer or shorter vvhile, as shal be thought best to their vvisedom. for the end of al such correction or pardoning must be the saluation of the parties soul, as the Apostle noted 1 *Cor. 5, 5.* Vvhich to some, and some certaine times, may be better procured by rigour of discipline then by indulgence, to some others, by lenitie and humane dealing (so pardoning of penance is called in old Councels) rather then by ouermuch chastisemẽt. for consideration vvhereof, in some ages of the Church, much discipline, great penance and satisfaction vvas both enioyned and also vvillingly susteined, and then vvas the lesse pardoning and fevver indulgences, because in that voluntary vse and acceptation of punishment, and great zeale and feruor of spirit, euery man fulfilled his penance, and fevv asked pardon. Novv in the fall of deuotion and lothsomnes that men commonly haue to do great penance, though the sinnes be far greater then euer before, yet our holy mother the Church knovving vvith the Apostle the cogitations of Satan, hovv be vvould in this delicate time, driue men either to desperation, or to forsake Christ and his Church and al hope of saluation, rather then they vvould enter into the course of canonicall discipline, enioyneth small penance, and seldom vseth extremitie vvith offenders as the holy Bishops of the primitiue Church did, but condescending to the vveakness of her children, pardoneth exceding often and much, not onely al enioyned penance, but also al or great partes of vvhat punishment temporal so euer due or deserued, either in this vvorld or in the next. As for the Heretikes vvhich neither like the Churches lenitie and pardoning in these daies, nor the old rigor of the primitiue Church, they be like to the Ievves * that condemned Iohn the Baptist of austeritie, and Christ of to much freedom and libertie: not knovving nor liking in deede either Christes ordinance and commission in binding or loosing, or his prouidence in the gouernement of the Church.

Gene. xiv. cap. 12. Ancyran. can. 2 & 3.

Mat. 11, 18.

Al binding & loosing must be vsed to the parties saluation.

The great penance of the primitiue Church.

Vvhy more pardons and Indulgences now then in old time.

17. *Adulterating.*] The Greeke vvord signifieth to make commoditie of the vvord of God, as vulgar Vinteners do of their vvine. Vvhereby is expressed the peculiar trade of al Heretikes, and exceding proper to the Protestants, that so corrupt Scriptures by mixture of their ovvne phantasies, by false traslations, glosses, colorable and pleasant commentaries, to deceiue the tast of the simple, as tauerners and tapsters do, to make their vvines salable by manifold artificial deceites. The Apostles contrarievvise, as all Catholikes, deliuer the Scriptures and vtter the vvord of God sincerely and entirely, in the same sense and sort as the fathers left them to the Church, interpreting them by the same Spirit by vvhich they vvere vvritten or spoken.

καπηλεύοντες.

The Heretikes corrupting of the Scripture.

CHAP. III.

Lest the Iudaical false Apostles should obiect against that he praiseth him self, he saith that the Corinthians are his commendation: and they in their hartes being iustified by his ministerie, he therof inferreth that the ministers of the newe Testament are farre more glorious then they of the old, 12 and our people more lightened then theirs.

1 BEGIN we againe to commend our
selues? or do vve neede (as certaine)
2 epistles of commendation to you, or
from you? † Our epistle you are,
3 vvritten in our hartes, vvhich is
knovven and read of al men: † being
manifested that you are * the epistle
of Christ, ministred by vs, & vvritten
not vvith inke, but vvith the Spirit

The Epiſtle vpon the 12 Sunday after Pentecoſt.

of the liuing God: not in tables of ſtone, but in the tables carnall of the hart. † And ſuch confidence vve haue by Chriſt to God: † not that vve be ſufficient to thinke any thing" of our ſelues, as of our ſelues: but our ſufficiencie is of God. † Vvho alſo hath made vs meete miniſters of the nevv teſtament: not in the letter, but in the Spirit. For" the letter killeth: but the Spirit quickeneth. † And if the miniſtration of death with letters figured in ſtones, vvas in glorie, ſo that the children of Iſraël could not behold the face of Moyſes, for the glorie of his countenãce, that is made voide: † how ſhal not the miniſtration of the Spirit be more in glorie? † For if the miniſtratiõ of damnation be in glorie:" much more the miniſterie of iuſtice aboundeth in glorie. † For neither vvas it glorified, vvhich in this part vvas glorious, by reaſõ of the excelling glorie. † For if that which is made void, is by glorie: much more that vvhich abideth, is in glorie.

† Hauing therfore ſuch hope, vve vſe much confidence: † and not* as Moyſes put a vele vpon his face, that the children of Iſraël might not behold his face, vvhich is made voide, † but their ſenſes vvere dulled. For vntil this preſent day," the ſelf ſame vele in the lecture of the old teſtament remaineth vnreuealed (becauſe in Chriſt it is made voide) † but vntil this preſent day, vvhen Moyſes is read, a vele is put vpõ their hart. † But vvhen he ſhal be conuerted to our Lord, the vele ſhal be taken avvay. † And* our Lord is a Spirit. And vvhere the Spirit of our Lord is, there is" libertie. † But vve al, beholding the glorie of our Lord vvith face reuealed, are transformed into the ſame image from glorie vnto glorie, as of our Lordes Spirit.

Exo. 34. 33.

Io. 4. 24

ANNOTATIONS
CHAP. III.

The Apoſtles vvrote the Goſpel in mens hartes much more then in paper.

2. The Epiſtle of Chriſt.] S. Paul and other holy vvriters of Scriptures did ſet dovvne many thinges in vvriting, by penne, inke, and paper, al vvhich be of the Holy Ghoſt: but the ſpecial and proper booke of Chriſtes truth and Goſpel, is not the external vvriting in thoſe dead creatures, but in the hartes of the faithful, being the proper ſubiecte of theſe truthes and graces preached in the nevv Teſtament, and the habitacle of the Holy Ghoſt. In the vvhich booke of faithful mens hartes S. Paul vvrote diuers thinges not vttered in any Epiſtle: as ſundrie of the Apoſtles vvrote the Chriſtian religion in the hartes of their hearers onely, and in other material bookes not at all. Vvhereof S. Irenæus *li. 3. c.* ſaith, *What and if the Apoſtles alſo had left no Scriptures, ought vve not to folovv the order of the tradition, vvhich they deliuered vnto them to vvhom they committed the Churches? to the vvhich ordinance many nations of thoſe barbarous people that haue beleeued in Chriſt, do conſent, vvithout letter or inke, hauing ſaluation vvritten in their hartes, and keeping diligently the tradition of the elders.* And S. Hierom, (*apud Ie. Hieroſ. c. 2. ad Pam.*) *In the Grunde of our faith and hope, vvhich being deliuered by tradition from*

Scripture vvritten, and Tradition vnvvritten.

the Apostles, is not written in paper and inke, but in the tables carnal of the hart. And this is the Churches booke also, vvherby and vvherein she keepeth faithfully al truth vvritten in the hartes of those to vvhom the Apostles did preach, vvith the like diligence as she keepeth and preserueth the other booke vvhich is of holy Scriptures, from al corruption of Heretikes and other iniuries.

5. Of our selues.] This maketh first against the Heretikes called Pelagians, that hold our meritorious actions or cogitations to be of free vvil onely, and not of Gods speciall grace. Secondly against the Protestantes, vvho on the contrarie side referre al to God, and take avvay mans freedom and proper motion in his thoughtes and doings: the Apostle confessing our good cogitations to be our ovvne, but not as comming of our selues, but of God. Gods grace & free will both must cõcurre.

6. The letter killeth.] As the letter of the old Lavv not truely vnderstood, nor referred to Christ, commaunding and not giuing grace and spirit to fulfil that vvhich vvas commaunded, did by occasiõ kill the carnal Iew: so the letter of the nevv Testament not truely taken nor expounded by the Spirit of Christ (vvhich is onely in his Church) killeth the Heretike: vvho also being carnal and void of spirit, gaineth nothing by the external precepts or good lessons of the Scriptures, but rather taketh hurt by the same. See S. Augustine *to. 10. Ser. 70 & 100 de tempore. & li. de Sp. & lit. c. 3. 4. & seq.* The letter killeth both Ievv and Heretike.

7. Much more.] The preeminence of the new Testament and of the priesthod or Ministerie thereof before the old, is, that the nevv, by al her Sacraments and Priests as ministers immediate of grace and remission of sinnes, doth so *ex opere operato* giue the spirit of life and charitie into the hartes of the faithful, as the old did giue the letter or external act of the Lavv. The preeminence of the new Testamẽt, Sacraments, & c.

14. The self same vele.] As the Iewes reading the old Testament, by reason of their blindnes (vvhich God for the punishment of their incredulitie suffereth to remaine as a couer vpon their eies and hartes) can not see Christ in the Scriptures vvhich they daily heare read in their Synagogs, but shal, vvhen they beleeue in him and haue the couer removed, perceiue al to be most plainely done and spoken of him in their law & Scriptures: even so Heretikes hauing (as S. Augustine noteth) a farre greater couer of blindnes and incredulitie ouer their hartes in respect of the Catholike Church vvhich they impugne, then the Iewes haue concerning Christ, can not see, though they read or heare the Scriptures read never so much, the marueilous euidence of the Catholike Church and truth in al pointes: but vvhen they shal returne againe to the obedience of the same Church, they shal finde the Scriptures most cleere for her and her doctrine, and shal vvonder at their former blindnes. The heretikes a more blinde in not seing the Church, then the Iewes in not seing Christ.

Aug. in Psal. 30. Conc. 2.

17. Libertie.] The Spirit and grace of God in the nevv Testament dischargeth vs of the bondage of the Lavv and sinne, but is not a vvarrant to vs of fleshly licence, as S. Peter vvriteth: nor dischargeth Christians of their obedience to order, lavv, and power of Magistrates spiritual or temporal, as some Heretikes of these daies do seditiously teach. True Christiã libertie.

1. Pet. 2. 16.

CHAP. IIII.

That according as so glorious a ministerie requireth, he liueth and preacheth sincerely, & the vvhose gloria his Aduersaries can not esteme vaine, considering his persecutions, because perfunction is to Gods gloria, and to our humilitie and hope, and meritorious of increase of grace in this life, and of most glorious bodies and soules afterward.

1 THERFORE hauing this ministration: according as vve haue obteined
2 mercie, vve faile not, † but vve renounce the secrete things of dishonestie, not walking in craftines, nor *adulterating the vvord of God, but in manifestation of the truth commending our selues to euery conscience of men

before God. † And if our Gospel be also hidde, in them 3
that perish it is hidde, † in whom the God of this world 4
hath blinded the mindes of the infidels, that the illumination
of the Gospel of the glorie of Christ who is the image of
The Epistle for S. Athanasius. God, might not shine to them. † For we preache not our selues, but IESVS Christ our Lord: and vs, your seruants by 5
IESVS, † because God that commaunded light to shine 6
of darkenes, he hath shined in our hartes to the illumination
of the knowledge of the glorie of God, in the face of
Christ IESVS. † But we haue this treasure in earthen 7
vessels, that the excellencie may be of the power of God,
and not of vs. † In al things we suffer tribulation, but are 8
not in distresse: [c] we want, but are not destitute: † we 9
suffer persecution, but are not forsaken: we are cast downe, [c] aperiamur. See S. Ambr. Theoph.
but we perish not: † alwaies bearing about in our body 10
the mortification of IESVS, that the life also of IESVS may
be manifested in our bodies. † For we that liue, are alwaies 11
deliuered vnto death for IESVS: that the life also of IESVS
may be manifested in our mortal flesh. † Death then work- 12
eth in vs, but life in you. † And hauing the same spirit of 13
faith, as it is written, *I beleeued, for the which cause I haue spoken*, we *Ps.* 115, 10.
also beleeue, for the which cause we speake also: † knowing 14
that he which raised vp IESVS, will raise vp vs also with
IESVS and set vs with you. † For al things are for you: 15
that the grace abounding by many in giuing of thankes, may
abound vnto the glorie of God. † For which cause we 16
faile not: but although that our man which is without, [b] cor- [b] corrumpitur.
rupte: yet that which is within, is renewed from day to
day. † For that our tribulation which presently is momen- 17
The English Bible 1577, doth falsely translate, *prepareth*. tanie & light, [c] worketh aboue measure excedingly an eter- [c] operatur.
nal weight of glorie in vs, † we not considering the things that 18
are seen, but that are not seen. For the things that be seen, are
temporal: but those that be not seen, are eternal.

ANNOTATIONS
CHAP. IIII.

Heretikes corrupters of Gods word: Catholike Doctors, right handlers therof.

2. *Adulterating.*] He giueth often warning of false teachers, whose special and proper studie is to falsifie and adulterate by deceitful constructions, interpretations, and applications, the word of God: hauing no other end but to make their aduantage of the Scriptures, and to gaine glorie and estimation among the sinful and simple, by new deuised expositions. Wherein the Protestants do excel the auncient Heretikes, none euer more impurely handeling the word of God then they do. Origen calleth such *Scripturarum fures in adulterium Rom.* See Iren. li. 1. c. 1. 2

& adulterers, theeues and adulterers of the Scriptures. S. Cyprian (de unit. Eccles. 7.) calleth them, corrupters of the Gospel, false interpreters, artificers and craftesmasters in corrupting the truth. On the other side, for special reuerence and sinceritie of dealing in those matters, the fathers and al Catholike preachers or Expositors vvere of old called
2. Tim. 2. according to S. Paules vvordes to Timothee, *Recte tractantes verbum Dei*, right handlers of the vvord of God.

17. Worketh.] The temporal and short tribulations vvhich vve patiently and willingly suffer for Christ, do vvinne vs euerlasting ioy and glorie. And it is here to be noted against the Heretikes, that tribulations do vvorke or cause the said saluation, which they deny to be giuen for such thinges, but for or by faith onely. S. Augustine maketh such
Aug. in ps. 91. prope finem. tribulations for Christ so much the meritorious cause of euerlasting life and rest, that he saith it is salable and bought thereby. And it is written. Sap. 10, *God vvarded or rewarded to iust men the hire of their labours.*

Tribulations meritorious of glorie.

CHAP. V.

That after death of the body the soule may be vnaum: therfore, although naturally vve abhorre death, by grace he desireth it rather: 9. in consideration of Christes iust iudgement, liuing as in the sight of God, yea and of their conscience. 12. Whiles he speaketh not to praise him self, but because of his Aduersaries vvho did glorie in carnal respectes: but he and the other Apostles regard nothing but their reconciliation vnto God by Christ, and to reconcile others also, as being his legates for that purpose.

1 FOR vve knovv that if our earthly house of this habitation be dissolued, that vve haue a building of God, a
2 house not made vvith hand, eternal in heauen. † For in this also do vve grone, desirous to be ouerclothed with our habitation that is from heauen: † yet so, if
3 4 vve be found clothed, not naked. † For vve also that are in this tabernacle, grone being burdened: because vve would not be spoiled, but ouerclothed, that that
5 vvhich is mortal, might be svvallovved vp of life. † And he that maketh vs to this same, is God, vvho hath giuen vs the
6 pledge of the Spirit. † Being bold therfore alvvaies, and knovving that vvhile vve are in the body, vve are pilgrimes
7 from God, († for vve vvalke by faith and not by sight)
8 † but vve are bold, and haue a good vvil to be pilgrimes rather from the body, &
9 :: to be present vvith our Lord. † And therfore vve endeuour, vvhether absent or present, to please
Re. 14. 10. 10 him. † For * vve must al be manifested before the iudgemẽt seate of Christ, that euery one may receiue ° the proper things of the body, according as he hath done, " either good or euil.
11 † Knovving therfore the feare of our Lord vve vse persuasion to men: but to God vve are manifest. † And I hope
12 also that in your consciences vve are manifest. † Vve commend

:: This place proueth that the Saincts departed novv since Christ, sleepe not til the day of iudgement, and that they be not holden in any seuerall place of rest from the fruition of God til the resurrection of their bodies, but that they be present vvith God in their soules.

mend not our ſelues againe to you, but giue you occaſion to glorie for vs: that you may haue againſt them that glorie in face, and not in hart. † for vvhether vve excede in minde, to God: or vvhether vve be ſober, to you. † For the charitie of Chriſt vrgeth vs: iudging this, that if one died for al, then al vvere dead. † and Chriſt died for al: that they alſo vvhich liue, may not novv liue to them ſelues, but to him that died for them and roſe againe. † Therfore vve from hence forth knovv no man according to the fleſh. And if vve haue knovven Chriſt according to the fleſh: but novv vve know him no more. 13 14 15 16

† If then any be in Chriſt a nevv creature: the old are paſſed, behold * al things are made nevv. † but al of God, vvho hath reconciled vs to him ſelf by Chriſt: and hath giuen " vs the miniſterie of reconciliation. † For God in deede vvas in Chriſt reconciling the vvorld to him ſelf, not imputing to them their ſinnes, and hath put in vs the vvord of reconciliation. † For Chriſt therfore vve are legates, God as it vvere exhorting by vs. For Chriſt vve beſeeche you, be reconciled to God. † Him that knevv no ſinne, for vs he made [c] ſinne: that vve might be made [a] the iuſtice of God in him. 17 18 19 20 21

Eſa. 43. 19. *Apoc.* 21, 5.

c That is to ſay, a ſacrifice and an hoſt for ſinne. *See the laſt annot. of this chapter.*

ANNOTATIONS
CHAP. V.

10. The proper things of his body.] S. Auguſtine (*Enchirid.* c 110.) obiecteth this ſpeach of the Apoſtle, as in the perſon of ſuch as deny the praiers, almes, and ſacrifices of the liuing to be auailable for the dead, and he anſvvereth as folovveth. *This practiſe* (ſaith he) *of Gods Church in the commendation of the dead, is nothing repugnant to the ſentence of the Apoſtle, vvhere he ſaith, that vve ſhal al ſtand before the iudgement ſeate of Chriſt, that euery one may receiue according to his deſerts in the body, either good or euil. For, in his life and before death he deſerued thus, that theſe vvorkes after his death might be profitable vnto him. for in deede they be not profitable for al men. and vvhy ſal not becauſe of the difference and diuerſitie of mens liues vvhiles they vvere in fleſh.* The like he hath in diuers other places. Auguſt. li. de Præd. Sanct. c. 12. & ad Dulcit. q. 2. *And ſo hath S.* Denys c. 7. Ec. Hierarch.

The obiection againſt praiers for the dead, anſvvered by S. Auguſtine.

10. Either good or euil.] Heauen is as vvel the reward of good vvorkes, as Hel is the ſtipend of il vvorkes. Neither is faith alone ſufficient to procure ſaluation, nor lacke of faith the onely cauſe of damnation: by good deedes men merite the one, and by il deedes they deſerue the other. This is the Apoſtles doctrine here and in other places, hovv ſo euer the Aduerſaries of good life and vvorkes teach otherviſe.

Vvorkes meritorious and demeritorious.

18. The miniſterie of reconciliation.] Chriſt is the cheefe Miniſter, according to his manhod, of al our reconcilement to God: and for him, as his miniſters, the Apoſtles and their ſucceſſors the Biſhops and Priests of this Church, in vvhom the vvord of reconcilement, as vvel by miniſtring of the Sacrifice and Sacraments for remiſſion of ſinnes, as by preaching and gouernement of the vvorld to ſaluation, is placed. And therfore their preaching muſt be to vs, as if Chriſt him ſelf did preach: their abſolution and remiſſion of ſinnes, as Chriſtes ovvne pardon: their vvhole office being nothing els (as vve ſee by this paſſage) but the Vicarſhip of Chriſt.

Biſhops and Prieſts vnder Chriſt miniſters of our reconciliatiō.

21. The iuſtice of God.] *Euen as* (ſaith S. Auguſtine) *vvhen vve reade, Saluation is our Lorde, it is not meant that ſaluatiō vvherby our Lord is ſaued, but vvherby they are ſaued vvhō he ſaueth: (vvhich is it is ſaid,*

ſaid, Gods iuſtice, that is not to be vnderſtood wherewith God is iuſt, but that wherewith men are iuſt whom he by his grace he iuſtifieth. See S. Auguſtine de Sp. & lit. c. 11. & ep. 120 ad Honoratum. and abhorre Caluins wicked and vnlearned gloſe on this place, that teacheth iuſtice no otherwiſe to 6 *In. 3, 7.* *be in man, then ſinne in Chriſt. Whereas the Scriptures call man iuſt, becauſe* " *he doth* iuſtice: but not ſo call they Chriſt ſinne, becauſe he doth ſinne, but becauſe he taketh away ſinne, and is a ſacrifice for ſinne, as the Heretikes knowe very wel, that knowe the vſe and ſignification of the Hebrew word in al the old Teſtament, namely *Pſal. 39, 7.* and in the bookes of *Leuitius* very often, *c. 5. 6. 9. 12. 14. 16.* and *Numer. c. 23.*

Gods iuſtice, wherewith he maketh vs iuſt.

מחטאת

CHAP. VI.

That he helpeth with his exhortations, and in al things behaueth him ſelf as becommeth a miniſter of God. 11 Which he ſpeaketh ſo openly, becauſe his hart is open vnto them: exhorting them to be likewiſe open-harted towardes him, 14 and to auoid thoſe Infidels.

1 AND we helping do exhorte, that you receiue not the " grace of God in vaine.
2 († For he ſaith, *In time accepted haue I heard thee: and in the day of ſaluation haue I holpen thee.* Behold, now is the time acceptable: be-
3 hold now the day of ſaluation.) † to no man giuing any offence, that our miniſte-
4 rie be not blamed: † but in al things let vs exhibite our ſelues as the miniſters of God, in much patience, in tribula-
5 tions, in neceſſities, in diſtreſſes, † in ſtripes, in priſons, in ſe-
6 ditions, in labours, " in watchings, in faſtings, † in chaſtitie, in knowledge, in lōganimitie, in ſweetenes, in the holy Ghoſt,
7 in charitie not feined, † in the word of truth, in the vertue of God, by the armour of iuſtice on the right hand, and on
8 the left, † by honour and diſhonour, by infamie and good fame: as ſeducers, and true: as they that are vnknowen,
9 and knowen: † as dying, and behold we liue: as chaſtened, &
10 not killed: † as ſorowful, but alwaies reioycing: as needie, but enriching many: as :: hauing nothing, and poſſeſſing al things.

Iſ. 49, 8

The Epiſtle vpon the firſt Sunday of Lent.

The Epiſtle for many Martyrs.

:: S. Auguſtine (in pſ. 113) gathereth hereby, that the Apoſtles did vow pouertie.

11 † Our mouth is open to you ô Corinthians, our hart is
12 dilated. † You are not ſtraitened in vs: but in your owne
13 bowels you are ſtraitened. † But hauing the ſame reward
14 (I ſpeake as to my children) be you alſo dilated. †:: Beare not the yoke with infidels. For what participation hath iuſtice with iniquitie? or " what ſocietie is there betwene light
15 and darkenes? † And what agreement with Chriſt and Be-
16 lial? or what part hath the faithful with the infidel? † And what agreement hath the temple of God with Idols? For

:: It is not lawful for Catholikes to marie with Heretikes or Infideis. *See S. Hieron. com. Ieremias. l. 1. Conc. Land. c. 10 & 31.*

you are the temple of the liuing God. as God ſaith, *That I vvil dvvel, and vvalke in them, and vvil be their God: and they ſhal be my people.* † For the vvhich cauſe, *Goe out of the middes of them, and ſeparate your ſelues*, ſaith our Lord, *and touch not the vncleane: and I vvil receiue you.* † *and I vvil be a father to you: and you ſhal be my ſonnes and daughters, ſaith our Lord omnipotent.* 17 18

Leu. 26, 11. Eſ. 52. 11. Hier. 31, 1.

ANNOTATIONS
CHAP. VI.

Gods Miniſters are his coadiutors.

1. *Helping.*] For that he declared before the Miniſters of the new Teſtament to be Chriſtes deputies, and that vvhen they preach or do any function, God as it vvere ſpeaketh or doeth it by them, he boldly novv ſaith, *Helping therfore*: that is to ſay, ioyning or vvorking together vvith God, vve do exhort. συνεργοῦντες

Gods grace forceth no mi againſt his vvil.

2. *Grace in vaine.*] The grace of God vvorketh not in man againſt his vvill, nor forceth any thing vvithout his acceptation and conſent: and therfore it lieth in mans vvill to fruſtrate or to folovv the motion of God, as this text plainely proueth. δεχεσθαι 15

Voluntarie penance.

3. *In Watchings.*] Vvhen in the middes of many miſeries and perſecutions, the Apoſtles yet of their ovvne accord added and required voluntarie vigils, faſtings, and chaſtitie, vve may vvel perceiue theſe vvorkes to be vvonderful grateful to God, and ſpecially needful in the Clergie.

Not to communicate with Heretikes In any acte of religion.

4. *What ſocietie.*] Generally here is forbidden converſation and dealing vvith al Infidels, and conſequently vvith Heretikes, but ſpecially in praiers, or meetings at their Schiſmatical Seruice, preaching, or other diuine office vvhatſoeuer. Vvhich the Apoſtle here vttereth in more particular and different termes, that Chriſtian folke may take the better heede of it. No ſocietie (ſaith he) not felovvſhip, no participation nor agreement, no conſent betvvene light and darknes, Chriſt and Baal, the temple of God and the temple of Idols: al Seruice, as pretended vvorſhip of God ſet vp by Heretikes or Schiſmatikes, being nothing els but Seruice of Baal and plaine Idolatrie, and their conuenticles nothing but conſpirations againſt Chriſt. from ſuch therfore ſpecially vve muſt ſeuer our ſelues alvvaies in hart and mind, and touching any act of religion in body alſo, according as the children of Iſrael vvere commaunded by God to ſeparate them ſelues from the Schiſmatikes Core, Dathan, and Abiron, and their tabernacles, by theſe vvordes: *Depart from the tabernacles of the impious men, and touch ye not thoſe things vvhich pertaine to them, leſt you be envvrapped in their ſinnes.* *Num. 16, 26.*

CHAP. VII.

He preacheth to exhorte them to puritie, and to receiue him into their charitie. 2 Which leſt they ſhould thinke he ſpeaketh to accuſe them, he commendeth them highly, both for their behauiour tovvard Titus, and for their penance vvhich they had done vpon his other epiſtle.

HAVING therfore theſe promiſſes, my dee- 1
reſt, let vs cleanſe our ſelues from al inquinatiõ of the fleſh and ſpirit, perfiting ſanctification in the feare of God. † Receiue vs. Vve haue 2
hurt no man, vve haue corrupted no man, vve haue circumuented no man. † I ſpeake not to your cõdem- 3
nation. for I ſaid before that you are in our hartes to die together and to liue together. † Much is my confidence vvith 4
you, much is my glorying for you: I am repleniſhed vvith

conſolation

consolation: I do excedingly abound in ioy in al our tribu-
5 lation. † For also vvhen yve vvere come into Macedonia, our flesh had no rest, but vve suffered al tribulatiō: vvithout,
6 combats: vvithin, feares. † But God that comforteth the
7 humble, did comforte vs, in the comming of Titus. † And not only in his comming, but also in the consolation, vvhervvith he vvas comforted among you, reporting to vs your desire, your vveeping, your emulation for me, so that I re-
8 ioyced the more. † For although I made you sorie in an epistle, it repenteth me not: albeit it repented me, seing that the same epistle (although but for a time) did make you sorie.
9 † Novv I am glad: not becavse you vvere made sorie, but becavse you vvere made *sorie to penance. For you vvere made sorie according to God, that in nothing you should
10 suffer detriment by vs. † For *the sorovv that is according to God, vvorketh penance vnto saluation that is stable: but the
11 sorovv of the vvorld vvorketh death. † For behold this very thing, that you vvere made sorie according to God, hovv great carefulnes it vvorketh in you: yea defense, yea indignation, yea feare, yea desire, yea emulation, yea reuenge. in al things you haue shevved your selues to be vndefiled in
12 the matter. † Therfore although I vvrote to you, not for him that did the iniurie, nor for him that suffered: but to manifest
13 our carefulnes that vve haue for you before God, † therfore vve are comforted. But in our consolation, vve did the more aboundantly reioyce vpon the ioy of Titus, becavse his spi-
14 rit vvas refreshed of al you. † And if to him I gloried any thing of you, I am not cōfounded: but as vve spake al things to you in truth, so also our glorying that vvas to Titus, is
15 made a truth, † and his bovvels are more aboundantly toward you: remembring the obedience of you al, hovv vvith
16 feare and trembling you receiued him. † I reioyce that in al things I haue confidence in you.

*a Contrition or sorovvful lamenting of our offences, is the cause of saluation. Not onely faith: then saueth, as the Heretikes affirme.

ANNOTATIONS
CHAP. VII.

9. Sorie to penance.] The sorovv vvhich a man taketh for vvorldly losses or any temporal aduersitie, is not here commended, but that vvhich is and ought to be in al men for their sinnes past, vvhich is called here, Sorovv tovvardes God and for penance, othervvise called Contrition, and is a thing excedingly requisite and much praised, the fruites vvhereof are these that the Apostle reckeneth, vvorking saluation. Vvhich doctrine is farre distant from * Luthers, and Caluins, and such vvicked Libertines, that teach contrition to be al together a meanes to make sinners either hypocrites, or to put them in despaire.

Contrition for a mans sinne vvorketh saluatiō.

*To. 3. in assert. art. 6. & Leone damnat.

CHAP. VIII.

By the example of the poore Macedonians he exhorteth them to contribute largely vnto the Church of Hierusalem, 7 and by praising of them, 9 and by the example of Christ. 10 and by their owne spirituall profite in being partakers of that Churches merits, 16 and by commending the messengers that he sendeth.

AND vve doe you to vnderſtand, brethren, the grace of God, that is giuen in the churches of Macedonia, † that in much experience of tribulation they had aboundance of ioy, & their very deepe pouertie abounded vnto the riches of their ſimplicitie, † for according to their povver (I giue them teſtimonie) and aboue their povver they vvere willing, † vvith much exhortation requeſting vs the grace and communication of the miniſterie that is done tovvard the ſaincts. † And not as vve hoped, but their ovvne ſelues they gaue, firſt to our Lord, :: then to vs by the vvil of God: † in ſo much that vve deſired Titus, that as he began, ſo alſo he vvould perfit in you this grace alſo. † But as in al things you abound in faith, and vvord, and knovvledge, & al carefulnes, moreouer alſo in your charitie tovvard vs, that in this grace alſo you may abounde. † I ſpeake not as commaunding: but by the carefulnes of others, approuing alſo the good diſpoſition of your charitie. † For you knovv the grace of our Lord IESVS Chriſt, that for you he vvas made poore, vvhereas he vvas riche: that by his pouertie you might be riche. † And in this point I giue counſel: for this is profitable for you, vvhich haue begõne not only to doe, but alſo to be willing, from the yere paſt: † but novv perfourme ye it alſo in deede: that as your minde is prompt to be vvilling, ſo it may be alſo to perfourme, of that vvhich you haue. † For if the vvil be prompt: it is accepted according to that vvhich it hath, not according to that vvhich it hath not. † For not that other ſhould haue eaſe, and you tribulation: but by an equalitie. † Let in this preſent time your " aboundance ſupplie their vvant: that their aboundance alſo may ſupplie your vvant, that there be an equalitie, † as it is vvritten: *He that had much, abounded not: and he that had little, vvanted not.* ‡

† And thankes be to God, that hath giuen the ſelf ſame carefulnes for you in the hart of Titus, † for that he admitted in deede exhortation: but being more careful, of his ovvne vvil

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17

Exo. 16. 18.

:: The principal reſpecte next after god, is to be had of our maiſters in religion, in al temporal and ſpiritual duties.

The Epiſtle for S. Paulinus, *Iun.* 22.

The Epiſtle vpon S. Lukes day, *Octob.* 21.

18 vvil he vvent vnto you. † Vve haue ſent alſo vvith him the
brother, vvhoſe praiſe is in the Goſpel through al the
19 churches: † & not only that, but alſo he vvas ordeined of the
churches fellovv of our peregrination, for this grace vvhich
is miniſtred of vs to the glorie of our Lord, and our deter-
20 mined vvil: † auoiding this, leſt any man might reprehend
21 vs in this fulnes that is miniſtred of vs. † For vve prouide
Ro. 12, 17. good things * not only before God, but alſo before men.
22 † And vve haue ſent vvith them our brother alſo, vvhom
vve haue proued in many things often to be careful: but now
23 much more careful, for the great confidence in you, † either
for Titus vvhich is my fellovv and coadiutor tovvard you,
or our brethren Apoſtles of the churches, the glorie of
24 Chriſt. † The declaration therfore vvhich is of your cha-
ritie and our glorying for you, declare ye tovvard them in
the face of the churches. ¶

ANNOTATIONS
CHAP. VIII.

10. Abundance ſupply.] He meaneth that ſuch as abound in vvorldly riches, ſhould communicate for ſupply of other their brethrens neceſſities, vvhatſoeuer they may: that on the other ſide they vvhom they helpe in temporals, may impart to them againe ſome of their ſpiritual riches, as praiers, and other holy vvorkes and graces, vvhich is a happie change and entercourſe for the vvelthy men, if they could ſee it. And this place proueth plainely that the faſtings and ſatisfactorie deedes of one man, be auailable to others, yea and that holy Sainctes or other vertuous perſons may in meaſure and proportion of other mens neceſſities and deſeruings, allotte vnto them, as vvel the ſupererogation of their ſpiritual vvorkes, as theſe that abound in vvorldly goods, may giue almes of their ſuperfluities, to them vvhich are in neceſſitie. Vvhich enterchange and proportion of things the Apoſtle doth euidently ſet dovvne.

Temporal benefites vpon ſpiritual perſons.

One may ſatisfie and ſupererogate for an other.

CHAP. IX.

He prouoketh exhorting them to the foreſaid contribution. 3 to verifie his commending of them. 6 and to do it liberally, that ſo they may merite the more, and God be the more praiſed.

1 FOR concerning the miniſterie that is
done [n] tovvard the ſainctes, it is ſuper-
2 fluous for me to vvrite vnto you. † For
I know your prompt minde: for the vvhich
I glorie of you to the Macedonians: That
Achaia alſo is ready from the yere paſt, and
your emulation hath prouoked very ma-
3 ny. † But I haue ſent the brethren, that the thing vvhich vve
glorie of you, be not made voide in this behalfe, that (as I

haue ſaid) you may be ready: † leſt vvhen the Macedonias 4
ſhal come vvith me, and finde you vnready, vve (that vve
ſay not, ye) may be aſhamed [c] in this ſubſtance. † Therfore I 5
thought it neceſſarie to deſire the brethren that they vvould
come to you, and prepare this bleſſing before promiſed, to be
ready ſo, as a bleſſing, [d] not as auarice. † And this I ſay, he 6
that [e] ſovveth ſparingly, ſparingly alſo ſhal reape: and he that
ſovveth in bleſſings, of bleſſings alſo ſhal reape. † Euery 7
one as he hath determined in his hart, not of ſadnes or of ne-
ceſſitie. † for *God loueth a cheereful giuer.* † And God is able to 8
make al grace abound in you: that in al things alvvaies ha- 9
uing al ſufficiencie, you may abound vnto al good vvorkes,
† as it is vvritten: *He diſtributed, he gaue to the poore:* [f] *his iuſtice re-*
maineth for euer. † And he that miniſtreth ſeede to the ſovver, 10
vvil giue bread alſo for to eate: & vvil multiplie your ſeede,
and vvil augmẽt the increaſes of the fruites of your iuſtice: ‡
† that being enriched in al things, you may abound vnto 11
al ſimplicitie, vvhich vvorketh by vs thankes-giuing to God.
† Becauſe the miniſterie of this office [g] doth not only ſupplie 12
thoſe things that the Saincts vvant, but aboundeth alſo by
many thankes-giuings in our Lord, † by the proofe of this 13
miniſterie, glorifying God in the obedience of your confeſ-
ſion vnto the Goſpel of Chriſt, and in the ſimplicitie of com-
municating vnto them, and vnto al, † and in their praying 14
for you, being deſirous of you becauſe of the excellẽt grace
of God in you. † Thankes be to God for his vnſpeake- 15
able gift.

[c] *That is, in this matter of almes. Chryſ. Theophyl.*

The Epiſtle for S. Laurence, Aug. 10

[d] *Eccles 35, 11.*

[e] *Pſ. 111, 9*

‡ The fruite of almes is the encreaſe of grace in al iuſtice and good workes to life euerlaſting: God giuing theſe things for revvard & recompenſe of charitable vvorkes, which therfore be called the ſeed or meritorious cauſe of theſe ſpiritual fruites.

[f] *2. Cor. 9, 9.*

[g] Procters for Catholike priſoners.

ANNOTATIONS
CHAP. IX.

1. *Touvard the Saincts.*] By the Apoſtles earneſt and often calling vpon the Corinthians to giue almes for relieuing the faithful in diſtreſſe, the Paſtors of Gods Church may learne, that it ſpecially pertaineth to their office to be procters for holy men in priſon, pouertie, and al other neceſſitie, ſpecially vvhen their vvant commeth for confeſſion of their faith.

Cheereful giuing.

5. *Not as auarice.*] The couetous man that parteth vvith his peny painefully and vvith ſorovv as though he loſt a limme of his body, is noted, and cheereful, ready, voluntarie, and large contribution is commended.

The greater almes, the greater merite and revvard.

6. *Soveth ſparingly.*] Almes is compared to ſeede. for as the ſeede throvven into the ground, though it ſeme to be caſt avvay, yet is not loſt, but is laid vp in certaine hope of great encreaſe: ſo that vvhich men giue in almes, though it ſeeme to be caſt avvay and to periſh in reſpect of the giuer, yet in deede it is moſt fruitful, the benefite thereof manifoldly returning to him againe. Vvherevpon the Apoſtles cõcluſion is cleere, that according to the meaſure of the almes or ſeeding (vvhich is more or leſſe in reſpect of the vvil and abilitie of the giuer) the encreaſe and aboundance of harueſt, that is, of grace and glorie ſhal enſue. See S. Auguſtine *in Pſal. 69 circa med. & 9. 6. ad Dulcitium.*

12. doth

12. *Doth not onely ſupply.*) Vvhen almes are giuen, ſpecially to holy men, not onely the giuers obtaine great benefite thereby, and the vvantes of others be ſupplied, but God alſo by the receiuers continual praiers and thankes giuing therfore, is excedingly honoured: ſo that charitie beſtovved in this ſort, is an acte of Gods vvorſhip and of religion. Almes redoūd to Gods honour.

CHAP. X.

Againſt the falſe Apoſtles, graunting the infirmitie of his perſon, he doth notvvithſtanding ſet out the power of his Apoſtleſhip, in reprehending them alſo for challenging to them ſelues the praiſe of other mens labours.

1 AND I Paul my ſelf beſeeche you by the mildenes and modeſtie of Chriſt, vvho in
2 preſence in deede am humble amōg you, but abſent am bold on you. † But I beſeeche you, that being preſent I neede not be bold by that confidence vvhervvith I am thought to be bold againſt ſome: vvhich thinke vs as though vve vvalke according to the
3 fleſh. † For vvalking in the fleſh, vve vvarre not accor-
4 ding to the fleſh. † For the" vveapons of our vvarfare are not carnal: but mightie to God vnto the deſtruction of mu-
5 nitions, deſtroying counſels, † and al loftineſſe extolling it ſelf againſt the knovvledge of God, and bringing into capti-
6 uitie al vnderſtanding vnto the obedience of Chriſt, † and hauing in a readineſſe" to reuenge al diſobediēce, vvhen your
7 obedience ſhal be fulfilled. † See the things that are according to appearance. If any man haue affiance in him ſelf, that he is Chriſts: let him thinke this againe vvith him ſelf, that
8 as he is Chriſts, ſo vve alſo. † For and if I ſhould glorie ſomevvhat more of our povver, vvhich our Lord hath giuen vs" vnto edification and not to your deſtruction: I ſhal not
9 be aſhamed. † But that I may not be thought as it vvere to
10 terrifie you by epiſtles († for his epiſtles in deede, ſay they, are ſore and vehement: but his bodily preſence vveake, and
11 his ſpeache contemptible) † let him this thinke that is ſuch a one, that ſuch as vve are in vvord by epiſtles, abſent: ſuch
12 alſo vve are in deede, preſent. † For vve dare not matche or compare our ſelues vvith certaine, that commend them ſelues: but vve meaſure our ſelues in our ſelues, and compare
13 our ſelues to our ſelues. † But vve vvil not glorie aboue our meaſure: but according to the meaſure of the rule, vvhich God hath meaſured to vs, a meaſure to reache euen vnto you.

† For

† For not, as though vve reached not vnto you, doe vve ex- 14
tend our ſelues beyond. For vve are come as farre as to you in
the Goſpel of Chriſt. † not glorying aboue meaſure in 15
other mens labours: but hauing [c] hope of your faith in-
creaſing, to be magnified in you according to our rule aboū-
dantly, † yea vnto thoſe places that are beyond you, to euan- 16
gelize, not in an other mans rule, to glorie in thoſe things that
are prepared before. † But he that glorieth, let him glorie in 17
our Lord. † For not he that commendeth him ſelf, the ſame 18
is approued: but vvhom God commendeth.

c ελπίδα αὐξομένην τῆς πίστεως ὑμῶν,

Ier. 9, 23

ANNOTATIONS
CHAP. X.

Puniſhing of Heretikes.

4. Vveapons.] He meaneth the ample ſpiritual and Apoſtolical powver giuen by Chriſt for the puniſhment of falſe Apoſtles, Heretikes, and rebelles to Gods Church, vvho are here noted ſpecially by pride and inſolence (vvhich is the proper marke of ſuch fellovves) to extoll them ſelues aboue the meaſure of the ſcience of God, vvhich conſiſteth in humble obedience to the faith and the preachers of the ſame.

Their pride.

The ſpiritual powver of Biſchops againſt Heretikes.

6. To reuenge.] You may ſee hereby, that the ſpiritual powver of Biſchops is not onely in preaching the Goſpel, and ſo by perſuaſion and exhortation onely (as ſome Heretikes hold) to remitte or retaine ſinnes, but that it hath authoritie to puniſh, iudge, and condemne Heretikes and other like rebelles: vvhich powver * one of the principal rebelles of this time being conuinced by the euidence of the place, acknovvledgeth to be grounded vpon Chriſtes vvord, *Vvhatſoeuer you binde in earth, ſhal be bound in heauen: Mat. 18, 18.* applying alſo the vvordes ſpoken to Hieremie (c. 1, 10.) *Behold I appoint thee ouer Nations and kingdoms, that thou plant, plucke vp, build and deſtroy:* to confirme and explicate the powver Apoſtolike here alleaged by S. Paul. Mary they vvould gladly draw this powver from the lavvful ſucceſſors of the Apoſtles, to them ſelues, their miniſters and conſiſtories, vvhich are nothing els but the ſhoppes and Councels of ſedition and al the conſpiracies of this time, againſt the lavvful Princes of the vvorld.

Caluin. vpon this place.

Heretical Cōſiſtories.

Eccleſiaſtical cenſures (namely Excommunication) vvhē & where so be executed.

8. Vnto edification.] This great powver of the Churches cenſures, ſpecially of Excommunication, as it vvas giuen for the good and ſaluation of the people, ſo it muſt not be vſed againſt the innocent: no nor yet vpon Heretikes or other offenders, but vvhere and vvhen it may by likelihod benefite either the parties, or the people, or may be executed vvithout the hurt or perturbation of the vvhole Church, as often times it can not be, by reaſon of the multitude of offenders. Vvhich cauſed the Apoſtle here to ſignifie that he vvould not vſe his vttermoſt authoritie againſt the falſe Apoſtles vvhich diſturbed them, till them ſelues vvere in perfect obedience vnto him. leſt by puniſhing the principal offenders, a greater diſturbance and reuolt might fall among the people, if they vvere not before in perfect obedience.

CHAP. XI.

He reaſoneth the matter vvith the Corinthians, vvhy they ſhould preferre the falſe Apoſtles before him. 16 And becauſe they giue them leaue to bragge and commend them ſelues, and to abuſe them ſo miſerably, he truſteth they vvil alſo giue him the hearing: 22 and ſo he beginneth, and firſt ſhevving him ſelf in al Iudaical reſpectes (vvherein onely ſtood al their boaſting) to be as they are, he addeth aftervvard ſuch a long roll of his ſufferings for Chriſt, as is incomparable.

Vvould

1 Vould God you could beare some litle of
2 my folly: but do ye also suppott me: † for I
emulate you vvith the emulation of God.
For I haue :: despoused you to one man, to
presente you a chaste virgin vnto Christ.
3 † But I feare lest, as the serpent seduced Eue
Gen. 3.4 by his subteltie, so your senses may be corrupted, & fall from
4 the simplicitie that is in Christ. † For if he that :: commeth,
preache an other Christ vvho We haue not preached, or you
receiue an other spirit vvhom you haue not receiued: or an
other Gospel vvhich you haue not receiued: you might vvel
5 suffer it. † For I suppose that I haue done nothing lesse then
6 the great Apostles. † For although rude in speache, yet not
in knovvledge. but in al things we are made manifest to you.
7 † Or did I commit a sinne, humbling my self, that you might
be exalted: becaus I euangelized vnto you the Gospel of God
8 gratis? † Other churches I spoiled, taking a stipend, for your
9 ministerie. † And vvhen I vvas vvith you, and had neede, I
vvas burdenous to none: for that vvhich I vvanted, the
brethren supplied that came from Macedonia: & in al things
I haue kept my self vvithout burden to you, and vvil keepe.
10 † The truth of Christ is in me, that this glorying shal not
11 be infringed tovvard me in the countries of Achaia. † Vvher-
12 fore? becaus I loue you not? God doth knovv. † But that
vvhich I doe, I vvil also doe, that I may cut avvay the oc-
casion of them that desire occasion: that, in that vvhich they
13 glorie, they may be found euen like vs. † For such false apo-
stles are :: craftie vvorkers, trasfiguring them selues into Apo-
14 stles of Christ. † And no maruel: for Satan him self trans-
15 figureth him self into an Angel of light. † It is no great
matter therfore if his ministers be trasfigured as the ministers
of iustice: vvhose ende shal be according to their vvorkes.
16 † Againe I say, (let no man thinke me to be foolish: o-
therwise take me as foolish, that I also may glorie a litle,)
17 † that vvhich I speake, I speake not according to God, but
18 as it vvere in foolishnes, in this substance of glorying. † Be-
cause many glorie according to the flesh, I also vvil glo-
19 rie. † For you do gladly suffer the foolish: vvhereas your
20 selues are vvise. † For you suffer if a man bring you into
seruitude, if a man deuoure, if a man take, if a man be extol-
21 led, if a man strike you on the face. † I speake according

:: The Apostles and their successors did despouse the people vvhom they conuerted, to Christ, in al puritie & Chastitie of truth, and vvholy vndefiled and void of errour and heresie.

:: The note of a false teacher, *to come*: that is, vvithout lavvful calling or sending to thrust and intrude him self into an other mans charge.

:: A proper terme for Heretikes that shape thé selues into the habit of true teachers, specially by often allegation and commendatiō of the Scriptures. Reade the notable admonition of the auncient vvriter *Vincentius Lirinensis* in his golden booke *Against the Prophane nouelties of al heresies.*

The Epistle vpon the Sunday of Sexagesime.

to dishonour, as though vve had been vveake in this part.
Vvherein any man dare (I speake foolishly) I dare also.
† * They are Hebreyves: and I. They are Israelites: and I. 22 Phil.3.5
They are the seede of Abraham: and I. † They are the minis- 23
ters of Christ: and I. (I speake as one fearse vvise) more I:
in many moe labours, in prisons more aboundantly, in stripes
aboue measure, in deathes often. † Of the Ievves fiue times, 24
did I receiue * fourtie, sauing one. † Thrise vvas I beaten 25 Deu.25.3. Act.16.23.14. 18.27. 25.
*vvith roddes, * once I vvas stoned, thrise I suffred * ship-
vvracke, night and day haue I been in the depth of the sea,
† in iourneying often, perils of vvaters, perils of theeues, pe- 26
rils of my nation, perils of Gentiles, perils in the citie, perils
in the wildernes, perils in the sea, perils among false brethren,
† in labour and misetie, in much vvatchings, in hunger and 27
thirst, in fastings often, in colde and nakednes, † beside those 28
things which are ourvvardly: my daily [b] instance, the carefulnes of al churches. † Vvho is vveake, and I am not vveake? 29
vvho is scandalized, and I [c] am not burnt? † If I must glorie: 30
I vvil glorie of the things that concerne my infirmitie. † The 31
God and Father of our Lord IESVS Christ, vvho is blessed
for euer, knovveth that I lie not. † * At Damascus the Gouer- 32 Act.9.24.
nour of the nation vnder Aretas the king, kept the citie of
the Damascenes, for to apprehend me: † and through a 33
vvindovv in a basket vvas I let dovvne by the vvall, and so
escaped his handes.

[b] ἐπισύστασις, S. Chrysostom and Theophylacte interpret it of daily conspiracie against him. others, of multitude of cares instãt & vrgẽt vpõ him.

[c] non vror? ὑπερπῦμαι?

ANNOTATIONS. CHAP. XI.

As Eue by the Serpent, so the people are seduced by Heretikes.

1. *From the simplicitie.*] People fall from their first faith, virginitie, and simplicitie in Christ, not by sodẽ reuolt, but by litle & litle, in giuing eare to the subtil persuasiõ of the Serpent, speaking to thẽ by the svveete mouthes & allurements of Heretikes, of vvhich kind of seductiõ he giueth Eue for an example, vvho vvas by her greedy desire of knovvledge and the Diuels promis of the same, drawen from the native simplicitie and obedience to God. as at this day, promis and pretense of knovvledge driueth many a poore soul from the sure, true, sincere, and onely beleefe of Gods Church.

Heretikes sometime eloquent.

4. *Rude in speach.*] Hereby vve see that the seditious and false teachers haue often the gift of eloquence vvherby she simple be easily beguiled. Such vvere Core and Dathan, as Iosephus vvriteth. *Antiq. li. 4. c. 2.* for the same, S. Augustine (*li. 3 Confes. c. 5. & 10.*) calleth the Heretike Faustus Manichæus, *magnum laqueum Diaboli, a great snare of the Diuel*, saying that he passed the glorious Doctor S. Ambrose in shevv of vvordes, but farre inferior to him (vvithout al comparison) in substance and matter. In vvhich sort the Apostle here is glad to compare him self vvith the false Apostles, vvhom the Corinthians did folovv and extoll farre aboue him by reason of their eloquence, graunting to them that gift, but chalenging to him self superioritie in knovvledge, vvhich al vvise men preferre before vaine vvordes. And it is the bane of our poore countrie, that the people nove a daies giue credit rather to nevv orators and foolish yonkers, for their svveete speaches then to the glorious Doctors of Christes Church, for their singular knovvledge and more graue eloquence.

Knovvledge better then gay vvordes.

Yong orators among heretikes preferred before the aũcient Doctors.

CHAP.

CHAP. XII.

He boasteth of his incomparable visions, & that for them he should rather be ready of his infirmities: 11 putting the faults in the Corinthians for that he is faine thus to boast of his owne commendations. 14 Vrgeth a visit to reformation: protesteth to vse no severitie before him, no, and foreseeth his coming he shall be compelled to extraordinarie matter of deale.

1 IF I must glorie (it is not expedient in deede)

but I vvil come to the visions and reuelatiõs
2 of our Lord. † I knovv a man in Christ aboue
fourtene yeres agoe (vvhether in the body, I
knovv not: or out of the body, I knovv not:
God doth knovv) such a one ** rapt euen to the third heaue.
3 † And I knovv such a man (vvhether in the body, or out of
4 the body, I knovv not: God doth know) † that he vvas rapt
into Paradise: & heard secrete vvordes, vvhich it is not lavvful
5 for a man to speake. † For such an one I vvil glorie: but for
6 my self I vvil glorie nothing, sauing in my infirmities. † For
and if I vvil glorie, I shal not be foolish: for I shal say truth.
but I spare, lest any mã should esteeme me aboue that vvhich
7 he seeth in me, or heareth any thing of me. † And lest the
greatnes of the reuelations might extoll me, there vvas giuen
me a pricke of my flesh, an angel of Satan, to buffet
8 me. † For the vvhich thing thrise I besought our Lord,
9 that it might depart from me: † and he said to me, My grace
sufficeth thee, for povver is perfited in infirmitie. Gladly
therfore vvil I glorie in mine infirmitie, that the povver of
10 Christ may dvvel in me. ¶ † For the vvhich cause I please
my self in infirmities, in contumelies, in necessities, in perse-
cutions, in distresses for Christ. for vvhen I am vveake, then
am I mightie.

11 † I am become foolish: you haue compelled me. For I
ought to haue been commended of you: for I haue been no-
thing lesse then they that are aboue measure Apostles: al-
12 though I am nothing. † Yet the signes of my Apostleship
haue been done vpon you in al patience, in signes & vvõders
13 and mighty deedes. † For vvhat is there that you haue had
lesse then the other churches: but that I my self haue not
14 burdened you? Pardon me this iniurie. † Behold, novv
the third time I am ready to come to you: and I vvil not be
burdenous vnto you. For I seeke not the things that are

** By this vve may proue that it is neither impossible, incredible, nor vndecent, that is reported by the auncient fathers of some that haue been rauished or rapt (whether in body or out of body God knovveth) & brought to see the state of the next life, as vvel of the saued as damned.

yours: but you. For neither ought the childrē lay vp treasures for the parents, but the parents for the children. † But I moſt gladly vvil beſtovv, & vvil my ſelf moreouer be beſtovved for your ſoules: although louing you more, I am loued leſſe. 15

† But be it ſo: I haue not burdened you: but being craftie, I tooke you by guile. † Haue I circumuented you by any of them vvhom I ſent to you? † I requeſted Titus, and I ſent vvith him a brother. Did Titus circumuent you? vvalked vve not vvith one ſpirit? not in the ſelf ſame ſteppes? 16 17 18 1

:: Τὸν μὴ μετανοήσαντα. Vvhich S. Auguſtine ſaith (ep. 108) is ſpoken here of doing great penance for heinous ſinnes, as Penitents did in the primitiue Church. So that it is not onely to repent or to amend their liues, as the Proteſtants tranſlate it.

† Of old thinke you that vve excuſe our ſelues? Before God, in Chriſt vve ſpeake: but al things (my deareſt) for your edifying. † For I feare leſt perhaps vvhen I come, I finde you not ſuch as I vvould: and I be found of you, ſuch an one as you vvould not: leſt perhaps contentions, emulations, ſtomakings, diſſenſions, detractions, vvhiſperings, ſvvellings, ſeditions be among you. † leſt againe vvhen I come, God humble me among you: & I mourne many of them that ſinned before, & :: haue not done penāce for the vncleannes & fornication and incontinencie that they haue committed. 19 20 21

Again

ANNOTATIONS
CHAP. XII.

Viſiōs haue no credite with heretikes.

1. Viſions.] S. Cyprian (*ep. 69. ante med.*) complaineth that the Aduerſaries of Gods Church and Prieſtes, giue no credit to viſions: but their incredulitie is much more in our daies, that condemne al ſuch reuelations, though they be reported and recorded for moſt certaine, of holy S. Gregorie, S. Bede, or vvho els ſo euer. Yea they are ſo vvicked in this caſe, that the viſion vvhich the holy author of the booke of Machabees † calleth *fide dignum*, vvorthy of credit, is one cauſe vvhy they deny the vvhole booke to be Canonical: and as vvel might they for this viſion deny al S. Paules Epiſtles, and for the like, the Actes of the Apoſtles, *Act. 9. 10. 11. 22. 27*: and the Goſpel it ſelf, *Mat. 1, 20. 2. 12, 19.* 2. Mach. 15, 12.

The Apoſtles ſome greater then other.

11. Aboue meaſure Apoſtles.] Though al vvere in that they vvere Apoſtles, of one and the ſame order, yet ye may ſee that ſome had maruelous great preeminence and priuilege aboue others in the ſame office: ſpecially S. Peter and S. Iohn, vvhom S. Paul often calleth *great Apoſtles, aboue meaſure or paſſing Apoſtles, the pillers, &c.* 2 Cor. 11, 5. 12, 11. Gal. 2, 9.

We muſt ſticke to the faith firſt planted by miracles.

12. In ſignes.] Miracles be neceſſarie, and be great ſignes of truth, vvhen it is firſt newly taught. And therfore let al Catholike men hold faſt that faith vvhich vvas firſt preached and confirmed by miracles, as in England by S. Auguſtine, and in other nations by other holy Apoſtolike men. And let the Heretikes that preach extraordinarily, newly, and othervviſe then vve receiued at our firſt conuerſion, ſhevv their calling and doctrine by miracles, or els let them be taken for falſe Apoſtles as they be.

CHAP. XIII.

He diuerſly intreateth them the ſtate of excommunication: to the end that they doing penance beforehand, he may not be compelled to vſe his authoritie vvhen he commeth, and as he hath threatned. 11 And ſo vvith a general exhortation he endeth.

LO

Deu. 19, 15.

1 THIS the third time I come vnto you: * In the mouth of two or three witnesses shal
2 euery word stand. † I foretold and doe foretel as present, and now absent, to them that sinned before, and al the rest, that if I
3 come againe, I will not spare. † Seeke you an experiment of him that speaketh in me, Christ: who in
4 you is not weake, but is mightie in you? † For although he was crucified of infirmitie: yet he liueth by the power of God. For we also are weake in him: but we shal liue with
5 him by the power of God on you. † * Trie your owne selues if you be in the faith: proue ye your selues. Know you not your selues that Christ IESVS is in you, vnlesse
6 perhaps you be reprobates. † But I hope you 'know'
7 that we are not reprobates. † And we pray God, that you doe no euil, not that we may appeare approued, but that you may doe that which is good, and we be as repro-
8 bates. † For we can not any thing against the truth: but for
9 the truth. † For we reioyce, for that we are weake, & you are mightie. This also we pray for, your consummation.
10 † Therfore these things I write absent: that being present I may not deale hardly according to the [c] power which our Lord hath giuen me vnto edification and not vnto destruction.

11 † For the rest brethren, reioyce, be perfect, * take exhortation, be of one minde, haue peace, and the God of peace &
12 of loue shal be with you. † Salute one an other in a * holy
13 kisse. Al the saincts salute you. † The grace of our Lord IESVS Christ, and the charitie of God, and the communication of the holy Ghost be with you all. Amen.

'shal know'

[c] Ecclesiastical power to punish offenders by the censures of the Church.

c παρακάλει, Ro. 16, 16. 1. Co. 16, 20.

The Epistle in a votiue Masse of the B. Trinitie.

ANNOTATIONS
CHAP. XIII.

5. *Trie your selues.*] The Heretikes argue hereupō, that euery man may know him self certainely to be in grace: where the Apostle speaketh expressly and onely of faith. the act whereof a man may know and feele to be in him self, because it is an act of vnderstanding, though he can not be assured that he hath his sinnes remitted, and that he is in al pointes in state of grace and saluation: because euery man that is of the Catholike faith, is not alwaies of good life agreable therevnto, nor the actes of our will so subiect to vnderstanding, that we can know certainely whether we be good or euil. See S. Augustine to. 7 *de perfect. iustitia c. 17. Li. de Cor. et grat. c. 13. &* S. Thomas 1.2. q. 112. art. 5.

Vve may know that we haue faith, but not that we are in grace.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE GALATIANS.



THAT this Epistle may seeme to be the first that S. Paul wrote, was declared in the Argument of the Epistle to the Romanes, notwithstanding that in the second chapter it is couched to haue ben written 14 yeres after the first after his Conuersion, and (as it is said) from Ephesus, whiche at that time of his being there, which is mentioned Act. 18.

The occasion of it were such False apostles, as we read of, Act. 15. Et quidam descendentes, &c. And certaine comming downe from Iewrie, taught the brethren (that is the Christian Gentiles at Antioche) that vnles you be circumcised according to the manner of Moyses, you can not be saued. Such comers also to the Galatians (whom S. Paul had converted Act. 16, as him self witnesseth Gal. 1. and 4.) did seduce them, saying, that al the other Apostles to whom they should rather hearken, then to Paul (who came they knewe not from whence) did vse Circumcision: yea and that Paul himself, when he came among them, durst do none other. And to winne them more easily, they did not lay on them the burden of the whole Law, but of Circumcision only.

Against these deceiuers, S. Paul declareth, that he receiued his Apostleship and learned the Gospel that he preacheth of Christ him self after his Resurrection: and that the other Apostles (although he learned nothing of them) receiued him into their societie, and allowed well of his preaching to the Gentiles, though themselues being Iewes, and liuing among the Iewes, had not yet left the ceremonies of the Law: howbeit they did not put in them any hope of iustification, but in Christ alone without them. He declareth moreouer, that the said False apostles belyed him, in saying that he also preached Circumcision sometimes. Againe, that they themselues in preaching no more but Circumcision did against the nature of Circumcision, because it is a profession to obserue the whole Law: finally, whatsoeuer they pretended, that in deede they did it onely to please the Iewes, of whom otherwise they should be persecuted.

So that in this Epistle he handleth the same matter, which in the Epistle to the Romanes: but here lesse exactly and more briefly, because the Galatians were very rude, and the Romanes contrariwise, repleti omni scientia (Rom. 15.) replenished with al knowledge.

THE

THE EPISTLE OF PAVL TO THE GALATIANS.

CHAP. I.

After the foundation laide in the salutation, & he exclaimeth against the Galatians, and their false apostles, 11. considering what the Gospel which he preached vnto them, he had it immediately of Christ himself. 13 Which to shew he beginneth to set the storie of his conuersion and preaching from them, that as he learned nothing of the other apostles, so yet he had their approbation.

1 PAVL an Apostle not of men, [a] neither by man, but by IESVS Christ, and God the Father that raised him
2 from the dead, † and al the brethren that are with me: to the churches of
3 Galatia. † Grace to you and peace from God the Father and our Lord
4 IESVS Christ, † who gaue him self for our sinnes, that he might deliuer vs from this present wicked world, according to the will of
5 our God and father: † to whom is glorie for euer and euer. Amen.

6 † I maruel that thus so soone you are transferred from him
7 that called you into the grace of Christ, vnto an other Gospel: † which is not an other, vnles there be some that trou-
8 ble you, and will [b] peruert the Gospel of Christ. † But although we, or an Angel from heauen, euangelize to you beside that which we haue euangelized to you, be he anathe-
9 ma. † As we haue said before, so now I say againe, If any euangelize to you, beside that which you haue receiued,
10 be he anathema. † For do I now vse persuasion to men, or to God? Or do I seeke to please men? If I yet did please men, I
[c] should not be the seruant of Christ.

11 † [c] For I doe you to vnderstand, brethren, the Gospel that was

[a] New Gospellers that peruert, corrupt, or alter the one onely true and first deliuered Gospel, are to be auoided. See S. Augustine *Cont. Faustum li. 32. c. 2b.*

[c] The Epistle vpon the Commemoration of S. Paul, Iun. 30.

vvas euangelized of me, that it is not according to man.
† For neither did I receiue it of man, nor learned it, but by the 12
reuelation of IESVS Christ.
† For you haue heard my conuersation sometime in Iudaisme, 13
that aboue measure I persecuted the Church of God, and ex- Act. 9.1.
pugned it, † and profited in Iudaisme aboue many of mine 14
equales in my nation, being more aboundantly an emulator
of the traditions of my fathers. † But vvhen it pleased him 15
that separated me from my mothers vvombe, and called me
by his grace, to reueale his sonne in me, † that I should euan- 16
gelize him among the Gentils, incontinent I condescended
not to flesh and bloud, † neither came I to Hierusalem to 17
the Apostles my antecessors: but I vvent into Arabia, and a-
gaine I returned to Damascus. † Then, after three yeres I 18
came to Hierusalem * to see Peter: and taried with him fiftene
daies. † But other of the Apostles savv I none: sauing Iames 19
** the brother of our Lord. † And the things that I vvrite to 20
you: behold before God, that I lie not. † After that, I came 21
into the partes of Sytia and Cilicia. † And I vvas vnknowen 22
by sight to the churches of Ievvrie, that vvere in Christ:
† but they had heard only, That he vvhich persecuted vs 23
sometime, doth novv euangelize the faith vvhich sometime
he expugned: † and in me they glorified God. 24

* S. Iames was called our Lordes brother after the Hebrew phrase of the Iewes, by vvhich neere kinsmen are called brethrē. for they were not brethren in deede, but rather sisters children.

ANNOTATIONS
CHAP. I.

S. Paul sent to preache by ordinarie impositiō of hādes.

1. *Neither by man.*] Though he vvere not first by mans election, nomination, or assignement, but by Gods ovvne special appoinment, chosen to be an Apostle: yet by the like expresse ordinance of God he tooke orders or imposition of hands of men, as is plaine *Act. 13.* Let vs beware then of such false Apostles, as novv a daies intrude them selues to the office of Ministerie and preaching, neither called of God, nor rightly ordered of men.

No shevv of learning or vertue must moue vs from the faith.

2. *Or an Angel.*] Many vvonhie obseruations are made in the fathers vvritings, of the earnest admonition of the Apostle, and much may vve gather of the text it self. first, that the credit of any man or Angel for vvhat learning, eloquence, shevv of grace or vertue so euer, though he vvrought miracles, should not moue a Christian man from that truth vvhich he hath once receiued in the Catholike Church: of vvhich point Vincentius Lirinensis excellently treateth. *li. cont. profan. hæres. Nouitates.* Vvhereby vve may see that it is great pitie and shame, that so many folovv Luther and Caluin and such other leude fellovves, into a nevv Gospel, vvhich are so farre from Apostles and Angels, that they are not any vvhit comparable vvith the old Heretikes in giftes of learning or eloquence, much lesse in good life.

Preaching cōtrarie to the faith receiued it forbidden, not other preaching.

Secondly S. Augustine noteth vpon the vvord, *Beside*, that not al other teaching, as more preaching then the first, is forbidden, but such as is contrarie and disagreing to the rule of faith. *The Apostle did not say*, saith he, *If any man euangelize to you more then you haue receiued, but, beside that you receiued. for if he should say that, he should be preiudiced to him self, vvho exhorted to come to the Thessalonians, that he might further that vvhich vvas vvanting to their faith. Novv he that supplieth, addeth* Tract. 98 in Ioan.

addeth that which was lacking, taketh not away that which was, &c. By which we see how frivolously and calumniously the Heretikes charge the Church with addition to the Scriptures.

Thirdly, as wel by the word *euangelizauit* (we euangelize) as the word *scripsi* (you haue receiued) we may note that the first truth, against which no second Gospelling or doctrine may be admitted, is not that onely which he wrote to the Galatians, or which is conteined either in his or any other of the Apostles or Euangelistes writings, but that which was by word of mouth also preached, taught, or deliuered them first, before he wrote to them. Therfore the Aduersaries of the Church that measure the Word of God or Gospel by the Scriptures onely, thinking them selues not to incurre S. Paules curse, except they teach directly against the written word, are foully beguiled. As therein also they shamfully erre, when they charge the Catholikes with adding to the Gospel, when they teach any thing that is not in expresse wordes written by the Apostles or Euangelistes, not marking that the Apostle in this Chapter, and els where, commonly calleth his & his fellowes whole preaching, the Gospel, be it Written or vnwritten.

The Gospel is not onely in the Written word of scripture, but in vnwritten tradition also.

Fourthly, by the same wordes we see condemned al after-preachings, later doctrines, new sectes and authors of the same: that onely being true, which was first by the Apostles and Apostolike men as the lawful husbandmen of Christes fild, sowed and planted in the Church: and that false, which was lately and as it were ouersowen by the enemie. By which rule not onely Tertullian (*de præscript. nu. 6 & 9.*) but all other auncient Doctors, and specially S. Irenæus (*li. 3. c. 2. 3. 4.*) tried truth from falsehod, and condemned old Heretikes, prouing Marcion, Valentine, Cerdon, Menander, and such like, false Apostles, because they came in with their nouelties long after the Church was settled in former truth.

After-preaching & ouersowing of nouelties, argueth false doctrine.

Sixthly, This curse or execration pronounced by the Apostle, toucheth not onely the Galatians, or those of the Apostles time, that preached otherwise then they did, but it perteineth to al times, preachers, and teachers, vnto the Worldes end, and it concerneth them. (as Vincentius Lirinensis saith) that preach a new faith, or change that old faith which they receiued in the vaitie of the Catholike Church. *To preach any thing to Christian Catholike men* (saith he) *besides that which they haue receiued, neuer was it lawful, neuer is it, nor neuer shal it be lawful, to say anáthema to such, it hath been, and is, and shal be alwaies behoouful.* So S. Augustine by this place holdeth al accursed, that drew a Christian man from the societie of the whole Church, to make the seuerall part of any one sect: that call to the hidden conuenticles of Heretikes, from the open and knowen Church of Christ: that allure to the priuate, from the common: finally al that draw with charming curiositie the children of the Catholike Church, by teaching any thing besides that they found in the church. *Li. cont. proph. her. monit.* **Aug. ep. 165.* *ep. 48. Psal. 103. Con. 2.* *mentioning also that a Donatist feined an Angel to haue admonished him to call his frende out of the Communion of the Catholike Church into his sect. and he saith, that if it had been an Angel in deede, yet should he not haue heard him. Lastly S. Hierom vseth this place, wherein the Apostle giueth the curse or anáthema to al false teachers not once but twise, to proue that the zeale of Catholike men ought to be so great toward al Heretikes and their doctrines, that they should giue them the anáthema, though they were neuer so deere vnto them. In Which case, saith this holy Doctor, I would not spare mine owne parents. *Adu Pammach. c. 3. cont. Io. Hieros.*

The Apostles curse vpon al that teache newe doctrine, and drawe men from the Cath. Church.

Zeale against heretikes.

18. To see Peter.] In what estimation S. Peter was With this Apostle, it appeareth: seing for respect and honour of his person, and of duety as Tertullian *de præscript.* saith (notwithstanding his great affaires Ecclesiastical) he went so farre to see him, not in vulgar manet, but (as S. Chrysostom noteth the Greeke Word to import) to behold him as men behold a thing or person of name, excellencie, and maiestie. for which cause, and to fill him self with the perfect vew of his behauiour, he abode With him fiftene daies. See S. Hierom *ep. 103 ad Paulinum, to. 3.* Who maketh also a mysterie of the number of daies that he taried With S. Peter. See S. Ambrose *in Comment. huius loci*, and S. Chrysostome vpon this place, and *ho. 87 in Ioan.* ἱστορῆσαι

B. Paul doth visite S. Peter of honour and reuerence toward him.

CHAP. II.

He telleth forth the storie begonne in the last chapter, and how he reprehended Peter, 11 and then specially vrgeth the ensample of the Christian Iewes, who sought vnto Christ for iustification, and that by warrant also of their Lawe it self, as also bicause otherwise Christes death had been needles.

THEN after fourtene yeres I vvent vp 1
againe to Hierusalem vvith Barnabas,
taking Titus also vvith me. † And I 2
vvent vp according to reuelation: and
"cõferred with them the Gospel which
I preach among the Gentiles, but apart
with thẽ that seemed to be something,
lest perhaps" in vaine I should runne
or had runne. † But neither Titus which vvas with me, vvhere- 3
as he vvas a Gentil, vvas compelled to be circumcised: † but 4
because of the false brethren craftely brought in, vvhich craf-
tely came in to espie our libertie that vve haue in Christ
IESVS, that they might bring vs into seruitude. † To 5
vvhom vve yelded not subiection no not for an houre, that
the truth of the Gospel may remaine vvith you. † But of 6
them that seemed to be something, (vvhat they vvere some-
time, it is nothing to me. * God accepteth not the person of Deu. 10, 17.
man) for to me, they that seemed to be something, "added
nothing. † But contrarievvise vvhen they had seen, that to 7
me vvas committed the Gospel of the c prepuce, as" to Peter
of the circumcision († for he that vvrought in Peter to the 8
Apostleship of the circumcision, vvrought in me also among
the Gentils) † and vvhen they had knovven the grace that 9
vvas giuen me, Iames and Cephas and Iohn, vvhich seemed
to be pillers, "gaue to me and Barnabas the right handes of
societie: that vve vnto the Gentiles, & they vnto the circum- 10
cision: † only that vve should be mindeful of the poore:
the vvhich same thing also I vvas careful to doe.

c See the marginal Annotation Rom. 2. v. 25.

† And vvhen Cephas vvas come to Antioche, "I resisted 11
him c in face, because he vvas "reprehensible. † For before 12
that certaine came from Iames, he did eate vvith the Gentiles:
but vvhen they vvere come, he vvithdrevv and separated
him self, feating them that vvere of the circumcision. † And 13
to his simulation cõsented the rest of the Ievves, so that Bar-
nabas also vvas ledde of them into that simulation. † But 14
vvhen I savv that they vvalked not rightly to the veritie of
the Gospel, I said to Cephas before them al: If thou being
a Ievve, liuest Gentile-like & not Iudaically: hovv doest thou
compel the Gentils to Iudaize.

c That is, *in presence, before them al*, as Beza him self expoundeth it. Yet the English Bezites to the more disgracing of S. Peter, translate, *to his face*, No. Test. an. 1580.

c κατὰ πρόσωπον

† Vve are by nature Ievves, and not of the Gentils, sin- 15
ners. † But knovving that * man is not iustified by the 16 Ro. 3. 19. 20.
vvorkes

vvorkes :: of the Lavv, but by the faith of IESVS Christ: we
alſo beleeue in Christ IESVS, that we may be iuſtified by the
faith of Christ, and not by the vvorkes of the Lavv: for the
vvhich cauſe, by the vvorkes of the Law no fleſh ſhal be iuſti-
17 fied. † But if ſeeking to be iuſtified in Christ, our ſelues alſo
be found ſinners: is Christ then a miniſter of ſinne? God for-
18 bid. † For if I build the ſame things againe vvhich I haue de-
19 ſtroied, I make my ſelf a preuaricatour. † For I by the Lavv,
am dead to the Law, that I may liue to God: vvith Christ I am
20 nailed to the croſſe. † And I liue, novv not I: but Christ liueth
in me. And that that I liue novv in the fleſh, I liue in the faith
of the ſonne of God, who loued me, & deliuered him ſelf for
21 me. † I caſt not avvay the grace of God. For if iuſtice be by
the Lavv, then Christ died in vaine.

:: By this and by the diſcourſe of this whole epiſtle, you may perceiue, that when iuſtification is attributed to faith, the vvorkes of Charitie be not excluded, but the vvorkes of Moyſes law: that is, the ceremonies, ſacrifices and ſacramẽts thereof principally, and conſequently al workes done merely by nature and free wil, without the faith, grace, ſpirit, & aide of Christ.

ANNOTATIONS
CHAP. II.

2. *Conferred vvith them.*] Though S. Paul vvere taught his Goſpel of God and not of man, and had an extraordinarie calling by Christ him ſelf, yet by reuelation he vvas ſent to Hieruſalem to conferre the ſaid Goſpel vvhich he preached, vvith his elders the ordinarie Apoſtles and Rulers of the Church, to put both his vocation and doctrine to their trial and approbation, and to ioyne in office, teaching, and ſocietie or communion vvith them. For there is no extraordinarie or miraculous vocation, that can ſeuer or ſeparate the perſon ſo called, in doctrine or fellovvſhip of Chriſtian life and religion, from the ordinarie knowen ſocietie of Gods people and Prieſtes. Therfore vvhoſoeuer he be (vpon vvhat pretence ſo euer) that vvil not haue his calling and doctrine tried by the ordinarie Gouerners of Gods Church, or diſdaineth to go vp to the principal place of our religion, to conferre vvith Peter and other pilſers of the Church, it is euident that he is a falſe teacher, a Schiſmatike, and an Heretike. By vvhich rule you may trie al your nevv teachers of Luthers or Caluins ſchoole: vvho neuer did not euer durſt put their preaching to ſuch conference or trial of holy Councel or Biſhops, as they ought to do, and vvould do, if it vvere of God, as S. Paules vvas.

2. Paul conferreth vvith S. Peter and the reſt, for trial of his doctrine.

The heretikes ſubmit their doctrine to no trial of Biſhops or Coũcel.

2. *In vaine.*] Though S. Paul doubted not of the truth of the Goſpel vvhich he preached, knovving it to be of the holy Ghoſt yet becauſe other men could not, nor vvould not acknovvledge ſo much, til it vvere allovved by ſuch as vvere vvithout al exception knovven to be Apoſtles & to haue the ſpirit of truth, to diſcerne vvhether the vocation, ſpirit, & Goſpel of Paul vvere of God, he knevv he ſhould otherviſe vvithout conferẽce vvith them, haue loſt his labour, both for the time paſt and to come. *He had not had* (ſaith S. Hierom) *ſecurity of preaching the Goſpel, if it had not been approued by Peters ſentence and the reſt that vvere vvith him. Hier. ep. 89. c. 2. See Turſel. li. 4 Cont. Marc. nu. 5.* Therfore by reuelation he vvent to conferre with the Apoſtles at Hieruſalem, that by them hauing his Apoſtleſhip and Goſpel liked and approued, he might preach vvith more fruite. Vvherein vve ſee, this holy Apoſtle did not as the ſeditious proud Heretikes do novv a daies, vvhich refuſing al mans atteſtation or approbation, vvil be tried by Scriptures onely. As alſo vve may learne that it is no ſuch abſurditie as the Aduerſaries vvould make it, to haue the Scriptures approued by the Churches teſtimonie. Seing the Goſpel vvhich S. Paul preached (being of as much certaintie and of the ſame Holy Ghoſt that the Scriptures be) vvas to be put in conference and examination of the Apoſtles, vvithout al derogation to the truth, dignitie, or certaintie of the ſame. And the cauilling of Heretikes, that we make ſubiect Gods Oracles to mans cenſure, and the Scriptures to haue no more force then the Church is content to graunt vnto them, is vaine and falſe. For, to beare vvitnes or to giue euidence or atteſtation that the preaching or vvriting of ſuch, is true and of the Holy Ghoſt, is not to make

The approbation of S. Paules doctrine by Peter & the reſt, vvas very requiſite.

No abſurditie that the Scriptures be approued by the Churches teſtimonie.

The Church maketh not

Canonical Scripture, but declareth that it is so.

it true: no more then the Goldsmith or touch-stone that trie and discerne which is true gold, make it good gold, but they giue euidence to man that so it is. And therfore that disputation also, whether the Scripture or the Church be of greater authoritie, is superfluous: either giuing testimonie to the other, and both assured by the Holy Ghost from al error: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling, temple, or subiect of God and his graces: for the which Church the Scriptures were, and not the Church for the Scriptures. In which Church there is iudicial authoritie by office and iurisdiction to determine of doubtful questions touching the sense of the Scriptures and other controuersies in religion, & to punish disobedient persons. Of which iudicial power the Scriptures be not capable, as neither the truthes & determinations of the same can be so euident to men, nor so agreable and fit for euery particular resolution, as diuersitie of times and persons requireth. Certaine is the truth, and great is the authoritie of both: but in such diuers kindes, as they can not be well compared together.

The Scriptures & Church cõpared together for antiquitie, authoritie, &c.

The controuersie is much like as if a man touching the ruling a case in law or giuing sentence in a matter of question, should aske, whether the iudge, or the euidẽce of the parties, be of more authoritie or credit. which were as friuolous a dispute, as it were a disordered part for any man to say, he would be tried by no other iudge but by his owne writings or euidences. With such triflers and seditious persons haue we to do now a daies in diuinitie, as were intolerable in any prophane science or facultie in the world.

6. Added nothing.] The Gospel and preaching of S. Paul was wholy of God, & therfore though it were put to the Churches probation, as gold is to the touch stone: yet being found in al pointes pure, nothing could be altered or amended therein by the Apostles. Euen so the Scriptures which are in deede wholy of the Holy Ghosts enditing, being put to the Churches trial, are found, proued, and testified vnto the world to be such, and not made true, altered, or amended by the same. Without which attestation of the Church, the holy Scriptures in them selues were alwaies true before: but not so knowen to be, to al Christians, nor they so bound to take them. And that is the meaning of the famous sentence of S. Augustine *Cont. ep. fund. c. 5.* which troubleth the Heretikes so much. *I would not beleeue the Gospel* (saith he) *vnles the authoritie of the Church moued me.*

The Scriptures alwaies true in them selues, are so knowen to be by the Church.

7. To Peter of the circumcision.] We may not thinke, as the Heretikes deceitfully teach, that the charge of the Apostles was so distincted, that none could preach or exercise iurisdiction but in those seueral places or towardes those peoples or prouinces onely, whereunto by Gods appointment or their owne lot or election, they were specially designed. For, euery Apostle might by Christes commission (*Mat. 28. Goe, and teach al nations*) vse al spiritual functiõ through the whole world. yet for the more particular regard & care of prouinces, & for peace & order sake, some were appointed to one countrie, & some to an other: as, of the other Apostles, we see in the Ecclesiastical histories, and for S. Peter & S. Paul, it is plaine by this place & other, that to them as to the two cheefe and most renowmed Apostles, the Church of al Nations was giuen, as deuided into two partes, that is, Iewes and Gentiles: the first and principal being S. Peters lot, that herein also he might resemble our Sauiour, who was sent namely * *to the lost sheepe of Israel*, and was properly * *the Minister of the Circumcision*: the second being S. Paules, whom Christ chose specially to preach to the Gentiles: Not so for al that, that either he was limited to the Gentils onely, (whõ the Actes of the Apostles report, in euery place, first to haue entered into the Synagogs & preached Christ to the Iewes, as he wrote also to the Hebrues & euer had special regard & honour to thẽ:) or Peter so boũd to the Iewes only, that he could not meddle with the Gentiles: seing he was * the man chosen of God, by whom the Gentils should first beleeue, who first baptized them, and first gaue order concerning them. Therfore the treacherie of Caluin is intolerable, that vpon this distinction of the Apostles charge, would haue the simple suppose, that S. Peter could not be Bishop of Rome (so might he barre S. Iohn from Ephesus also) nor deale among the Gentiles, as a thing against Gods ordinance and the appointment betweene him and S. Paul: as though thereby the one had bound him self to the other, not to preach or meddle within his fellowes compasse. And which is further most seditious, he exhorteth al men to keepe fast the foresaid compact, and rather to haue respect to S. Paules Apostleship, then to S. Peters: as though the preaching, authoritie, and Apostleship of both were not a like true, and al of one holy Spirit, whether they preached to Iewes or Gentiles, as both did preach vnto both peoples, as is already proued, and at length, partly by the daily decay of the Iewish state and their incredulitie, and partly for that in Christianitie the distinction of Iew & Gentil ceased after a season: both went to the cheefe citie of the Gentiles, and there founded the Church common to the Hebrues and al nations, Peter first, and Paul afterward. And therfore Tertullian saith, *de præscript. nu. 20. O happie Church, to which the Apostles powred out al doctrine with their blood. Where Peter suffereth like to our Lordes passion, where Paul is crowned*

Iewes and Gentiles specially committed to the two principal Apostles.

Neither Peter only of the Iewes, nor Paul Apostle of the Gẽtiles only.

Caluins folish reason that Peter was not B. of Rome, & his derogatiõ from Peters Apostleship.

The Church founded at Rome by S. Peter and S. Paul.

Mat. 15. Rom. 15. Act. 10. & 15. v. 7. Calu. li. 4. c. 6. nu. 15. Instit.

reuoked vvith Iohn (Baptists) death.

9. Gaue the right handes of fociatie.] There is and alwaies ought to be, a common fellowſhip and fraternitie of all Paſtors and preachers of the Church. Into vvhich societie who ſo euer entereth not, but ſtandeth in Schiſme and ſeparation from Peter and the cheefe Apoſtolike Paſtors, what pretence ſo euer he hath, or vvhence ſo euer he chalengeth authoritie, he is a vvolfe, and no true Paſtor. Vvhich vnion and communion together was ſo neceſſarie euen in S. Paules caſe, that, notvvithſtanding his ſpecial calling of God, yet the Holy Ghoſt cauſed him to go vp to his elder Apoſtles, to be receiued into their fellovvſhip or brotherhod. for it is to be noted, that SS. Peter, Iames, and Iohn vvere not ſent to S. Paul, to ioyne vvith him or to be tried for their doctrine and calling, by him: but contrarievviſe he vvas ſent to them as to the cheefe and knovven ordinarie Apoſtles. They therfore gaue Paul their handes, that is to ſay, tooke him into their societie, and not he them. And S. Hieroms rule concerning this, ſhal be found true to the vvorldes end, ſpeaking of S. Peters ſucceſſor: *He that gathereth not vvith thee, ſcatereth. Ep. 17.* And in an other place for the ſame cauſe he calleth Rome, *tutiſſimum Communionis portum*, the moſt ſafe and ſure hauen of communion or Societie. *Ep. 16. & 3.* And vvhereas the Heretikes by this alſo vvould proue that Peter had no preeminēce aboue Paul being his fellovv Apoſtle, it is ridiculous. As though al of one fellovvſhip or brotherhod be alvvaies equal, or as though there vvere not order and gouernement, ſuperioritie and inferioritie, in euery societie vvel appointed. And they might perceiue by this vvhole paſſage, that Peter vvas the ſpecial and in more ſingular ſort, the Apoſtle of the Ievves, though Iames and Iohn vvere alſo: as S. Paul is alſo called in more ſingular ſort the Apoſtle and doctor of the Gentiles then S. Barnabas, and yet they vvere both alike taken here into this societie, as they vvere both at once and alike ſegregated into this miniſterie, and ordered together *Act. 13.* It is a poore reaſon then to ſay or thinke, S. Peter not to be aboue S. Barnabas neither, becauſe of this societie and fellovvſhip vnto vvhich he vvas receiued together vvith S. Paul.

Al Catholike preachers and Paſtors muſt communicate vvith Peter & his ſucceſſors.

11. I reſiſted him.] Vvicked Porphyrie (as S. Hierom vvriteth) chargeth S. Paul of enuie and malepart boldnes, and S. Peter of errour. *Proem. Comment. in Galat.* Euen ſo the like impious ſonnes of Cham, for this, and for other things, gladly charge S. Peter, as though he had committed the greateſt crimes in the vvorld. for, it is the propertie of Heretikes and ill men, to be glad to ſee the Saincts reprehended and their faultes diſcouered, as vve may learne in the vvritings of S. Auguſtine againſt Fauſtus the Manichee, vvho gathered out al the actes of the holy Patriarches, that might ſeeme to the people to be vvorthy blame. Vvhom the ſaid holy Doctor defendeth at large againſt him, as both he, and before him S. Cyprian, finde here vpon this Apoſtles reprehenſion, much matter of praiſing both their vertues: S. Paules great zeale, and S. Peters vvonderful humilitie: that the one in the cauſe of God vvould not ſpare his Superior, and that the other, in that excellent dignitie, vvould not take it in il part, nor by allegation of his Supremacie diſdaine or refuſe to be controvvled by his iunior. vvhich of the tvvo they count the greater grace and more to be imitated. *For neither Peter* (ſaith S. Cyprian) *Whom our Lord choſe the firſt and vpon vvhom he built the Church, vvhen Paul diſputed vvith him of circumciſion, chalenged inſolently or arrogantly tooke any thing to him ſelf, ſaying that he had the Primacie, and therfore the later Diſciples ought rather to obey him.* ep. 71 ad Quintum. nu. 2. And S. Auguſtine ep. 19 c. 2 in fine. That (ſaith he) *vvhich vvas done of Paul profitably by the liberitie of charitie, the ſame Peter tooke in good part by holy and benigne godlines of humilitie, and ſo he gaue vnto poſteritie a more rare and holy example, if at any time perhaps they did amis, to be contents to be corrected of their iuniors, then Paul, for to be bold and confident vpon the inferiors to reſiſt their betters for defending the truth of the Goſpel, brotherly charitie alvvaies preſerued.* By vvhich notable ſpeaches of the Doctors vve may alſo ſee, how friuolouſly the Heretikes argue herevpon, that S. Peter could not be Superior to S. Paul, being ſo reprehended of him: vvhereas the Fathers make it an example to the Superiors, to beare vvith humilitie the correption or controulement euen of their inferiors. Namely by this example S. Auguſtine (*li. 2 de bapt. c. 1.* excellently declareth, that the B. Martyr S. Cyprian, vvho vvalked avvry touching the rebaptizing of them that vvere chriſtened of Heretikes, could not, nor vvould not haue been offended to be admoniſhed & reformed in that point by his fellovves or inferiors, much leſſe by a vvhole Councel. *We haue learned*, ſaith he, *that Peter the Apoſtle, in vvhom the Primacie of the Apoſtles by excellent grace is ſo preeminent, vvhen he did othervviſe concerning circumciſion then the truth required, vvas corrected of Paul the later Apoſtle. I thinke* (vvithout any reproch vnto him) *Cyprian the Biſhop may be compared to Peter the Apoſtle, hovvbeit I ought rather ſo feare leſt I be iniurious to Peter. for vvho knovveth not that the principalitie of Apoſtleſhip is to be preferred before any dignitie of Biſhop vvhatſoeuer? but if the grace of the Chaires or Seas differ, yet the glorie of the Martyrs is one.* And vvho is ſo dull that can not ſee, that the inferior, though not by office and iuriſdiction, yet by the law of brotherly loue and fraternal correption, may reprehend his ſuperior? Did euer any man vvonder that a good Prieſt or any vertuous perſon ſhould tell the Pope, or any other great Prelate or greateſt Prince in earth, their faultes? Popes may be reprehended, and are iuſtly admoniſhed of their faultes, and ought to take it in good part,

The heretikes malitiouſly derogate from S. Peter.

Paules reprehenſion of Peter, teacheth vs the zeale of the one, and humilitie of the other.

It proueth nothing againſt Peters ſuperioritie, that he vvas reprehended.

The ſuperior may be reprehended or admoniſhed of the inferior.

& ſo they do and euer haue done, vvhen it commeth of zeale & loue, as of S. Paul, Irenæus, Cyprian, Hierom, Auguſtine, Bernard: but of Simon Magus, Nouatus, Iulian, Wicleffe, Luther, Caluin, Beza, that do it of malice, & raile no leſſe at their vertues then their vices, of ſirch (I ſay) Gods Prelates muſt not be taught nor corrected, though they muſt patiently take it, as our Sauiour did the like reproches of the malitious Iewes, and as Dauid did the malediction of Semei. 2 *Reg.* 16.

Heretikes reprehenſion of Catholike Biſhops is rather railing.

11. Reprehenſible.] The Heretikes hereof againe inferre, that Peter then did erre in faith, and therfore the Popes may faile therein alſo. To vvhich vve anſvver, that howſoeuer other Popes may erre in their priuate teachings or vvritings, vvhereof vve haue treated before in the Annotation vpon theſe vvordes, *That thy faith faile not*: it is certaine that S. Peter did not here faile in faith, nor erre in doctrine or knovvledge. for it vvas *conuerſationis non prædicationis vitium*, as Tertullian ſaith. *de præſcript. nu.* 7. It vvas a default in conuerſation, life, or regiment. Which may be committed of any man, be he neuer ſo holy, and not in doctrine. S. Auguſtine and vvhoſoeuer make moſt of it, thinke no otherviſe of it. But S. Hierom and * many other holy fathers deeme it to haue been no fault at all, nor any other thing then S. Paul him ſelf did vpon the like occaſion: & that this vvhole combat vvas a ſet thing agreed vpon betvvene them. It is a ſchoole point much debated betvvixt S. Hierom and S. Auguſtine *ep. 9. 11. 19. apud Auguſt.*

S. Peters errour vvas not in faith, but in conuerſation or behauiour

Luc. 22, 32.

* S. Chryſoſt. Theophyl. &c.

CHAP. III.

By their owne conuerſion at the firſt, 6 and by the example of Abraham, and promiſe made to him, he ſhevveth that the vvay to obtaine the benediction, is to ſeeke vnto God by faith in Chriſt. 10 Being alſo that the Lavv curſeth euery one that hath not euermore kept the Lavv. 15 And, that the Lavv vvas not giuen to alter Gods teſtament, 19 but to conuince the Iewes of ſinne, 22 and ſo to be their pædagogue or leader vnto Chriſt, 25 and then to ceaſe.

:: For any people or perſon to forſake the faith of their firſt Apoſtles & Conuerſion, at the voice of a few nouellaries, ſeemeth to wiſe men a very bewitching & senſles brutiſhnes. Such is the eaſe of our poore coūtrie, Germanie, and others.

O Senſles Galatians, vvho hath :: bevvitched you, not to obey the truth, before vvhoſe eies IESVS Chriſt vvas proſcribed, being crucified among you? † This only I vvould learne of you, By the vvorkes of the Lavv, did you receiue the Spirit, or by the hearing of the faith? † Are you ſo fooliſh, that vvhereas you began vvith the ſpirit, now you vvil be conſummate vvith the fleſh? † Haue you ſuffered ſo great things vvithout cauſe? if yet vvithout cauſe. † He therfore that giueth you the Spirit, and vvorketh miracles among you: by the vvorkes of the Lavv, or by the hearing of the faith doeth he it? † As, *Abraham beleeued God, and it vvas repvted to him vnto iuſtice.*

1 2 3 4 5 6

Gen. 15, 6. Ro. 4. 3.

:: This faith whereby Abraham was iuſtified, and his children the Gentils beleeuing in Chriſt, implieth al Chriſtian vertues, of which the firſt is faith, the groūd & foundation of al the reſt, and therfore here and elſvhere often named of the Apoſtle.

† Knovv ye therfore that they that are :: of faith, the ſame are the children of Abraham. † And the Scripture foreſeing that God iuſtifieth the Gentils by faith, (hevved vnto Abraham before, *That in thee ſhal al nations be bleſſed*. Therfore they that are of faith, ſhal be bleſſed vvith the faithful Abraham. † For vvhoſoeuer are of the vvorkes of the Lavv, are vnder curſe. For it is vvritten: *Curſed be euery one that abideth not in al things that be vvritten in the booke of the Lavv, to doe them.* † But that in the Lavv no man is iuſtified vvith God, it is manifeſt, becauſe

7 8 9 10 11

Gen. 12. 3.

Deu. 27. 26.

the

Abac.2. *Ro.1.* *Leu.18.* *Deu.21.*

12 *The iuſt* liueth by faith.* † But the Lavv is not by faith: but, *He that*
13 *doeth thoſe things ſhal liue in them.* † Chriſt hath redeemed vs from
the curſe of the Lavv, being made a curſe for vs (becauſe it is
14 vvritten, *Curſed is euery one that hangeth on a tree*) † that on the Gen-
tiles the bleſſing of Abraham might be made in Chriſt IESVS: that vve may receiue the promiſſe of the Spirit by
faith.

15 † Brethren (I ſpeake according to man) yet a mans teſta- The Epiſtle vpō the 13 Sū-
mēt being confirmed no man deſpiſeth, or further diſpoſeth. day after Pen-
16 † To Abraham vvere the promiſes ſaid, and to his ſeede. He tecoſt.

Gen.22, 18.

ſaith not, *And to ſeedes*, as in many: but as in one, *And to thy ſeede,*
17 vvhich is Chriſt. † And this I ſay, the teſtament being con-
firmed of God, the Lavv vvhich vvas made after foure hun-
dred and thirtie yeres, maketh not void to fruſtrate the pro-
18 miſe. † For if the inheritance be of the Lavv, novv not of
19 promiſe. But God gaue it to Abraham by promiſe. † Vvhy
vvas the Lavv then? It vvas put for tranſgreſſions, vntil the
ſeede came to vvhom he had promiſed: ordeined by Angels
20 in the hand of a mediatour. † And a mediatour is not of one:
21 but God is one. † Vvas the Lavv then againſt the promiſes
of God? God forbid. For if there had been a Lavv giuen that
could iuſtifie, vndoubtedly iuſtice ſhould be of the Lavv.

Ro.3, 9. 11, 32.

22 † But the Scripture* hath concluded al things vnder ſinne:
that the promiſe by the faith of IESVS Chriſt might be gi-
23 uen to them that beleeue. ¶ † But before the faith came,
vnder the Lavv we vvere kept ſhut vp, vnto that faith vvhich
24 vvas to be reuealed. † Therfore the Lavv vvas our Peda-
25 gogue in Chriſt: that vve may be iuſtified by faith. † But vvhē
26 the faith came, novv vve are not vnder a pædagogue. † For
you are al the children of God by faith in Chriſt IESVS.
27 † For as many of you as are baptized in Chriſt, * haue put
28 on Chriſt. † There is not Ievve nor Greeke, there is not
bond nor free, there is not male nor femal. For al you are one
29 in Chriſt IESVS. † And if you be Chriſts, then are you
the ſeede of Abraham, heires according to promiſe.

ANNOTATIONS
CHAP. III.

12, *Curſed be.*] By this place the Heretikes vvould proue that no man is iuſt truely before God, al being guiltie of damnation and Gods curſe, becauſe they keepe not euery iote of the Lavv. Vvhere in deede the Apoſtle meaneth not ſuch as offend venially (as it is plaine by the place of Deuteronomie Notwithſtanding venial ſinnes, men

are truely iuſt, and may keepe the cõmaundements.

Deuteronomie vvhence he exciteth this text) but onely ſuch as commit great and damnable crimes, and ſo by greuous and mortal tranſgreſſions vvholy breake Gods precepts, and thereby incurre the curſe of the Lavv, from vvhich the ſaid Lavv could not deliuer them of it ſelf, nor by any other meanes, but by the faith and grace of CHRIST IESVS.

Not only faith.

11. Liueth by faith.] It is neither the Heretikes ſpecial preſumption and confidence, nor the faith of Diuels, nor faith vvithout vvorkes vvhich is dead in it ſelf as S. Iames ſaith, that can giue life to the iuſt. for that vvhich is dead, can not be the cauſe of life, but it is the Catholike faith, as S. Auguſtine vvriteth, vvhich vvorketh by charitie (according to the Apoſtles owne explication of this vvhole paſſage) by vvhich the iuſt liueth. *Li. 1 c. 7. cont. duas ep. Pelag.* See the Annotation vpon the ſame vvordes. *Rom. 1.* *Iac. 2.*

Baptiſme giueth grace and iuſtification, not faith only.

27. Haue put on Chriſt.] Here the Aduerſaries might haue ſeen, if they vvere not blinded by contentious ſtriuing againſt Gods Church, that vvhen Iuſtification is attributed to faith vvithout mention of good vvorkes or other Chriſtian vertues & Sacraments, it is not meant to exclude any of the ſame from the vvorking of iuſtice or ſaluation. for here vve learne that by the Sacrament of Baptiſme alſo vve put on Chriſt, vvhich is to put on faith, hope, charitie, and al Chriſtian iuſtice. By the ſame vve proue alſo that the Sacraments of the nevv lavv giue grace, for that the receiuers thereof put on Chriſt. And the Aduerſaries euaſion, that it is faith vvhich vvorketh in the Sacrament, and not the Sacament it ſelf, is plainely falſe: Baptiſme giuing grace and faith it ſelf to the infant that had none before.

CHAP. IIII.

That the Lavv vvas fit for the time of nonage: but being nevv come to ful age, to deſire ſuch ſeruitude is abſurd, ſpecially for Gentils. 12 And that he vvriteth the not of any diſpleaſure, but to tel them the truth, remembring hovv paſſingly they honoured him vvhom he vvas preſent, and exhorting them therfore not to harken to the falſe Apoſtles in his abſence. 21 By the allegorie alſo of Abrahams tvvo ſonnes, ſeruing, that the children of the Ievvish Synagogue ſhal not inherite, but vve vvho are the children of the free vvoman: that is, of the Cath. Church of Chriſt.

The Epiſtle vpon Twelfth eue.



ND I ſay, as long as the heire is a litle 1
one, he differeth nothing from a ſeruant, although he be lord of al, † but is vnder 2
tutors and gouernours vntil the time limited of the father: † ſo vve alſo, vvhen 3
vve vvere litle ones, vvere" ſeruing vnder
the ::elemẽtes of the vvorld. † But vvhen 4
the fulnes of time came, God ſent his ſonne made of a vvoman, made vnder the Lavv: † that he might redeeme them 5
that vvere vnder the Lavv, that vve might receiue the adoption of ſonnes. † And becauſe you are ſonnes, * God hath 6 Ro. 8,15.
ſent the Spirit of his ſonne into your hartes crying: Abba, Father. † Therfore novv he is not a ſeruant, but a ſonne. And 7
if a ſonne, an heire alſo by God. † † But then in deede not 8
knowing God, you ſerued them that by nature are not Gods.
† But novv vvhen you haue knovven God, or rather are 9
knovven of God: hovv turne you againe to the" vveake & poore elements, vvhich you vvil ſerue againe? † "You ob- 10
ſerue daies, and moneths, and times, and yeres. † I feare you, 11
leſt

:: That is, the rudiments of religiõ, wherin the carnal Iewes vvere trained vp: or the corporal creatures, wherein their manifold ſacrifices, ſacraments, and rites did conſiſt.

11 leſt perhaps I haue laboured in vaine among you. † Be ye as
I, becauſe I alſo am as you: brethren, I beſeeche you, you
13 haue hurt me nothing. † And you knovv that by infirmitie
14 of the fleſh I euangelized to you heretofore: † and your
tentation in my fleſh you deſpiſed not, neither reiected, but
‡‡ as an Angel of God you receiued me, as Chriſt IESVS.
15 † Vvhere is then your bleſſednes? for I giue you teſtimonie
that if it could be done, you vvould haue plucked out your
16 eies and haue giuen them to me. † Am I then become your
17 enemie, telling you the truth? † They emulate you not vvel:
but they vvould exclude you, that you might emulate them.
18 † But do you emulate the good in good alvvaies: and not
only vvhen I am preſent vvith you.
19 † My litle children, vvhom I trauail vvithal againe, vntil
20 Chriſt be formed in you. † And I vvould be vvith you now
and chaunge my voice: becauſe I am confounded in you.
21 † Tel me you that vvil be vnder the Lavv, haue you not read
Gen. 16, 22 the Lavv? † For it is vvritten that * Abraham had tvvo
15. 21, 2. ſonnes: one of the bond-vvoman, and one of the free-vvo-
23 man. † But he that of the bond-vvoman, vvas borne accor-
ding to the fleſh: and he that of the free-vvoman, by the
24 promiſſe. † vvhich things are ſaid by an allegorie. For theſe
are the tvvo teſtaments. The one from mount Sina, gendring
25 vnto bondage: vvhich is Agar, († for Sina is a mountaine
in Arabia, vvhich hath affinitie to that vvhich novv is Hie-
26 ruſalem) and ſerueth vvith her children. † But that Hieru-
27 ſalem vvhich is aboue, is free: vvhich is our mother. † For it
Eſ. 54, 1. is vvritten: *Reioyce thou barren, that beareſt not: breake forth and crie, that trauaileſt not: becauſe many are the children of the deſolate, more then of her that*
Ro. 9, 8. 28 *hath a huſband.* † But * we brethren, according to Iſaac, are the
29 children of promis. † But ‡‡ as then he that vvas borne ac-
cording to the fleſh, perſecuted him that vvas after the ſpirit:
Gen. 21, 30 ſo novv alſo. † But vvhat ſaith the Scripture? *Caſt out the bond-*
10. *vvoman and her ſonne, for the ſonne of the bond-vvoman ſhal not be heire vvith*
31 *the ſonne of the free-vvoman.* † Therfore brethren vve are not the
children of the bond-vvoman, but of the free: by the freedom vvherevvith Chriſt hath made vs free.

‡‡ So ought al Catholike people receiue their teachers in religion, vvith al duetie, loue, & reuerence.

The Epiſtle vpon the 4 Sūday in Lent.

‡‡ This mutual perſecution, is a figure alſo of the Church iuſtly perſecuting Heretikes, & contrarivviſe of Heretikes (vvhich be the childrē of the bondvvoman) vniuſtly perſecuting the Catholike Church. Aug. q. 48.

ANNOTATIONS CHAP. IIII.

External vvorship of God by vse of creatures, necessarie: & howe the Heathen, Ievves, & Christians differ in the same.

1. *Seruing.*] There can be no external vvorship of God nor association of men in religion, either true or false, vvithout the vse of corporal things or elements. The Heathen so vsed the creatures of elements that they serued them as their goddes. The Ievves, of vvhom the Apostle here speaketh, serued not the creatures them selues vvhich they occupied in their ceremonies; but they serued the only true God vnder the elements: that is to say, being seruilely clogged, yoked, kept occupied and in awe, vvith innumerable fleshly, grosse, and combersom offices about creatures. The Christians neither serue elements, as the one, nor be kept in seruile thraldom thereby, as the other: but occupie only a fevv exceding easie, syveete, seemely, and significant; for an agreable exercise both of body and minde. Vvhereof S. Augustine saith thus, li. 3. c. 5 de doct. Christ. *Some fevv for many, most easie to be done; most honorable for signification, and most chaste and pure for vse by obserued and kept, hath our Lord him self and the Apostolical discipline deliuered.* And li. de vet. relig. c. 17. *Of the vvisedom of God is self made mixture being taken, vvherby vve vvere called into libertie, a fevv Sacraments most holsom vvere appointed and instituted, vvhich might containe the societie of Christian people, that is, of the free multitude vnder one God.* And againe, cont. Faust. li. 19. c. 13. *The Sacraments are changed, they are made easier, fevver, holsommer, happier.* the same he hath in the 118 epistle c. 2. and many other places besides. By vvhich you may see, it is not al one to vse elements, visible Sacraments or ceremonies, and to serue them as the Pagans do, or to serue vnder them as the Ievves did, vvherevvith the Heretikes calumniously charge the Christians. And as touching the small number, facilitie, efficacie, and signification; vvherein the said holy father putteth the special difference: vvho seeth not that for so many buise sacrifices, vve haue but one: for Sacraments vvel nere infinite, but seuen: al so easie, so ful of grace, so significant, as can be possible, as of euery one in their seueral places is proued?

Our Sacraments fevv & easie in respect of the Ievves.

S. Augustine falsely alleaged of the Heretikes for tvvo Sacraments only.

Here, let the good Readers take heede of a double deceite vsed by the Aduersaries about S. Augustines places alleaged. first, in that they say he made but tvvo Sacraments, vvhich is vntrue. for, although treating of the difference betvvene the Iewish Sacraments and ours, he namely giueth example in Baptisme and the Eucharist (as sometimes also for example he nameth but one) yet he hath no vvord nor signe at al that there should be no moe. but contrarievvise in the foresaid epistle 118 he insinuateth, that besides those tvvo, there be other of the same sort in the Scriptures. Yea, vvith water and bread, which be the elements of the tvvo foresaid Sacraments, he expreslly nameth oile also (*li. 1 cont. lit. Petil. c. 104.*) the element or matter of the Sacrament of Confirmation: which in the same place he maketh to be a Sacrament as Baptisme is. So doth he affirme of the Sacrament of Orders *li. 1 de bapt. c. 1.* and also of Matrimonie *li. de bono coniug. c. 24.* of Penance likevvise, he speaketh as of Baptisme, vvhich he calleth Reconciliation, *li. 1 de adult. coniug. c. 28.* Lastly, by the booke *de visitatione infirmorum* in S. Augustine, *li. 2 c. 9.* by *Prosper de promissionibus p. 2. c. 29.* S. Innocentius ad Eugubinum *ep. 1. Conc. ep. ad Eugub. c.* 8. S. Cyril *li. 2 in Leviticum*, and S. Chrysostom *li. 3 de Sacerdotio*, * *Extremo vnction* is proued to be a Sacrament. It is false then that the Heretikes affirme of S. Augustine, by vvhose doctrine it is plaine, that though the elements or Sacraments of the new lavv be but fevv and very fevv in comparison of those in the old lavv, yet there be no fevver then seuen specified by him. Vvhich number of seuen the holy Councels of Florence and Trent do expreslly define to haue been instituted by Christ, against these late Heretikes. See more of these Sacraments in their places. *Act. 8. 1 Tim. 4. 10. 10. Ia. 5. Ephes. 5.*

9. p. 118. c. 2. & in ps. 103. con. 2

* *Aug. ser. 225 de sanct. & de verb. Apost. Cath. communis.*

S. Augustine falsely alleaged against the ceremonies of the Church.

The other forgerie of the Aduersaries concerning the elements or ceremonies, is, that S. Augustine (ep. 119. c. 19.) should affirme, that the Church and Christian people in his daies (vvherevpon they inferre that it is so much more novv) vvere so loden vvith obseruation of vnprofitable ceremonies, that they vvere in as great seruilitie and subiection to such things as the Ievves. He saith so in deede of some particular presumptions, inuentions, and vsages of certaine persons, as that some made it a heinous matter to touch the groud vvith their bare feete vvithin their ovvne ostaues, and such like vanities, vvhereby some simple folkes might be infected, vvhich this holy Doctor specially misliked, and vvisheth such things (as they may, vvithout scandal) to be taken avvay. But that he vvrote or meant so of any ceremonie that the Church vseth, either appointed by Scripture, or Councel, or custom of the Catholike Church, him self denieth it in expresse termes in the same place, and in sundrie other: vvhere he allovveth al the holy ceremonies done in the ministration of the Sacraments and els vvhere. Vvhereby it is cleere, that the Churches most comely orders and significant vses perraine not to the yoke of the old lavv, much lesse to the superstition of Gentilitie, as Heretikes affirme: but to the svveete yoke of Christ and light burden of his lavv, to order, decencie, and instruction of the faithful, in al libertie, loue, faith, grace, and spirit.

9. *Vvoake and poore.*] Vvhether he meane of the creatures vvhich the Gentils serued (as it may seeme by the vvordes before of seruing strange gods) so the elements vvere most

most base and beggerly: or of the Iudaical ceremonies and sacramēts (as most expound it) euen so also their elements were weake and poore in them selues, not giuing life, saluation, and remission of sinnes, nor being instruments or vessels of grace, as the 7 Sacramēts of the new lavv be.

10. You observe daies.] That vvhich S. Paul speaketh against the Idololatrical obseruation of daies, moneths, and times, dedicated by the Heathen to their false goddes, and to vvicked men or spirites, as to Iupiter, Mercurie, Ianus, Iuno, Diana, and such like, or against the superstitious differences of daies, fatall, fortunate, or distinct, and other obseruations of times for good lucke or ill lucke in mans actions, gathered either by particular fansie, or popular obseruation, or curious and vnlavvful arte, or (lastly) of the Iudaical festiuities that were then ended and abrogated, vnto vvhich notvvithstanding certaine Christian Iewes vvould have reduced the Galatians against the Apostles doctrine: al that (I say) do the Heretikes of our time fondly and deceitfully interprete against the Christian holidaies, and the sanctification and necessarie keeping of the same. Vvhich is not only contrarie to the Fathers exposition, but against the very Scriptures, and the practise of the Apostles & the vvhole Church. *Aug. cont. Adim. c. 16. Ep. 118. c. 7. Hiero. in hunc locum.* In the Apocalypse c. 1. there is plaine mention of the Sunday, that is, our Lordes day (*Dominicus dies*) vnto vvhich the Iewes Sabboth vvas altered, their Pasche into our Easter, their Pētecost into our Vvhitsontide: vvhich vvere ordained & obserued of the Apostles them selues. And the antiquitie of the feastes of Christes Natiuitie, Epiphanie, & Ascēsion is such, that they cā be referred to no other origine but the Apostles institution: vvho (as S. Clement testifieth *li. 1. cap. Apost. c. 19.*) gaue order for celebrating their fellovv Apostles, S. Steuens, and other Martyrs daies after their death: and much more no doubt did they giue order for Christes festiuities. According to vvhich, the Church hath kept not only his, but S. Steuens and the B. Innocents, euen on the same daies they be novv solemnely kept, & his B. mothers, and other Saincts, (as the Aduersaries them selues confesse) aboue 1500 yeres, as appeareth in the barbarous cambanes betweene Vvestphalus the Lutheran, & Caluin, and by the vvritings betvvixt the Puritans and Protestants.

Orig. ho. 3. in Iesu. diuers. Aug. ep. 28. et Ser. de Sālis. Fulgent. Leo.

The Heathenish and Iudaical obseruatiō of daies heretically cōpared vvith the Christian obseruation of festiuities and holy daies &c.

Sūday, Easter, vvhitsontide.

The festiuities of Christ.

Other holidaies of Saincts.

For vvhich purpose, see also how vvel the holiday of S. Polycarpe is *in Eusebius li. 4 c. 14.* of the Assumptiō of our Ladie or her dormition in S. Athanasius, S. Augustine, S. Hierom. S. Damasc. & both of that feast and of her Natiuitie in S. Bernard, vvho professeth *he receaued them of the Church, & that they ought to be most solemnely kept.* ep. 174. Vvherein vve can not but vvonder at the new Church of England, that (though against the pure Caluinistes vvil and doctrine) keepe other Saincts and Apostles daies of their death, and yet haue abolished this special feast of our Ladies departure, vvhich they might keepe, though they beleeue not her Assumption in body (vvherof yet S. Denys giueth so great testimonie, being assured she is departed as the leaste except they either haue her, or thinke her vvorthy of lesse remembrance then any other Saincte, (her self prophecying the contrarie of al Catholike generations, that they should blesse her. And indeede the Assumption is her proper day, as also the feast of her Natiuitie: the other of the Purification and the Annunciation, vvhich they keepe in England, being not so peculiar to her, but belonging rather to Christes presentation in the Temple, and his Conception. To conclude, vve may see in S. Cyprian *ep. 34.* Origen *ho. 3. in diuers.* Tertullian *de cor. mil.* Gregorie Nazianzene *de amore pauperum.* the Councel of Bangres, yea and in the councel of Nice it self giuing order for Easter and the certaine celebrating thereof, that Christian Festiuities be holy, sacred, and to be obserued on prescript daies and times, and that this is not Iudaical obseruation of daies, as Aërius taught, for vvhich he vvas condemned of Heresie, as S. Epiphanius witnesseth. But of holidaies S. Augustine shevveth both the reason and his liking, in these memorable vvordes, first for the feastes belonging to our Lord, thus: *We dedicate and consecrate the memorie of Gods benefites vvith solemnities, feastes, and certaine appointed daies, lest by trail of times there might creepe in ingratefull and vnkinde oblivion.* Of the festiuities of Martyrs thus: *Christian people celebrate the memories of Martyrs vvith religious solemnitie, both to moue them selues to imitation of them, and that as they may be partakers of their merites, and be holpen vvith their prayers. Cont. Faust. li. 20 c. 21.* And of al Saincts daies, thus: *Let vs so and celebrate vvith glorifying the Natiuities of Saincts, that vve may imitate them vvhich haue gone before vs, and they may rejoyce of vs vvhich pray for vs. In ps 31. Conc. 2. in fine.*

Cōc. Gāgr. c. 20

Epiphan. Her. 74.

Aug. de Ciuit. Dei li. 10. c. 16.

See S. Grego. li. 7. ep. 29 of Martyrs feasts al the yere, and Masses in the same.

S. Augustines vvordes of Festiuities and holy daies.

Prescript fasting daies.

Canonical houres.

Reading of the Scriptures according to the time of the yere.

* *Hilar. prolog. in psal. explan. Epiphan. Her. 75. & in fine li. 3 cont. Her.*

* *Cypri. de orat. Dom. 35.*

And as is said of prescript daies of feastes, so the like is to be said of fastes, vvhich hels vvhere vve haue shevved to be of the Apostles ordinance. And so also of the Ecclesiastical diuision of the yere into Aduent, Septuagesme, &c. the vveeke into so many Feries, the day into Houres of prayers, as the Prime, the Third, the Sixth, the None &c. Vvhereof see * S. Cyprian, vvho derideth these things by the Scriptures from the Apostles also, and counteth these things vvhich the vvicked Heretikes reprome, to be ful of mysterie. Like vnto this also is it, that the holy Scriptures were so disposed of, and deuided, that certaine peeces (as is alvvaies obserued and practised vntil this day) should be read at one time, and others at other times and seasons, through out the yere, according to the diuersitie of our Lordes actions and benefites, or the Saincts storics then recorded. Vvhich the Puritane Caluinists also condemne of superstition, desiring to bring in hellish horrour and al disorder. See conc. Carthag. 3. c. 47. & pag. 188 of this booke.

The Scriptures haue an allegorical sense beside the litteral.

21. By an allegorie.] Here vve learne that the holy Scriptures haue beside the litteral sense, a deeper spiritual and more principal meaning: which is not only to be taken of the holy vvordes, but of the very factes and persons reported: both the speaches and the actions being significatiue outer and aboue the letter. Vvhich pregnancie of manifold senses if S. Paul had not signified him self in certaine places, the Heretikes had beue lesse vvicked and presumptuous in condemning the holy fathers allegorical expositions almost vvholy: who now shew them selues to be mere brutish and carnal men, hauing no sense nor feeling of the profunditie of the Scriptures, vvhich our holy fathers the Doctors of Gods Church savv.

True Christis libertie.

21. Freedom.] He meaneth the libertie and discharge from the old ceremonies, sacraments, and the vvhole bondage of the Lavv, and from the seruitude of sinne, and the Diuel, to such as obey him: but not libertie to do vvhat euery man list, or to be vnder no obedience of spiritual or temporal lavves and gouerners: not a licence neuer to pray, fast, keepe holyday, or vvorkday, but vvhen and hovv it seemeth best to euery mans phantasie. Such a dissolute licentious state is farre from the true libertie vvhich Christ purchased for vs.

CHAP. V.

Against the lie of the false Apostles, he proueth his mind of Circumcision. 12 and testifieth, that they are called to libertie. But yet left any misuse of Christian libertie, he telleth them that they shal not inherite the kingdom, vnles they abstaine from the vvorkes of the flesh, vvhich are al mortal sinnes: and do the fruitful vvorkes of the Spirit, fulfilling al the commandements of the Lavv by Charitie.

STAND, and be not holden in againe vvith the yoke of seruitude. † Behold I Paul tel you that if you be circumcised, Christ shal profite you nothing. † And I testifie againe to euery man circumciding him self, that he is a detter to doe the vvhole Lavv. † You are euacuated from Christ, that are iustified in the Lavv: you are fallē from grace. † For vve in spirit, by faith, expect the hope of iustice. † For in Christ Iesvs neither circumcision auaileth ought, nor prepuce: but faith that vvorketh by charitie. † You ranne vvel, vvho hath hindered you not to obey the truth? † The persuasion is not of him that calleth you. † A litle leauen corrupteth the vvhole paste. † I haue confidence in you in our Lord: that you vvil be of no other minde: but he that troubleth you, shal beare the iudgement, vvhosoeuer he be. † And as for me, brethren, if as yet I preach circumcision, vvhy doe I yet suffer persecution? then is the scandal of the crosse euacuated. † I would they vvere also cut of that trouble you.

† For you, brethrē, are called into libertie: only make not this libertie an occasion to the flesh, but by charitie serue one

Gal. 6, 15.

1 Cor. 5, 6.

14 one an other. † For al the Lavv is fulfilled in one vvord:
Lev. 19, 18. 15 *Thou ſhalt loue thy neighbour as thy ſelf.* † But if you bite and eate
one an other: take heede you be not conſumed one of an
16 other. † And I ſay, vvalke in the ſpirit, and the luſtes of the
17 fleſh you ſhal not accompliſh. † For the fleſh luſteth againſt
the ſpirit: and the ſpirit againſt the fleſh. for theſe are aduer-
ſaries one to an other: :: that not vvhat things ſoeuer [a] you
18 vvil, theſe you doe. † But if you be ledde by the ſpirit, you are
not vnder the Lavv.

19 † And the vvorkes of the fleſh be manifeſt, vvhich are,
20 fornication, vncleannes, impudicitie, lecherie, † ſeruing of
Idols, vvitch-craftes, enmities, cõtentions, emulations, angers,
21 bravvles, diſſenſions, ſectes, † enuies, murders, ebrieties, com-
meſſations, and ſuch like. vvhich I foretel you, as I haue fore-
told you, that they vvhich doe [a] ſuch things, ſhal not ob-
22 teine the kingdom of God. † But the fruite of the Spirit is,
Charitie, ioy, peace, patience, benignitie, goodnes, longani-
23 mitie, † mildnes, faith, modeſtie, cõtinencie, chaſtitie. Againſt
24 ſuch there is no lavv. † And they that be Chriſts, haue cru-
25 cified their fleſh vvith the vices and concupiſcences. ℣ † [b] If
26 vve liue in the ſpirit, in the ſpirit alſo let vs vvalke. † Let vs
not be made deſirous of vaine glorie, prouoking one an o-
ther, enuying one an other.

The Epiſtle vpõ the 14 Sũday after Pentecoſt.

[a] Here men thinke (ſaith S. Auguſtine) the Apoſtle denieth that vve haue free libertie of vvil: not vnderſtanding that this is ſaid to them, if they vvil not hold faſt the grace of faith conceiued, by vvhich only they cã vvalke in the ſpirit, & not accõpliſh the concupiſcences of the fleſh. *in c. 5. Gal.*

[a] S. Auguſtine ſhevveth here by that not only infidelitie is a damnable ſinne.

[b] The Epiſtle vpõ the 15 Sũday after Pentecoſt.

ANNOTATIONS
CHAP. V.

6. *Faith.*] This is the faith vvorking by charitie, vvhich S. Paul meaneth els vvhere, vvhen he ſaith that faith doth iuſtifie. And note vvel that by theſe termes circumciſion & prepuce not auailable to iuſtification, it is plaine that in other places he meaneth the vvorkes of Circumciſion and Prepuce (that is, of the Ievves and the Gentils) vvithout faith, vvhich auaile not, but faith vvorking by charities as vvho ſhould ſay, faith and good vvorkes, not vvorkes vvithout faith.

Againe note here, that if the Proteſtants vvho pretend conference of places to be the beſt or only vvay to explicate hard ſpeaches of the holy Scriptures, had foloyved but their ovvne rule, this one text vvould haue interpreted & cleated vnto them al other vvherby iuſtice and ſaluation might ſeeme to be attributed to faith alone: the Apoſtle here ſo expreſly ſetting dovvne, the faith vvhich he commendeth ſo much before, not to be alone, but vvith charitie: not to be idle, but to be vvorking by Charitie: as S. Auguſtine noteth. *de fid. & op. c. 14.* Further the good Reader muſt obſerue, that vvhereas the Proteſtants ſome of them confeſſe, that Charitie and good vvorkes be ioyned and requiſite alſo, and that they exclude them not, but commend them highly, yet ſo that the ſaid Charitie or good vvorkes are no part of our iuſtice or any cauſe of iuſtification, but as fruites and effectes of faith onely, vvhich they ſay doth all, yea though the other be preſent: this falſe gloſe alſo is reproued euidently by this place, vvhich teacheth no cleane contrarie: to vvitte, that faith hath her vvhole actiuitie and operation tovvard iuſtice and ſaluation, of charitie, and not contrarievviſe: vvithout vvhich it can not haue any act meritorious or agreable to God for our ſaluation. for vvhich cauſe S. Auguſtine ſaith, *li. 13 de Trin. c. 12. Fidem non facit vtilem niſi charitas.* *nothing maketh faith profitable but charitie.* But the Heretikes anſvver, that vvhere the Apoſtle ſaith,

Iuſtificatiõ by faith only, diſproued by conference of Scriptures.

How the Proteſtants admit charitie and good vvorkes to iuſtificatiõ.

Charitie is more principal then faith in iuſtificatiõ.

faith vvorketh by charitie, he maketh charitie to be the instrument only of faith to vvel vvorking, and therfore the inferior cause as the least. but this also is easily refuted by the Apostles plaine testimonie, affirming that charitie is * the greater vertue, & that if a man had al faith and lacked charitie, he vvere vvorth nothing. And againe, † that Charitie is the perfection and accomplishment of the Lavv (as faith is not) vvhich can not agree to the instrumental or inferior cause. And therfore vvhen it is said that faith vvorketh by charitie, it is not as by an instrument, but as the body vvorketh by the soul, the matter by the forme, vvithout vvhich they haue no actuitie. Vvherevpon the Schooles call Charitie, the forme or life of faith, that is to say, the force, actuitie, & operative qualitie thereof, in respect of merite and iustice. Vvhich S. Iames doth plainely insinuate, vvhen he maketh faith vvithout Charitie, to be as a dead corps vvithout soul or life, and therfore vvithout profitable operation. c. 2. v. 26.

* Hovv faith vvorketh by charitie.

* Cor. 13. Rom. 13. † 1 Tim. 1.

11. Libertie an occasion.] They abuse the libertie of the Gospel to the advantage of their flesh, that vnder pretense thereof, shake of their obedience to the lavves of man, to the decrees of the Church and Councels, that vvil liue and beleeue as they list; and not be taught by their Superiors, but fornicate vvith euery Sect-maister that teacheth pleasant & licentious things: and al this vnder pretence of spirit, libertie, and freedom of the Gospel. Such must learne that al heresies, schismes, and rebellions against the Church and their lavvful Prelates, be ecrited amog the vvorkes of the flesh. See S. Augustine *de fid. & op.* c. 14. 15.

True libertie, not carnal and fleshly.

CHAP. VI.

If any do sinne, therof that do the vvorkes of the Holy Ghost, must not therfore take pride in them selues, but rather make humilitie of it, partly by fearing their owne fall, partly by looking strictly to their owne vvorkes. 9 He exhorteth earnestly to good vvorkes, assuring them that they shal reape none other than here they sowe. 11 With his owne hand he vvriteth, telling them, the true cause vvhy those false Apostles preach circumcision, to be only to please the Iewes: 17 and a plaine argument that he preacheth it not, to be this, that he is persecuted of the Iewes.

BRETHREN, and if a man be preoccupated in any fault, you that are spiritual, instruct such an one in the spirit of lenitie, considering thine owne self, lest thou also be tempted. † Beare ye one an others burdens: & so you shal fulfil the lavv of Christ. † For if any man esteeme him self to be something, vvhereas he is nothing, he seduceth him self. † But let euery one proue his owne vvorke, & so in him self only shal he haue the glorie, and not in an other. † For euery one shal beare his owne burden. † And let * him that is catechized in the vvord, communicate to him that catechizeth him, in al his goods. † Be not deceiued, God is not mocked. † For what things a man shal sow, those also shal he reape. For he that sowveth in his flesh, of the flesh also shal reape corruptiō. but he that soweth in the spirit, of the spirit shal reape life euerlasting. † And * doing good, let vs not faile. For in due time vve shal :: reape not

1 2 3 4 5 6 7 8 9

1. Cor. 9. 7.

2. Thes. 3. 13.

:: The vvorkes of mercie be the seede of life euerlasting, and the proper cause thereof, and not faith only.

10 not failing. † Therfore vvhiles vve haue time, let vs vvorke good to al, but especially to the domesticals of the faith. ‡

11 † See vvith vvhat maner of letters I haue written to you

12 vvith mine ovvne hand. † Vvhosoeuer vvil please in the flesh, they force you to be circumcised, only that they may

13 not suffer the persecution of the crosse of Christ. † For neither they that are circumcised, do keepe the Lavv: but they vvil haue you to be circumcised, that they may glorie in your

14 flesh. † [b] But :: God forbid that I should glorie, saving in the crosse of our Lord IESVS Christ: by vvhom the vvorld is

15 crucified to me, and I to the vvorld. † For in Christ IESVS neither circumcision availeth ought, nor prepuce, but a nevv

16 creature. † And vvhosoeuer shal folovv this rule, peace vpó

17 them, and mercie, and vpon the Israël of God. † From henceforth let no man be troublesome to me. for I beare the marks of our Lord IESVS in my body.

18 The grace of our Lord IESVS Christ be vvith your spirit brethren. Amen. ‡

[b] The Epistle for S. Francis, Octob. 4.

[a] Christ (saith S. Augustine) chose a kinde of death, to hang on the Crosse and to fixe or fasten the same crosse in the foreheads of the faithful, that the Christian may say, God forbid that I should glorie saving in the crosse of our Lord IESVS CHRIST. *Expos. in Euang. Io. tract.* 43.

ANNOTATIONS
CHAP. VI.

6. Communicate.] The great duety & respect that vve ought to haue to such as preach or teach vs the Cath. faith. and not in regard onely of their paines taken vvith vs, and vvel-deserving of vs by their doctrine: but that vve may be partakers of their merites, vve ought specially to do good to such, or (as the Apostle speaketh) cómunicate vvith them in al our temporal goods, that vve may be partakers of their spiritual. See S. Augustine *li. 2. Euang. quæst. q. 8.*

Duety to our spiritual teachers.

10. Especially.] In giuing almes, though vve may do vvel in helping al that are in necessitie, as farre as vve can, yet vve are more bound to succour Christians, then Iewes or Infidels: and Catholikes, then Heretikes. See S. Hierom *q. 1. ad Hedibiam.*

In almes whom to preferre.

15. A nevv creature.] Note vvel that the Apostle calleth that here a nevv creature, vvhich in the last chapter he termed, *faith vvorking by charitie*, &c. (1 Cor. 7, 19) *the observance of the commandements of God.* Vvherby vve may learne that vnder the name of faith is conteined the vvhole reformation of our soules and our nevv creation in good vvorkes, and also that Christian iustice is a very qualitie, condition and state of vertue and grace resident in vs, and not a phantastical apprehension of Christes iustice only imputed to vs. Lastly, that the faith vvhich iustifieth, joyned vvith the other vertues, is properly the formal cause, and not the efficient or instrumental cause of iustification. that is to say, these vertues put together, being the effect of Gods grace, be our nevv creature and our iustice in Christ.

Iustice an inherent qualitie in vs.

Faith with the other vertues is the formal cause of iustification.

THE

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE EPHESIANS.

OF S. Paules first comming to Epheſus, and ſhort abode there, wee reade Act. 18. And immediatly Act. 19. of his returning thither according to his promiſe. What time he abode there three moneths, ſpeaking to the Ievves in the Synagogue. Act. 19. v. 8. and afterward apart from them (becauſe they were obſtinate) two yeres in a certaine ſchoole, ſo that al that dwelt in Aſia, heard the word of our Lord, Ievves and Gentiles. Act. 19. v. 10. The whole time himſelf calleth three yeres, in his exhortation at Miletum to the Clergie of Epheſus. Act. 20. v. 31.

After all this he writeth this Epiſtle vnto them from Rome (as it is ſaid) being Eph. 3. v. 1. & 4. v. 1. Eph. 6. v. 20. then priſoner and in chaines. and that as it ſeemeth, not the firſt time of his being in bonds there, whereof wee reade Act. 28: but the ſecond time, whereof wee reade in the Eccleſiaſticall Storie afterward: becauſe he ſaith in this Epiſtle c. 6. v. 21. Tychicus will certifie you of al things, whom I haue ſent to you. Of whom againe in the 2. to Tim. c. 4. v. 12. he ſaith: Tychicus I haue ſent to Epheſus. And the ſaid 2. Epiſtle to Timothee (no doubt) was written very litle before his death: for in it thus he ſaith: I am euen now to be ſacrificed, & the time of my reſolution is at hand. 2. Tim. 4, 6.

In the three firſt chapters, he commendeth vnto them the grace of God, in calling of the Gentiles no leſſe then the Ievves, and making one bleſſed Church of both. Wherein his intention is to moue them to perſeuere (for otherwiſe they ſhould be paſſing vngratefull) and ſpecially not to be moued with his trouble, who was their Apoſtle: knowing (belike) that * it would be a great tentation vnto them, if * See Act. 20. v. 25. 32. they ſhould heare ſoone after, that he were executed: therfore alſo arming them in the end of the Epiſtle, as it were in complete harneſſe.

In the other three chapters he exhorteth them to good life, in all pointes, and all ſtates, as it becommeth Chriſtians: and afore all other things, that they be moſt ſtudious to continue in the vnitie of the Church, and obedience of the paſtors thereof, whom Chriſt hath giuen to continue and to be our ſtay againſt all Heretikes, from his Aſcenſion, euen to the full building vp of his Church in the end of the world.

THE

THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

He magnifieth the grace of Gods eternal predeſtination and temporal vocation, 11 both of the Iewes, 13 and alſo of the Epheſians being Gentils. 15 for whoſe confirmation in faith and charitie he rejoyceth, and continually prayeth for their increaſe, that they may for more clearely the greatnes both of the inheritance in heauen, and alſo of Gods might which helpeth them therevnto: 20 an example of which might they may behold in the ſupernaturall exalting of Chriſt.

1 PAVL an Apoſtle of IESVS Chriſt by the vvil of God: to al the ſaincts
2 that are at Epheſus: and to the faithful in Chriſt IESVS. † Grace to you and peace from God our father, and our Lord IESVS Chriſt.
3 † Bleſſed be God and the Father of our Lord IESVS Chriſt, vvhich hath bleſſed vs in al ſpiritual bleſſing,
4 in cœleſtials, in Chriſt: † as he choſe vs in him before the conſtitution of the vvorld, that vve ſhould be holy and im-
5 maculate in his ſight in charitie. † Vvho hath predeſtinated vs vnto the adoption of ſonnes, by IESVS Chriſt, vnto him
6 ſelf: according to the purpoſe of his vvil: † vnto the praiſe
c ἐχαρίτωσεν of the glorie of his grace, vvherein he hath c gratified vs in
7 his beloued ſonne. † In vvhom vve haue redemption by his bloud (the remiſſion of ſinnes) according to the riches of
8 his grace. † Vvhich hath ſuperabounded in vs in al vviſedō
9 and prudence, † that he might make knovvn vnto vs the ſacrament of his vvil, according to his good pleaſure, vvhich
10 he purpoſed in him ſelf, † in the diſpenſation of the fulnes of
d ἀνακεφαλαιώσασθαι times, to d perfit al things in Chriſt, that are in heauen and in
11 earth, in him. † In vvhom vve alſo are called by lot: prede-

a We learne here that by Gods grace men be holy and immaculate, not onely in the ſight of men, nor by imputation, but truely and before God: contrarie to the Doctrine of the Caluiniſtes.

ſtinate according to the purpoſe of him that vvorketh al things, according to the counſel of his vvil: † that vve may 12
be vnto the praiſe of his glorie, vvhich before haue hoped in Chriſt: † in vvhom you alſo, vvhen you had heard the 13
vvord of truth (the Goſpel of your ſaluation:) in vvhich alſo beleeuing you vvere ‡‡ ſigned vvith the holy Spirit of promis, † vvhich is the pledge of our inheritance, to the 14
redemption of acquiſition, vnto the praiſe of his glorie.

† Therfore I alſo hearing your faith that is in our Lord 15
IESVS, and loue tovvard al the ſainctes: † ceaſe not to giue 16
thankes for you, making a memorie of you in my praiers,
† that God of our Lord IESVS Chriſt, the father of glorie, 17
giue you the ſpirit of vviſedom and of reuelation, in the knovvledge of him, † the eies of your hart illuminated, 18
that you may knovv vvhat the hope is of his vocation, and vvhat are the riches of the glorie of his inheritance in the ſainctes, † and vvhat is the paſſing greatnes of his povver 19
tovvard vs that beleeue: according to the operation of the might of his povver, † vvhich he vvrought in Chriſt, rai- 20
ſing him vp from the dead, and ſetting him on his right hand in celeſtials, † aboue* al Principalitie & Poteſtate & Power, 21
and Domination, and euery name that is named not only in this vvorld, but alſo in that to come. † And he hath* ſubdued 22 *Pſ. 8, 8.
al things vnder his feete: and hath made him* head ouer al the CHVRCH, † vvhich is his body, the ‡‡ fulnes of him 23
vvhich is filled al in al.

‡‡ Some referre this to the grace of Baptiſme: but to many learned it ſeemeth that the Apoſtle alludeth to the giuing of the Holy Ghoſt in the Sacrament of Confirmation, by ſigning the baptized with the ſigne of the Croſſe & holy Chriſme. For that vvas the vſe in the Apoſtles time, as els where we haue prooued. Annot. Act. 8.

‡‡ Chriſt is not ful, vvhole, and perfect without the church no more then the head without the body,

ANNOTATIONS
CHAP. I.

21. *Al Principalitie.*] The Fathers vpon this, and other places of the old and new Teſtament, vvhere they finde the orders of holy Angels or ſpirites named, agree that there be nine orders of them. Of vvhich ſome be here counted and called, as vve ſee: in the Epiſtle to the Coloſſians, the order of Thrones is ſpecified, vvhich maketh fiue: to vvhich if vve adde theſe foure, Cherubim, Seraphim, Angels, and Archangels, vvhich are commonly named in holy vvrite, in al there be nine. *S. Denys cel. Hier. c. 7. 8. 9. & Ec. Hier. c. 1. S. Athanaſ. li. de Communi eſſent. in fine. Gregor. Moral. li. 32. c. 18.* Therfore, good Reader, make no accompt of * Caluins and others infidelitie, vvhich blaſphemouſly blame and condemne the holy doctors diligence in this point, of curioſitie and impietie. The vvhole endeuour of theſe heretikes is, to bring al into doubt, and to corrupt euery Article of our Religion.

Nine orders of Angels.

* Calu. vpon this place.

22. *Head.*] It maketh a high prooſe among the Proteſtants, that no man can be head of the Church, becauſe it is a calling and dignitie proper to Chriſt. But in truth by as good reaſon there ſhould be no king nor lord, becauſe, *He is king and lord.* neither ſhould there be Biſhop or Paſtor, becauſe he is *the Biſhop and Paſtor of our ſoules*: nor Pontifex nor Apoſtle, for by thoſe titles S. Paul termeth him Hebr. 3: none ſhould be piller, foun-

As Chriſt is king, and yet men are kings alſo: ſo Chriſt is head of the

Apoc. 19. 1 Pet. 2, 25.

dation

dation, rocke, light, or maister of the Church or truth, because Christ is properly al these. And yet our newe doctors (though they be exceding seditious and would for the aduantage of their sect be gladly ridde of kings and al other Superiors temporal, if they feared not the sword more then God, and would finde as good Scriptures to be deliuered of them, as they now finde to discharge them selues of obedience to Popes:) yet (I say) they will not deny, al the former titles and dignities (notwithstanding Christes soueraine right in the same) to be giuen and communicated to the Princes and Magistrates of the earth both spiritual and temporal. though Christ in a more diuine, ample, absolute, excellent, and transcendent sort, haue al these things attributed or appropriated to him self. So then, though he be the head of the Church, and the onely head in such soueraine and principal maner, as no earthly man or mere creature euer is or can be, and is ioyned to the Church in a more excellent sort of coniunction, then any king is to his subiects or Countrie, or any Pope or Prelate to the Church whereof he is gouernour, euen so farre that it is called his body Mystical: life, motion, spirit, grace issuing downe from him to it and the members of the same, as from the head to the naturall body. though in this sort (we say) no man can be head but Christ, nor the Church be body to any but to Christ: yet the Pope may be the ministerial head, that is to say, the cheefe Gouernour, Pastor, and Prelate of the same, and may be his Vicar or Vicegerent in the regiment of that part which is in earth. as S. Hierom calleth Damasus the Pope, *Summum Sacerdotem, the cheefe and highest Priest*: and the Apostle saith of this ministerial head, *The head can not say to the feete, you are not necessarie for me.* For therein also is a great difference betweene Christ and euery mortal Prelate, that (as the Apostle here saith) he is head of the whole Church, meaning of the triumphāt (& of al Angels also though in an other sort) no lesse thē of the Church militāt. So Peter was not, nor any Pope, nor any man can be. Where you must obserue, that for this soueraine preeminence of Christ in this case, the Church is not called the body mystical of any Gouernour, Peter, Paul, or what Prelate or Pope so euer.

Hier. ep. 133.

1. Cor. 12, 21.

Church, and yet man may be head thereof also.

Christ is head of his Church in a far more excellent sort, then any man can be.

CHAP. II.

He putteth them in minde of their vnworthines before they were Christians: that al the praise may be giuen to the grace of God: 11 and of the antitie that was then betweene the Iewe and the Gentil: 13 vntil now that Christ by his Crosse hath made both one, taking away the ceremonies of the Lawe, and making one body, and building one holy Temple of al, in his Catholike Church.

1 AND you when you were dead by your
2 offenses & sinnes, † wherein sometime you walked according to the course of this world, according to the * prince of the
Eph. 6, 12. 3 power of this aire, of the spirit that now worketh on the childrē of diffidence, † in whom also we al conuersed sometime in the desires of our flesh, doing the will of the flesh and of thoughtes, and were
4 by nature the children of wrath as also the rest: † but God (which is riche in mercie) for his exceding charitie wher-
5 with he loued vs, † euen when we were dead by sinnes, quickened vs together in Christ, (by whose grace you are
6 saued,) † and raised vs vp with him, and hath made vs sit
7 with him in the celestials in Christ IESVS, † that he might shew in the worldes succeding, the aboundant riches of his
8 grace, in bountie vpon vs in Christ IESVS. † For by * grace you are saued through faith (and that not of your selues,

for it is the gift of God) † not of vvorkes, that no man glorie † For vve are his vvorke, created in Christ IESVS in good vvorkes, vvhich God hath prepared that vve should vvalke in them. 9 10

† It is said, not of workes as thine, of thy self being vnto thee, but as those in which God hath made, formed, and created thee. *Aug. de gr. & lib. arbit. c. 8. & seq.*

† For the vvhich cause be mindeful that sometime you vvere Gentils in the flesh, vvho vvere * called prepuce, of that vvhich is called circumcision in the flesh, made vvith hand: † vvho vvere at that time vvithout Christ, alienated from the conuersation of Israël, and * strangers of the testaments, hauing no hope of the promis, and vvithout God in this vvorld. † But novv in Christ IESVS, you that sometime vvere farre of, are made nigh in the bloud of Christ. † For he is our peace, vvho hath made both one, and dissoluing the middle vvall of the partition, the enmities in his flesh: † euacuating the lavv of cõmaundements [c] in decrees: that he may create the tvvo in him self into one new man, making peace, † and may reconcile both in one body to God by the crosse, killing the enmities in him self. 11 12 13 14 15 16

1. reg. 17, 26. Exod 44. 7.

Ro. 9, 4.

[c] vel liy-nam.

† And comming he euangelized peace to you that vvere farre of, and peace to them that vvere nigh. † For * by him vve haue accesse both in one Spirit to the Father. † Novv then you are not strangers and forreiners: but you are [c] citizens of the saincts, and the domesticals of God, † [a] built vpon the foundation of the Apostles and Prophets, IESVS Christ him self being the highest corner stone: † in vvhom al building framed together, grovveth into an holy temple in our Lord, † in vvhom you also are built together into an habitation of God in the holy Ghost. 17 18 19 20 21 22

Ro. 5, 2.

[c] ciuium.

The Epistle for S. Thomas the Apostle, Decemb. 21.

ANNOTATIONS

CHAP. II.

Our first iustificatiõ of mere grace, & faith the foundatiõ therof.

8. *By grace you are saued through faith.*] Our first iustification is of Gods grace, and not of our deseruings: because none of al our actions that vvere before our iustification, could merite or iustly procure the grace of iustification. Againe, he saith, *through faith*: for that faith is the beginning, foundation, and roote of al iustification, and the first of al other vertues, vvithout vvhich it is impossible to please God.

The Church builded vpon Christ, and yet vpon the Apostles also.

20. *Built vpon the foundation.*] Note against the Heretikes that thinke it dishonorable to Christ, to attribute his titles or callings to mortal men, that the faithful (though builded first, principally, and properly vpon Christ) yet are said here to be built also vpon the Apostles and Prophets. Vvhy may not the Church then be builded vpon Peter?

CHAP.

CHAP. III.

For confirming the vocation of the Gentils, in being the Apostle of the Gentils, he is in prison: 11, Wherein the Gentils therefore have cause to reioyce, rather then to shrinke. In he saith, 13, that all is ordained to God (which is almightie) to conclude him to be omnipotent, though our sinne worke by infirmitie.

1 FOR this cause, I Paul the prisoner of
2 IESVS Christ, for you Gentiles: † if
yet you haue heard the dispensation of
3 the grace of God, which is giuen me
toward you, † because according to
reuelation the sacrament was made
knowen to me, as I haue written before
4 in breife: † according as you reading
may vnderstand my wisedom in the mysterie of Christ,
5 † which vnto other generations was not knowen to the
sonnes of men, as now it is reuealed to his holy Apostles &
6 Prophets in the Spirit, † The Gentils to be coheires & con-
corporat and compartícipant of his promis in Christ IESVS
7 by the Gospel: † whereof I am made a minister according
to the gift of the grace of God, which is giuen me according
1. Cor. 15, 8 to the operation of his power. † To me * the least of al the
9. 9 saínctes is giuen this grace, among the Gentils to euangelize
the vnsearcheable riches of Christ, † and to illuminate al
c AND THE men what is the dispensatiõ of the sacrament hidden c from
10 worldes in God, who created al things: † that the mani-
fold wisedom of God, may be notified to the Princes and
11 Potestats in the celestials by the Church, † according to the
c that is, the eternal prefinitiõ c prefinitiõ of worldes, which he made in Christ IESVS our
12 Lord. † In whom we haue affiance and accesse in confi-
13 dence, by the faith of him. † b For the which cause I desire
that you faint not in my tribulations for you, which is your
glorie.
14 † For this cause I bowe my knees to the Father of our
15 Lord IESVS Christ, † of whom al paternitie in the heauens
16 and in earth is named, † that he giue you according to the
riches of his glorie, power to be fortified by his Spirit in the
17 inner man. † Christ :: to dwel by faith in your hartes,
18 rooted and founded * in charitie, † that you may be able to
comprehend with al the saínctes, what is the bredth, and
19 length, and height, and depth, † to know also the charitie of

c That is, *as now before.*

b The Epistle vpon the 16 Sunday after Pentecost.

:: Christ dwelleth in vs by his giftes, and we be iust by those his giftes remaining and resident in vs, & not by Christes proper iustice onely, as the Heretikes affirme.

c Not faith only must be in vs, but charitie which accomplisheth al vertues.

Christ, ſurpaſſing knowledge, that you may be filled vnto al the fulnes of God. † And * to him that is able to doe al 20 things more aboundantly then we deſire or vnderſtand, according to the power that worketh in vs: † to him be 21 glorie in the Church, and in Christ Iesvs, vnto al generations world without end. Amen. Ry. 16, 25.

CHAP. IIII.

He exhorteth them to keepe the vnitie of the Church: and ſpecially to vſe al humilitie bringing them many motives thereunto: † and conſequently, that euery one vſe diuerſities of gifts as are for diuiſion: as being the gifts of Christ, both ſelf, how to build vp the Church, and to hold al in the vnitie thereof: againſt the ſeuerall temptations of Heretikes: that vnder Christ the head, in the Church being the body, euery member may proſper. 17 Neither (as ſtumbling liues) muſt we liue like the Heathen, but as it becommeth Chriſtians, laying of al our old euil ways, and increaſing daily in al goodnes.



The Epiſtle vpon the 17 Sunday after Pentecoſt. And in a Votiue Maſſe againſt Schiſme.

Therfore priſoner in our Lord, beſeeche you, 1 that you walke worthy of the vocation in which you are called, † with al humilitie & 2 mildenes, with patience, ſupporting one an other in charitie, † careful to keepe the 3 vnitie of the ſpirit in the bond of peace. † One body and 4 one ſpirit: as you are called in one hope of your vocation. † One Lord, * one faith, one baptiſme. † * One God and 5 6 Father of al, which is ouer al, and by al, and in al vs. ¶ † But 7 * to euery one of vs is giuen grace according to the meaſure of the donation of Christ. † For the which he ſaith, *aſcending* 8 *on high, he ledde captiuitie captiue: he gaue gifts to men.* († And that he 9 aſcended, what is it, but becauſe he deſcended alſo firſt into the [c] inferiour partes of the earth? † He that deſcended, the 10 ſame is alſo he that is aſcended aboue al the heauens, that he might fill al things.) † And * he gaue, [d] ſome Apoſtles, and 11 ſome Prophets, and otherſome Euangeliſts, and otherſome paſtors and doctors, † to the conſummation of the ſainctes, 12 vnto the worke of the miniſterie, vnto the edifying of the body of Christ: † [d] vntil we meete al into the vnitie of faith 13 and knowledge of the ſonne of God, into a perfect man, into the meaſure of the age of the fulnes of Christ: ¶ † that 14 now we be not children wauering, and caried about [d] with euery winde of doctrine in the wickednes of men, in craftines to the circumuention of errour. † But doing the truth 15 in charitie, let vs in al things grow in him, which is the head, Christ:

Malac. 2, 10. Ro. 12, 4 1. Cor. 12, 4. Pſ. 67, 19.

1. Cor. 12, 28.

The Epiſtle vpo Aſcenſion eue. And vpon SS. Simon and Iudes day.

[c] He meaneth ſpecially of his deſcending to Hel.

16 Christ: † of vvhom the vvhole body being compacte and
knit together by al iuncture of submiſtration, according
to the operation in the meaſure of euery member, maketh the
increaſe of the body vnto the edifying of it ſelf in charitie.
17 † This therfore I ſay and teſtifie in our Lord: that novv
you vvalke not as alſo the * Gentiles vvalke in the vanitie of
1 Pet. 4, 3. Rg. 1, 21. 18 their ſenſe, † hauing their vnderſtanding obſcured vvith
darkenes, alienated from the life of God by the ignorance
19 that is in them, becauſe of the blindenes of their hart, † vvho
Ro. 1, 24. deſpairing, * haue giuen vp them ſelues to impudicitie, vnto
20 the operation of al vncleannes, vnto auarice. † But you haue
21 not ſo learned Christ: † if yet you haue heard him, and haue
Coloſ. 3, 8 Heb. 12, 1. 22 been taught in him, (as the truth is in IESVS.) † * Lay you
avvay, according to the old conuerſation the old man, vvhich
23 is corrupted according to the deſires of errour. † And :: be
24 renevved in the ſpirit of your minde: † and put on the nevv
man vvhich according to God is created in iuſtice, and holi-
25 neſſe of the truth. † For the vvhich cauſe laying avvay lying,
Zach. 8, 16. * ſpeake ye truth euery one vvith his neighbour, becauſe vve
are members one of an other.
Pſ. 4, 5. 26 † * Be angrie and ſinne not. let not the ſonne goe dovvne
27 vpon your anger. † Giue not place to the Deuil. † He that
28 ſtole, let him novv not ſteale: but rather let him labour in
vvorking vvith his handes that vvhich is good, that he may
29 haue vvhence to giue vnto him that ſuffereth neceſſitie. † Al
naughtie ſpeache let it not proceede out of your mouth: but
if there be any good to the edifying of the faith, that it may
30 giue grace to the hearers. † And contriſtate not the holy Spi-
rit of God: in vvhich you are ſigned vnto the day of redemp-
31 tion. † Let al bitternes, and anger, and indignation, and cla-
mour, and blaſphemie be taken avvay from you vvith al ma-
32 lice. † And be gentle one to an other, merciful, pardoning one
an other, as alſo God in Chriſt hath pardoned you.

:: The Apoſtle teacheth vs not to apprehend Chriſts iuſtice by faith only, but to be renevved in our ſelues truly, & to put on vs the nevv mi formed & created in iuſtice and holines of truth. By the which, free vvil alſo is proued to be in vs, to worke vvith God, or to conſent vnto him in our ſanctification.

ANNOTATIONS
CHAP. IIII.

1. One faith.] As rebellion is the bane of ciuil Commonvvelths and kingdoms, and peace and concord, the preſeruation of the ſame: ſo is Schiſme, diuiſion, and diuerſitie of faiths or felovvſhips in the ſeruice of God, the calamitie of the Church: and peace, vnitie, vniformitie, the ſpecial bleſſing of God therein. and in the Church aboue al Commonvvelths, becauſe it is in al pointes a Monarchie tending euery vvay to vnitie. but one God, but one Chriſt, but one Church, but one

Vnitie of the Cath. Church.

one hope, one faith, one baptisme, and head, one body. Wherupon S. Cyprian li. de vnit. Eccles. saith thus: *One Church the Holy Ghost in the person of our Lord describeth & saith, One is my dove. The vnitie of the Church he that holdeth not, doth he thinke he holdeth the faith? He that withstandeth and resisteth the Church, he that forsaketh Peters chaire vpon vvhich the Church vvas built, doth he trust that he is in the Church? When the blessed Apostle S. Paul also therevvith the Sacrament of vnitie, saying, One body and one spirit &c. Which vnitie vve Bishops specially that rule in the Church, ought to hold fast and maintaine, that vve may prove the Bishoprik selfsame also it self to be one and vndiuided, &c.* And againe, *There is one God, and one Christ, and one Church, and one Chaire, by our Lords vvord founded vpon Peter. An other altar to be set vp, or a new Priesthod to be made, besides one altar, & one Priesthod, is impossible. Whosoeuer gathereth els vvhere, scatereth. It is adulterous, it is impious, it is sacrilegious, vvhatsoeuer is instituted by mans furie to the breach of Gods diuine disposition. Get ye far from the contagion of such men, & flee from their speaches as a canker and pestilence, our Lord hauing premonished and vvarned before hand, They are blind, leaders of the blind, &c.* Vvhereby vve learne that this vnitie of the Church commended so much vnto vs, consisteth in the mutual fellovvship of al Bishops vvith the See of Peter. S. Hilarie also (*lib. ad Constantium Augustum*) thus applieth this same place of the Apostle against the Arians, as vve may do against the Caluinists. *Perilous and miserable it is, saith he, that there are nevv so many faithes in vvriting, and so many doctrines at mennes vvishes, vvhilst either faithes are so vvritten as vve vvill, or as vve vvill: so are vnderstood: and vvherevvs according to one God, and one Lord, and one Baptisme, there is also one faith, vve fall avvay from that vvhich is the only faith, and vvhiles nevv faithes be made, they begunne to come to that, that there is none at al.*

Schisme detestable.

Among heretikes as many faithes as willes.

11. Some Apostles.] Many functions that vvere euen in the Apostles time, are not here named: vvhich must be noted against the Aduersaries that call here for Popes, as though the names of Bishops, Priests, or Deacons vvere not as vvel least out as Popes: vvhom yet they can not deny to haue been in vse in S. Paules daies. And therfore they haue no more reason, out of this place to dispute against the Pope, then against the rest of the Ecclesiastical functions. Neither is it necessarie to reduce such as be not specified here, to these here named: though in deede both other Bishops and Prelates and specially Popes may be contained vnder the names of Apostles, Doctors, and Pastors. Certes the roome and dignitie of the Pope is a very continual Apostleship, and S. Bernard calleth it *Apostolatum. Bernard. ad Eugen. li. 1. c. 4 & c. 6 in fin.*

The heretikes foolish negative argument against the Pope, answered.

The Popes office is called an Apostleship.

13. Vntil vve meete.] The Church of God shal neuer lacke these spiritual functions, or such as be answerable to them, according to the time and state of the Church, til the vvorldes end. Vvhereby you may proue, the Catholike Church, that is to say, that visible companie of Christians vvhich hath euer had, and by good records can proue they haue had, a continual ordinarie succession of Bishops, Pastors, and Doctors, to be the onely true Church: and these other good fellovves that for many vvorldes or ages together can not shevv that they had any one Bishop, or ordinarie yea or extraordinarie officer for them and their sect, to be an adulterous Heretical generation. And this place of the Apostle assuring to the true Church a perpetual visible continuance of Pastors and Apostles or their successors, vvarranted the holy fathers to trie al Heretikes by the most famous succession of the Popes of Rome. So did S. Irenæus, *li.* 3 c. 2. Tertullian, *in præscript.* Optatus, *li.* 2 *cont. Parm.* S. Augustine, *in ps. cont. part. Donat. et cont. ep. Manich. c.* 4. *et ep.* 165. *Epiph. hær.* 27. and others.

Continual succession of Bishops, an euident argument of the true visible Church.

The fathers refuted heretikes by the succession of the Bishops of Rome.

14. With every vvinde.] The special vse of the spiritual Gouernours is, to keepe vs in vnitie and constancie of the Catholike faith, that vve be not easily avvay vvith the blast or vvind of euery heresie. Vvhich is a very proper note of sectes and nevv doctrines that trouble the infirme vveaklings of the Church, by certaine seasons of diuerse ages: as sometime the Arians, then the Manichees, an other time the Nestorians, then the Lutherans, Caluinists, and such like: vvho at diuers times in diuers places haue blovven diuers blastes of false doctrine.

Heretical blastes carie avvay the inconstant only.

CHAP. V.

He continueth his exhortation to good life, 3 assuring them against al deuisers, that no committer of mortal sinne shal be saued: considering that for such sinnes it is that the Heathen shal be damned: 5 & that Christians must rather be the light of al others. 22 Then he commeth in particulars and exhorteth husbands and vvomen to do their duety one towardes the other, by the example of Christ and his obedient and beloued spouse the Church.

BE

1 BE ye therfore folovvers of God, as The epistle vpon the 3.
2 Io.13,34 moſt deere children: † and * walke day in Lent.
in loue, as Chriſt alſo loued vs, and deliuered him ſelf for vs an oblation
and hoſt to God in an odour of
3 ſvvetenes. † But * fornication and
Col.3,5. al vncleannes, or auarice, let it not ſo
much as be named among you, as it
4 becommeth ſainctes: † or filthines,
or fooliſh talke, or ſcurrilitie, being to no purpoſe: but rather
5 giuing of thankes. † For vnderſtanding knovv you this,
that no fornicatour, or vncleane, or couetous perſon (vvhich
is :: the ſeruice of Idols) hath inheritance in the kingdom of :: See the hereticall corruption of this place in the Annotation Col.3.v.5.
Chriſt and of God.
6 † Let no man ſeduce you vvith vaine vvordes. For, for
theſe things commeth the anger of God vpō the children of
7 diffidence. † Become not therfore partakers vvith them.
8 † For you vvere ſometime darkenes, but novv light in our
9 Lord. Vvalke as children of the light, († for the fruite of the
10 light is in al goodnes, and iuſtice, and veritie) ¶ † prouing
11 vvhat is vvel pleaſing to God: † and communicate not vvith
the vnfruitful vvorkes of darkenes, but rather reproue them.
12 † For the things that are done of them in ſecrete, it is ſhame
13 euen to ſpeake. † But al things that are reproued; are mani-
14 feſted by the light. for al that is manifeſted, is light. † for
Eſ.9,60 the vvhich cauſe he ſaith: *Riſe thou that ſleepeſt, and ariſe from the*
15 *dead: and Chriſt vvil illuminate thee.* † See therfore, brethren, how The Epiſtle vpon the 20 Sunday after Pentecoſt.
Col.4,5. 16 you vvalke vvarily. not as vnvviſe, but * as vviſe: † re-
17 deeming the time, becauſe the daies are euil. † Therfore be-
Ro.12,2. come not vnvviſe, but * vnderſtanding vvhat is the vvil of
18 God. † And be not drunke vvith vvine vvherein is riote-
19 ouſnes, but be filled vvith the Spirit, † ſpeaking to your
ſelues in pſalmes & hymnes, and ſpiritual canticles, chaūting
20 and ſinging in your hartes to our Lord: † giuing thankes
alvvaies for al things, in the name of our Lord IESVS Chriſt
21 to God & the Father. † Subiect one to an other in the feare
Col.3,18. of Chriſt. The Epiſtle in a votiue maſſe for mariage.
Tit.2,5. 22 † Let * vvomen be ſubiect to their huſbandes, as to
1 Per.3, 23 our Lord; † becauſe * the man is the head of the woman:
1. as Chriſt is the head of the :: CHVRCH. Him ſelf, the ſa- :: It is much to be noted, that in the firſt
Ge.3,16. 24 uiour of his body. † But as the CHVRCH is ſubiect to
1 Cor.11, 3.

English Bibles there is not once the name of CHVRCH in al the Bible, but in steede thereof, *Congregatiõ*. which is so notorious a corruption, that the selues in the later bibles correct it for shame, but yet suffer the other to be read and vsed still. See the Bible printed in the yere 1562.

Christ, so also the vvomen to their husbands in al things. † Husbands, loue your vvines, as Christ also loued the 25
CHVRCH, and deliuered him self for it: † that he might 26
sanctifie it, cleansing it by the lauer of vvater in the vvord,
† that he might present to him self a glorious CHVRCH, 27
not hauing spot, or wrinkle, or any such thing, but that it may
be holy and vnspotted. † So also men ought to loue their 28
vvines as their ovvne bodies. He that loueth his vvife, loueth
him self. † For no man euer hated his ovvne flesh: but he 29
nourisheth & cherisheth it, * as also Christ the CHVRCH:
† because vve be the members of his body, of his flesh & of 30
his bones. † *For this cause shal mã leaue his father & mother: and shal cleaue* 31
to his vvife, and they shal be two in one flesh. † * This is a great sacramẽt, 32
but I speake in Christ and in the CHVRCH † Neuertheles 33
you also euery one, let eche loue his vvife as him self: and let
the vvife feare her husband. †

Gen. 2. 24. Mat. 19. 5.

ANNOTATIONS
CHAP. V.

25. Sauiour of his body.] None hath saluation or be nere by Christ, that is not of his body the Church. And vvhat Church that is, S. Augustine expresseth in these vvordes. *The Catholike Church onely is the body of Christ, vvherof he is head. out of this body the Holy Ghost quickeneth no man.* And a litle after, *He that vvil haue the Spirit, let him beevvare he remaine not out of the* CHVRCH, *let him beevvare he enter not into it feinedly.* August. ep. 50 ad Bonifacium comitem in fine.

No saluation out of the cath. CHVRCH.

24. Subiect to Christ.] The CHVRCH is alvvaies subiect to Christ, that is, not onely vnder him, but euer obedient to his vvordes and commaundement. Vvhich is an euident and inuincible demonstration that she neuer rebelleth against Christ, neuer falleth from him by error, Idolatrie, or false vvorshipping, as the Heretikes nowe, and the Donatistes of old did teach.

The CHVRCH neuer erreth.

25. Loued the Church.] Loe Christes singular loue of the CHVRCH, for vvhich onely & the members thereof he effectually suffered his Passion, and for vvhose continual cleansing and purifying in this life, he instituted holy Baptisme and other Sacraments: that at length in the next life it may become vvithout al spot, vvrinkle, or blemish: for in this vvorld by reason of the manifold infirmities of diuers her members, she can not be vvholy vvithout sinne, but must say alvvaies, *Dimitte nobis debita nostra, Forgiue vs our debtes.* August. li. 2. Retract. c. 18.

Christes loue tovvard his Church.

The Church triumphant vvithout spot and vvrinkle.

29. As Christ the Church.] It is an vnspeakable dignitie of the CHVRCH, vvhich the Apostle expresseth often els vvhere, but specially in this vvhole passage, to be that creature onely for vvhich Christ effectually suffered, to be vvashed and embrued vvith vvater and blood issuing out of his holy side, to be nourished vvith his ovvne body (for so doth S. Irenæus expound li. 5. in principio) to be his members, † to be so ioyned vnto him as the body and members of the same flesh, bone, and substance to the head, to be loued and cherished of him as vnto a husband, yea to be his vvife and most deere spouse, taken and formed (as S. Augustine often saith) out of his ovvne side vpon the Crosse, as loe our first father Adams spouse vvas made of his rib be. *In Psal. 126. & in Psal. 127. & tract. 9 in Ioan. & tract. 120.* In respect of vvhich great dignitie and excellencie, the same holy father affirmeth the CHVRCH to be the principal creature, and therfore named in the Creede next after the Holy Ghost, and he proueth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of vvhich incomparable excellencie of the Church, so beloued of Christ and so inseparably ioyned in mariage vvith him, if the Heretikes of our time had any sense or consideration, they vvould neither thinke their ostemptible companie or cõgregation to be the glorious spouse of our Lord, nor teach that the Church may erre, that is to say, may be diuorced from her spouse for Idolatrie, superstition, Heresie, or other abominations: Vvherupon one of these absurdities vvould ensue, that either Christ

The manifold dignitie of the Church

* Aug. li. de Symb. ad Catech. c. 9.

The Church is the principal creature.

The Church can not erre.

Christ may sometimes be vvithout a Church & spouse in earth (as he vvas al the vvhile there vvere no Caluinists, if their Church be the spouse of Christ) or els if the Catholike Church onely is and hath been his vvife, and the same haue such errors as the Heretikes falsely pretend, that his vvife so deere and so praised here, is notvvithstanding a very vvhoore. Vvhich horrible absurdities proue and conuince to any man of common sense, both that the Catholike Church alvvaies is, and that it teacheth truth alvvaies, and to honour God truely and sincerely alvvaies: vvhereas euer the adulterous generation of Heretikes thinke or blaspheme.

Absurdities that folow, if the Church may erre.

12. This is a great Sacrament.] Mariage a great Sacrament of Christ and his Church prefigured in the first parents, *Adam* (saith S. Augustine *tract. 15 in Io.*) vvho vvas a forme or figure of him that vvas to come, yea rather God in him, gaue it a great token of a Sacrament. *For both he deformed sleeping to take a vvife, and of his ribbe he vvife vvas made vnto him: bicause of Christ sleeping on the Crosse the Church vvas to be made out of his side.* In an other place he maketh Matrimonie a Sacrament of Christ and his Church: in that, that as the marie'd man must forsake father & mother and cleaue vnto his vvife, so Christ as it vvere left his father, exinanizing him selfe by his incarnation, & left the Synagogue his mother, & ioyned him self to the Church. *Li. 12 c. 8. cont. Faustum.* In diuers other places he maketh it also a Sacrament, specially in that it is an inseparable bond betvvixt tvvo, and that can neuer be dissolued but by death: signifying Christs perpetual and indissoluble coniunction vvith the Church his one onely spouse. *de Gen. ad lit. li. 9 c. 7. Cont Fulg. de fin. orig. li. 2 c. 34. De fid. et op. c. 7. De bono coniug. c. 7. & 18.* And in an other place, *The good of Mariage* (saith he) *coniug the people of God vn in the holines of a Sacrament.* De bono coniugali c. 24.

MATRIMONIE a Sacrament.

Vvho vvould haue thought such mysteries and Sacraments to be in Mariage, that the ioyning of man & vvife together should represent so great a mystery, if the Apostle him self & afterhim this holy father and others, had not noted it? or vvho can maruel that the holy Church taketh this to be a Sacrament, and to giue grace of sanctification to the parties maried, that they may liue together in mutual fidelitie, bring vp their children in faith and feare of God, and possesse their vessel (as the Apostle speaketh) in sanctification and honour, and not in passion of lust and ignominie, as the Heathen do vvhich knovv not God, and as our brutish nevv Maisters seeme to do that commend mariage aboue al things so farre as it redeth their concupiscences, but for grace, Sacrament, mysterie, or sanctification thereby, they care no more then the Heathen or brute beastes do? And thus vve gather that matrimonie is a Sacrament, and not of the Greeke vvord *Mysterie* onely, as Caluin falsely saith, nor of the Latin vvord *Sacrament*, both vvhich vve knovv haue of their nature a more general signification, and that in the Scriptures also: but vvhereas these names are here giuen to Matrimonie by the Apostle, & are not giuen in the Scriptures to Baptisme and the Eucharist, let them tel vs vvhy they also apply these vvordes from their general signification to signifie specially and peculiarly those tvvo Sacraments neuer so named expressly in Scripture, and do not likevvise folovv the Catholike Church in calling matrimonie by the same name, vvhich is here so called of the Apostle, specially vvhereas the signification in it, is as great as in any other of the Sacraments, and rather greater.

The grace giuen by this Sacrament.

The protestists fleshly estimation of mariage.

præclarum Sacramentum.

CHAP. VI.

Likevvise children and parents be exhorted, 5 item seruants and maisters. 10 Then, that al take courage in the might of God, but for that cause that they stand them selues (vnderstanding vvhat mighty enemies they haue) vvith al peece of spiritual armour: 18 praying al vvaies feruently, and for him also.

1 CHILDREN, obey your parents in our
2 Lord for this is iust. † *Honour thy father and thy*
3 *mother* (vvhich is the first commaundement in
4 the promis,) † *that it may be vvel vvith thee, and thou maiest be long-liued vpon the earth.* † And you fa-
thers, prouoke not your children to anger:
but bring them vp in the discipline and correption of our
Lord.

Col. 3, 20 Exo. 20, 12. Deu. 5, 16.

Col. 3, 22 Tit. 2, 9. 1 Pet. 2, 18.

5 † * Seruants, be obedient to your lordes according to

the flesh, with feare and trembling, in the simplicitie of your hart, as to Christ: † not seruing to the eie, as it vvere pleasing 6
men, but as the seruants of Christ, doing the vvil of God frō the hart, † vvith a good vvil serving, as to our Lord and not 7
to men. † Knowving that euery one vvhat good soeuer he 8
shal doe, that shal he [c] receiue of our Lord, vvhether he be
c God leaueth no good worke vnrewarded.
bond, or free. † And you maisters, doe the same things to 9
them, [b] remitting threatenings: knowving that both their
b ἀνιέντες
Lord and yours, is in heauen: and * acception of persons is
Deu. 10, 17.
not vvith him.

The Epistle vpon the 21 Sunday after Pentecost.

† Hence forth brethren, be strengthened in our Lord, & 10
in the might of his povver. † Put you on the [c] armour of 11
c πανοπλίαν
God, that you may stand against the deceites of the Deuil.
† For our vvrestling is not against flesh and bloud: but 12
against Princes and Potestats, against the * rectors of the
Eph. 2, 2
vvorld of this darkenes, against the spirituals of vvickednes
in the celestials. † Therfore take the armour of God, that 13
you may resist in the euil day, and stand in al things perfect.
† Stand therfore hauing your loines girded in truth, and 14
:: clothed with the breast-plate of iustice, † & hauing your 15
:: If mā could not be truely iust or haue iustice in him self, how could he be clothed vvith iustice?
feete shod to the preparation of the Gospel of peace: † in 16
al things taking the shield of faith, vvherevvith you may
extinguish al the firie dartes of the most vvicked one. † and 17
take vnto you the * helmet of saluation: and the svvord of
Es. 59, 17. 1. Thes. 5, 8
the spirit (vvhich is the vvord of God) ‡ † in al praier 18
and supplication praying at al time in spirit: and in
the same vvatching in al instance and supplication for al
the saincts: † and for me, that speache may be giuen me in 19
the opening of my mouth vvith cōfidence, to make knowen
the mystetie of the Gospel, † for the vvhich I am a legate 20
in this chaine, so that in it I may be bold according as I
ought, to speake.

† And that you also may knovv the things about me, 21
vvhat I doe: Tychicus my deerest brother and faithful mini-
S. Augustine noteth in sundrie places vpō this same text, that faith without charitie serueth not to saluation. li. 50. ho. 7.
ster in our Lord, vvil make you vnderstād al things: † vvhom 22
I haue sent to you for this same purpose, that you may know
the things about vs, and he may comfort your hartes. † Peace 23
to the brethren and :: charitie vvith faith from God the Fa-
ther, and our Lord IESVS Christ. † Grace with al that loue 24
our Lord IESVS Christ in incorruption. Amen.

THE

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE PHILIPPIANS.



HOVV S. Paul vvas called by a vision into Macedonia, vve reade Act. 16. and how he came to Philippi being the first citie thereof, and of his preaching, miracles, and suffering there. And againe Act. 19. Paul purposed in the Spirit, vvhen he had passed through Macedonia and Achaia, to goe to Hierusalem, saying: After I haue been there, I must see Rome also. *Vvhich purpose he executed Act. 20. taking his leaue at Ephesus. And being afterward come into Achaia,* he had counsel to returne through Macedonia, *and so at length from Philippi he began his nauigation toward Hierusalem, and from Hierusalem being caried prisoner to Rome (Act. 28.) he vvrote from thence this Epistle to the Philippians: or rather in his second apprehension, about 10 yeres after the first.*

In it he confirmeth them (as he did the Ephesians also about the same time) against the tentatiõ that they might haue in hearing that he vvere executed, therfore he first saith: And I vvil haue you knovv brethren, that the things about me, are come to the more furtherance of the Gospel: so that my bandes vvere made manifest in Christ in al the Court &c. *Secondly he signifieth that his desire is,* to be dissolued and to be vvith Christ. *but yet (lest they should be discomforted) that he hopeth* to come againe *to them. Vvhereof notvvithstanding, that he hath yet no certaintie, he signifieth in saying:* I hope to send Timothee vnto you, immediatly as I shal see the things that concerne me. *Thirdly therefore he prepareth them against the vvorst, saying:* I hope to come againe to you: but and if I be immolated, vpon the sacrifice and seruice of your faith, I reioyce and congratulate vvith you al, and the self same thing do you also reioyce and congratulate vvith me.

Eph. 3. Phil. 1. v. 12. 23. 26. Phil. 2. v. 23. 24. 17.

Moreouer he partly vvarneth them (as he had done before) of those Iudaical false-apostles vvho procured circumcision & Moyses lavv to the Christian Gentiles, partly he exhorteth them to suffer persecution, to liue vvel, and specially to humble them selues one to an other, rather then by any pride to breake the peace & vnitie of the Church.

THE EPISTLE OF PAVL TO THE PHILIPPIANS.

CHAP. I.

Hauing ſignified that he vſeth to thanke God for their vertue, 9 and alſo to pray for their increaſe: 12 he certifieth them (for their confirmatiō & comfort) what good was come through his trouble at Rome, 20 & that he doubteth not (though he rather deſire martyrdom) but to come againe vnto them, 27 exhorting them to liue as they ought to do, 28 and namely not to ſhrinke for perſecution.

PAVL and Timothee the ſeruants of IESVS Chriſt: to al the ſainctes in Chriſt IESVS that are at Philippi, vvith the *Biſhops and Deacons. † Grace to you and peace from God our father, and our Lord IESVS Chriſt. 1 2

† I giue thankes to my God in al memorie of you († alvvaies in al my praiers for al you, vvith ioy making petition) † for your communicating in the Goſpel of Chriſt from the firſt day vntil novv. † truſting this ſame thing, that he which hath begōne in you a good worke, vvil perfit it vnto the day of Chriſt IESVS. † as it is reaſon for me, this to thinke for al you, for that I haue you in hart, & in my bandes, and in the defenſe, and the confirmation of the Goſpel, al you to be partakers of my ioy. † For God is my vvitnes, hovv I couet you al in the bowels of IESVS Chriſt. † And this I pray, that your charitie may more and more abound in knovvledge and in al vnderſtanding: † that you may approue the better things, that you may be ſincere and vvithout offence vnto the day of Chriſt, † repleniſhed vvith the fruite of iuſtice by IESVS Chriſt, vnto the glorie and praiſe of God. ☩ 3 4 5 6 7 8 9 10 11

The Epiſtle vpon the 22 Sunday after Pentecoſt.

† And I vvil haue you knovv brethren, that the things about me are come to the more furtherance of the Goſpel: 12

† ſo

13 † ſo that my bandes vvere made manifeſt in Chriſt in al the
14 court, and in al the reſt, † that many of our brethren in our
Lord, hauing confidence in my bandes, vvere bold more
abundantly vvithout feare to ſpeake the vvord of God.
15 † Some in deede euen for enuie and contention: but ſome al-
16 ſo for good vvil preache Chriſt. † Some of charitie: knovv-
17 ing that I am ſet vnto the defenſe of the Goſpel. † And ſome
of contention preache Chriſt not ſincerely: ſuppoſing that
18 they raiſe affliction to my bandes. † But vvhat? So that by al
meanes, vvhether by occaſion, or by truth, Chriſt be prea-
19 ched: in this alſo I reioyce, yea & vvil reioyce. † For I knovv
that this ſhal fall out to me vnto ſaluatiō by your praier and
20 the ſubminiſtration of the Spirit of IESVS Chriſt, † ac-
cording to my expectation & hope, becauſe in nothing ſhal
I be confounded, but in al confidence as alvvaies, novv alſo
ſhal Chriſt be magnified in my body, vvhether it be by life,
21 or by death. † For vnto me, to liue is Chriſt: and to die is
22 gaine. † And if to liue in the fleſh, this vnto me be the fruit
23 of the vvorke, and vvhat I ſhal chooſe I knovv not. † And
I am ſtraitened of the tvvo: hauing deſire to be diſſolued &
to be vvith Chriſt, a thing much more better. † but to abide
more neceſſarie 24 in the fleſh, 'neceſſarie' for you. † And truſting this, I know
that I ſhal abide and continue vvith you al, vnto your fur-
therance and ioy of the faith: † that your gratulation may
abound in Chriſt IESVS in me, by my comming againe to
you.
Eph. 4,1 26 † Only * conuerſe ye vvorthie of the Goſpel of Chriſt:
that vvhether vvhen I come and ſee you, or els be abſent, I
may heare of you that you ſtand in one Spirit, of one minde
27 labouring together to the faith of the Goſpel. † And in no-
thing be ye terrified of the aduerſaries, vvhich to them is
b cauſe of perdition: but to you of ſaluation, & this of God:
c ixa-ſioio 28 † for to you 'it is giuen for Chriſt, not only that you beleeue
29 in him, but alſo that you ſuffer for him, † hauing the ſame
** doe heare* combat like as you haue ſeen in me, and novv 'haue heard'
of me.

b Indeſit, A manifeſt proofe and euident.

ANNOTATIONS
CHAP. I.

a. Biſhops

Bishops and Priests alwais distinct functions.

1. *Bishops and deacons.*] Vicleffe and other Heretikes vvould proue by this that Priests are not here named, and for that there could not be many Bishops of this one towne, that there is no difference betvvixt a Bishop and a Priest, vvhich vvas the old hereſie of Arius, of vvhich matter,* in other places: for this present it is ynough to know that in the Apoſtles time there vvere not obſerued alvvaies proper diſtinct names of either function, as they vvere quickly after vvard, though they vvere alvvaies diuers degrees & diſtinct functions. *See S. Chryſoſtom, Oecumenius, Theophylact, and the reſt of the Graecians vpon this place.*

* See also 1. Tit. 1, 6, 5.

CHAP. II.

He exhorteth them moſt inſtantly to keep the vnitie of the Church, and to humble themſelues for that purpoſe one to an other, 5 by the example of the marueilous humilitie of Chriſt, 9 proouably ſaying how marueilously he is now exalted for it. 12 Item to obedience, feare, and perſeuerance. 17 Inſinuating (leſt it ſhould otherwiſe trouble them) that he may be ſpeedily ſent. 19 Timothee he hopeth to ſend, vvhom he highly commendeth: 25 as alſo Epaphroditus, vvhom he preſently ſendeth.

IF therfore there be any conſolation in 1
Chriſt, if any ſolace of charitie, if any ſocietie of ſpirit, if any bovvels of commiſeration: † fulfil my ioy, that you be of 2
one meaning, hauing the ſame charitie, of one minde, agreing in one. † nothing 3
by contentiõ, neither by vaine glorie: but in humilitie, * eche coũting other better then them ſelues: † * euery one not cõſidering the things that are their owne, 4
but thoſe that are other mens. † For this thinke in your 5
ſelues, vvhich alſo in Chriſt IESVS, † vvho vvhen he vvas 6
in the forme of God, thought it no robberie, him ſelf to be equal to God, † but he exinanited him ſelf, taking the forme 7
of a ſeruant, made into the ſimilitude of men, and in ſhape found as man. † He * humbled him ſelf, made obedient vnto 8
death: euen the death of the croſſe. † * For the vvhich thing 9
God alſo hath exalted him, and hath giuen him a name vvhich is aboue al names: † that * in the * name of IESVS euery knee 10
bovve of the celeſtials, terreſtrials, and infernals: † and euery tongue cõfeſſe that our Lord IESVS Chriſt is in the glorie 11
of God the Father.

† Therfore my deereſt, (as you haue alvvaies obeied) 12
not as in the preſence of me only, but much more novv in my abſence, * vvith feare and trembling vvorke your ſaluation. † For it is God that * vvorketh in you both to vvil 13
and to accompliſh, according to his good vvil. † And doe 14
ye al things vvithout murmurings and ſtaggerings: † that 15
you may be vvithout blame, and the ſimple children of God, vvithout

The Epiſtle vpon Palme Sunday. And vpon Holy Roode day, Mai. 3.

The Epiſtle vpon Holy Roode day Septemb. 14. And in a Votiue Maſſe of the Holy Croſſe.

Ro. 12, 10. 1 Cor. 10, 24.

Heb. 2, 9

Eſ. 45, 14. Ro. 14, 11.

vvithout reprehenſion in the middes of a crooked and peruerſe generation, among vvhom you ſhine as lightes in the
16 vvorld: † conteining the vvord of life :: to my glorie in the daie of Chriſt, becauſe I haue not runne in vaine, nor in
17 vaine labouted. † But and if I be :: immolated, vpon the "ſacrifice and ſeruice of your faith, I reioyce and congratulate
18 vvith you al. † And the ſelf ſame thing doe you alſo reioyce, and congratulate vvith me.

19 † And I hope in our Lord IESVS, to ſend Timothee vnto you quickly, that I alſo may be of good comfort, when
20 I knovv the things pertaining to you. † For I haue no mā ſo of one minde that vvith ſincere affection is careful for you.
21 † For :: al ſeeke the things that are their ovvne: not the
22 things that are IESVS Chriſts. † And knovv ye an experiment of him, that as a ſonne the father, ſo hath he ſerued
23 vvith me in the Goſpel. † This man therfore I hope to ſend vnto you, immediatly as I ſhal ſee the things that concerne
24 me. † And I truſt in our Lord that my ſelf alſo ſhal come to
25 you quickly. † But I haue thought it neceſſarie to ſend to you Epaphroditus my brother and coadiutor and fellovv ſouldiar, but your Apoſtle, and miniſter of my neceſſitie.
26 † Becauſe in deede he had a deſire tovvard you al: and vvas
27 penſife, for that you had heard that he vvas ſicke. † For in deede he vvas ſicke euen to death: but God had mercie on him: and not only on him, but on me alſo, leſt I ſhould haue
28 ſorovv vpon ſorovv. † Therfore I ſent him the more ſpedily: that ſeeing him, you may reioyce againe, and I may be
29 vvithout ſorovv. † Receiue him therfore vvith al ioy in
30 our Lord: and ſuch intreate vvith honour. † becauſe for the vvorke of Chriſt, he came to the point of death: yelding his life, that he might fulfil that vvhich on your part vvanted tovvard my ſeruice.

:: Such as haue by their preaching gained any to Chriſt, ſhal ioy and glorie therein exceedingly at the day of our Lord.

:: Paſtors ought to be ſo zelous of the ſaluation of their flocke, that vvith S. Paul they ſhould offer them ſelues to death for the ſame.

:: Many forſake their teachers vvhen they ſee them in bandes and priſon for their faith, becauſe moſt mē preferre the vvorld before Chriſts glorie.

ANNOTATIONS
CHAP. II.

9. *For the vvhich.*] Calvin doth ſo abhorre the name of merite in Chriſtian men tovvard their ovvne ſaluation, that he vvickedly and vnlearnedly denieth Chriſt him ſelf to haue deſerued or merited any thing for him ſelf: though theſe vvordes (vvhich he ſhamefully vvrencheth from the proper and plaine ſenſe, to ſignifie a ſequele and not a cauſe of his exaltation) and diuers other in holy vvrite, proue that he merited for him ſelf according to al learned mens iudgement. As Apoc 5. *The lambe that vvas ſlaine, is vvorthie to receiue power and Diuinitie.* And Heb. 2. *Weare* IESVS *for the paſſion of death, crovvned vvith glorie and honour.* See S. Auguſtine vpō theſe vvordes of the Pſalme 103. *propterea exaltabit caput.*

Caluins blaſphemie againſt Chriſts ovvne merites.

The Protestants will haue no reuerence done at the name of IESVS.

10. *Name of* IESVS.] By the like wickednes they charge the faithful people for capping or kneeling when they heare the name of IESVS, as though they worshipped not our Lord God therein, but the syllables or letters or other material elements whereof the word written or spoken consisteth, and al this, by sophistications to draw the people from due honour and deuotion toward CHRIST IESVS, which is Satans drift by puting scruples into poore simple mens mindes about his Sacraments, his Saincts, his Crosse, his name, his image, &c such like, to abolish al true religiō out of the world, and to make them plaine Atheists. But the Church knoweth Satans cogitations, and therfore by the Scriptures and reason, warranteth and teacheth al her children to do reuerence when so euer IESVS is named, because Catholikes do not honour these things nor count them holy, for their matter, colour, sound, and syllables, but for the respect and relation they haue to our Sauiour, bringing vs to the remembrance and apprehension of Christ, by sight, hearing, or vse of the same signes. els why make we not reuerence at the name of Iesus the sonne of Sirach, as wel as of IESVS CHRIST? And it is a pitiful case to see these prophane subtelties of Heretikes to take place in religion, which were ridiculous in al other trade of life. When we heare our Prince or Soueraine named, we may without these scruples doe obeisance, but towarde Christ is must be superstitious.

Haw Catholikes honour the name of IESVS, and other things pertaining to him.

Vaine securitie of saluatiō.

11. *With feare and trembling.*] Against the vaine presumption of Heretikes that make men secure of their predestination and saluation, he willeth the Philipptans to worke their saluation with feare and trembling, according to that other Scripture, *Blessed is the man that alwayes is fearful*, Prouerb. 28. v. 14.

S. Augustine answereth the obiectiō against free will.

12. *Worketh in you.*] Of this thus saith S. Augustine. *Not because the Apostle saith, it is God that worketh in you both to will and worke, must we thinke he taketh away our free will. For if it were so, then would he not a little before haue willed them to worke their owne saluation with feare and trembling. For when they be commanded to worke, their free will is called vpon: but, with trembling and feare, is added, lest by attributing their good working to them selues, they might be proud of their good deedes as though they were of them selues.* August. de gratia & lib. arbit. c. 9.

Martyrdom.

17. *The sacrifice.*] The obedience of faith and martyrdom be so acceptable actes to God, when they be voluntarily referred to his honour, that by a metaphore they be called sacrifice and pleasant hostes to God.

CHAP. III.

He warneth them of the False-apostles, o shewing that him self had much more to braggе of in Iudaisme then they: but that he maketh price of nothing but only of Christ, and of Christian iustice, and of suffering with him (12 wherein yet he acknowledgeth his imperfection) 17 exhorting them to beare Christes Crosse with him, and not to imitate these hedyards.

FROM hence forth my brethren, re- 1
ioyce in our Lord. To write the same
things vnto you, to me surely it is not
tedious, and to you it is necessarie. † See 2
the dogges, see the euil workers, see the
c concisiō. † For we are the c circumci- 3
sion, which in spirit serue God: and we
glorie in Christ IESVS, and not hauing
confidence in the flesh, † albeit I also haue confidence in 4
the flesh. † If any other man seeme to haue confidence in 5
the flesh, I more, † circumcised the eight day, of the stocke
of Israël, of the tribe of Beniamin, * an Hebrew of He- 6
brewes: * according to the Law, a Pharisee: † according to
emulation, persecuting the Church of God: according to the
iustice that is in the Law, conuersing without blame. † But 7
the

c By allusiō of words, he calleth the carnal Christis Iews that yet boasted in the circūcision of the flesh, *concisiō*: & him self & the rest that circūcided their hart and senses spiritually, the true *circumcisiō*. S. Chrys. Theophylact.

c *κατα-τομὴν*

περιτομὴ

2. *Cor.* 11. 22. *Act.* 23. 6.

the things that vvere gaines to me, those haue I esteemed for
8 Christ, detriments. † Yea but I esteeme al things to be de-
triment for the passing knovvledge of IESVS Christ my
Lord: for vvhom I haue made al things as detriment, and do
9 esteeme them as dung, that I may gaine Christ: † and may
be found in him not hauing *my iustice vvhich is of the
Lavv, but that vvhich is of the faith of Christ, vvhich is of
10 God iustice in faith: † to knovv him, and the vertue of his
resurrection, and the societie of his passions, configured to
11 his death, † :: if by any meanes I may come to the resur-
12 rection vvhich is from the dead. † * Not that novv I haue
receiued, or novv am perfect: but I pursue, if I may compre-
hend vvherein I am also comprehended of Christ IESVS. †
13 † Brethren, I do not account that I haue comprehended. Yet
one thing: forgetting the things that are behinde, but stret-
14 ching forth my self to those that are before, † I pursue to
the marke, [c] to the price of the supernal vocation of God in
15 Christ IESVS. † Let vs therfore as many as are perfect, be
thus minded: and if you be any *othervvise minded, this also
16 God hath reuealed to you. † Neuertheless vvherevnto we
are come, that vve be of the same minde, let vs continue in
the same rule.
17 †[a] Be folovvers :: of me brethren: & obserue them that
18 vvalke so as you haue our forme. † For * many vvalke
vvhom often I told you of (and novv vveeping also I tel
19 you) the enemies of the crosse of Christ: † vvhose end is
destruction: vvhose God, is the belly: and their glorie in
20 their confusion, vvhich minde vvorldly things. † But ovr
conuersation is in heauen: vvhence also vve expect the Sa-
uiour, our Lord IESVS Christ, † vvho vvil reforme the body
21 of our humilitie, configured to the body of his glorie, ac-
cording to the operation vvhereby also he is able to subdue
al things to him self.

c ad bra-beum

* vvil reuele

Ro. 16, 17.

The Epistle for a Confessor that is not a Bishop.

:: If S. Paul ceased not to labour still, as though he vvere not sure to come to the marke vvithout continual endeuour: vvhat securitie may vve poore sinners haue of Heretikes persuasions & promises of securitie and saluation by onely faith?

[a] The Epistle vpon the 23 Sunday after Pentecost. And for S. Clemet, Nouemb. 23.

:: It is a goodly thing vvhen the Pastor may so say to his flocke. Neither is it any derogatiõ to Christ, that the people should imitate their Apostles life & doctrine, & other holy men, S. Augustine, S. Benedict, S. Dominike, S. Francis.

ANNOTATIONS
CHAP. III.

9. My iustice.] Diuers Lutherans in their translations do shamfully mangle this sentence by transposing the vvordes, and false pointing of the partes thereof, to make it haue this sense, that the Apostle vvould haue no iustice of his ovvne, but onely that iustice vvhich is in Christ. Vvhich is a false and heretical sense of the vvordes, and not meant by S. Paul: vvho calleth that a mans ovvne iustice, vvhich he chalengeth by the vvorkes of the Lavv or nature vvithout the grace of Christ: and that Gods iustice (as S. Augustine expoundeth this place) not vvhich is in God, or by

Magdeburg. cent. 1. li. 2 c. 4. pag. 222.

The obiection against inherent iustice, answvered.

vvhich God is iuſt, but that vvhich is in man from God and by his gift. *li. 3 cont. 2 ep. Pelag. c. 7. de Sp. & lit. c. 9.*

Double perfection: here, and in the life to come.

11. *Not that now.*] No man in this life can attaine the abſolute perfectnes either of iuſtice or of that knowvledge vvhich ſhal be in heauen: but yet there is alſo an other perfectnes, ſuch as according to this ſtate a man may reach vnto, vvhich in reſpect of the perfection in glorie, is ſmall, but in reſpect of other leſſer degrees of mans iuſtice and knowvledge in this life, may be called perfectnes. And in this ſenſe the Apoſtle in the next ſentence calleth him ſelf and others perfect, though in reſpect of the abſolute perfectnes in heauen, he ſaith here, he is not yet perfect nor hath yet attained thervnto.

The heretikes foliſh defenſe of their diſſenſions and diuiſions among them ſelues.

11. *Otherwiſe minded.*] Vvhen Catholike men novv a daies charge Heretikes vvith their horrible diuiſions, diſſenſions, combattes, contentiones, and diuerſities among them ſelues, as the Catholikes of al other ages did chalenge their Aduerſaries moſt truely and iuſtly for the ſame, (both becauſe vvhere the Spirit of God is not, not any order or obedience to Superiors, there can be no peace nor vnitie, and ſpecially for that it is, as S. Auguſtine ſaith (*li. de agone Chriſt. c. 29.*) the iuſt iudgement of God that they vvhich ſeeke nothing els but to diuide the Church of Chriſt, ſhould them ſelues be miſerably diuided among them ſelues) therfore (I ſay) vvhen men charge the Proteſtants vvith theſe things, they flee for their defence to this, that the old Fathers vvere not al of one iudgement in euery point of religion: that S. Cyprian ſtood againſt others, that S. Auguſtine and S. Hierom vvrote earneſtly in a certaine matter one againſt an other, that our Dominicans and Franciſcans, our Thomiſts and Scotiſts be not al of one opinion in diuers matters, and therfore diuiſions and contentions ſhould not be ſo preiudicial to the Zuinglians and Lutherans, as men make it. Thus they defend them ſelues: but ridiculouſly and againſt the rule of S. Paul here, acknovvledging that in this imperfection of mens ſciences in this life, euery one can not be free from al erroe, or thinke the ſame that an other thinketh: vvherevpon may riſe differences of vnderſtanding, opinion, and iudgement, in certaine hard matters vvhich God hath not reuealed or the Church determined, and therfore that ſuch diuerſitie is tolerable and agreable to our humane condition and the ſtate of the vvay that vve be in: alvvaies prouided, that the controuerſie be ſuch and in ſuch things, as be not againſt the ſet knovven rule of faith, as he here ſpeaketh, and ſuch as breake not mutual ſocietie, fellovvſhip, and communion in peace, ſeruice, Sacraments, and other offices of life and religion. for ſuch diuiſions and differences come neuer but of Schiſme or Hereſie, and ſuch are among the Heretikes, not onely in reſpect of vs Catholikes, but among them ſelues: as they knovv that be acquainted vvith the vvritings of Luther againſt Zuinglius, or Vveſtphalus againſt Caluin, or the Puritans againſt the Proteſtants, not onely charging one an other vvith Hereſie, Idolatrie, Superſtition, and Atheiſme, but alſo condemning ech others ceremonies or maner of adminiſtration, til it come to excommunication, and baniſhment, yea ſometimes burning one of an other. Thus did not S. Cyprian, S. Auguſtine, S. Hierom, the Dominicans, Franciſcans, Thomiſts, Scotiſts, vvho al agree in one rule of faith, al of one communion, al moſt deere one to an other in the ſame, al (thankes be to God) come to one holy Maſſe, and receiue the ſame Sacraments, and obey one head through out al the vvorld. S. Auguſtine *li. 2 de bapt. c. 3.* ſhal make vp this matter vvith this notable ſentence: *We are men* (ſaith he) *and therfore to thinke ſame vvhat othervviſe then the thing is, is an humane tentation: but by louing our ovvne ſentences to much, or by auoyding our betters, to prouoke vnto the ſacrilege of deuiding the mutual feautie and of making ſchiſme or hereſie, is diuiliſh preſumption: in nothing to haue other opinion then the truth is, that is Angelical perfection.* And a litle after, *If you be any other vviſe minded, this God vvil reueale: but to them only* (ſaith he) *that vvalke in the vvay of peace, and that ſtray a ſide into no diuiſion or ſeparation.* Vvhich ſaying vvould God al our deere countrie men vvould marke, and come into the Church, vvhere onely, God reuealeth truth.

The difference betvvene the diſagreing of auncient fathers or other Catholikes, & the Heretikes diſſenſions among them ſelues.

The ſpiteful vvritings of Heretikes, one Secte againſt an other.

A notable place of S. Auguſtine.

CHAP. IIII.

He exhortath them to perſeuerance, 2 and certaine by name to vnitie, 5 to modeſtie, 6 to peace vvithout ſolicitude or careful anxietie, 8 to al that good is, 9 to ſuch things as they ſee in him ſelf. 10 that be reioyned in their contribution, not for his ovvne vtilitie, but for their merite.

Therefore

1 THEREFORE, my deereſt brethren
and moſt deſired, my ioy and my
crovvne: ſo ſtand in our Lord, my
2 deereſt. † Enchodia I deſire & Syn-
tyché I beſeeche to be of one minde in
3 our Lord. † Yea and I beſeeche thee
my * ſincere companion, helpe thoſe
vvomen that haue laboured vvith me
in the Goſpel vvith :: Clement, and the reſt my coadiutors,
4 vvhoſe names are in the booke of liſe. † b Reioyce in our
5 Lord alvvaies: againe I ſay reioyce. † Let your modeſtie
6 be knovven to al men. Our Lord is nigh. † Be nothing care-
ful: but c in euery thing by praier & ſupplicatiõ vvith thãkes-
7 giuing let your petitions be knovven vvith God. † And the
peace of God vvhich paſſeth al vnderſtanding, keepe your
hartes and intelligences in Chriſt Iesvs. †

8 † For the reſt brethren, vvhat things ſo euer be true,
vvhatſoeuer honeſt, whatſoeuer iuſt, vvhatſoeuer holy, what-
ſoeuer amiable, vvhatſoeuer of good fame, if there be any
vertue, if any praiſe of diſcipline, theſe things thinke vpon.
9 † Vvhich you haue both learned, and receiued, and heard, &
ſeen in me: theſe things doe ye, and the God of peace ſhall
10 be vvith you. † And I reioyced in our Lord excedingly,
that once at the length you haue c reflouriſhed to care for me,
11 as you did alſo care: but you vvere occupied. † I ſpeake not
as it vvere for penurie, for I haue learned, to be cõtent vvith
12 the things that I haue. † I knovv both to be brought lovv, I
knovv alſo to abound: (euery vvhere, and in al things I am
inſtructed) both to be ful, & to be hungrie, both to abound,
13 and to ſuffer penurie. † I can al things in him that ſtreng-
14 theneth me. † Neuertheleſſe you haue done vvel, commu-
nicating to my tribulation.

15 † And you alſo knovv ô Philippians, that in the begin-
ning of the Goſpel, vvhen I departed from Macedonia, no
church communicated vnto me in the account of gift and
16 :: receite, but you only: † for vnto Theſſalonica alſo, once
17 and tvviſe you ſent to my vſe. † Not that I ſeeke the gift, but
18 I ſeeke the fruite abounding in your account. † But I haue al
things, and abound: I vvas filled after I receiued of Epa-
phroditus the things that you ſent, an odour of ſvveetenes,
19 an * acceptable hoſt, pleaſing God. † And my God ſupply

Xxx iij al

1 Enodia

* This Clement vvas aftervvard the 4 Pope of Rome from S. Peter, as S. Hierom vvriteth according to the cõmon ſupputation.

b The Epiſtle vpon the 1 Sunday in Aduent.

c in euery thing

c This reflouriſhing is the reuiuing of their old liberalitie, vvhich for a time had been ſlacke & dead. S. Chryſ.

:: He counteth it not meremes or a free gift that the people beſoweth on their Paſtors or preachers, but a certaine mutual traffike as it vvere, and enterchange: the one giuing ſpiritual, the other rẽdering tẽporal things for the ſame.

al your c lacke according to his riches in glorie, in Christ IESVS. † And to God & our father be glorie vvorld vvithout end. Amen. 20

† Salute ye euery saincte in Christ IESVS. † The brethren that are vvith me, salute you. Al the saincts salute you: but especially they that are of Cæsars house. † The grace of our Lord IESVS Christ be vvith your spirit, Amen. 21 22

c *Xplus*

ANNOTATIONS
CHAP. IIII.

The reward of preachers.

1. *My ioy.*] He calleth them his ioy and crowne, for that he expected the crowne of euerlasting life as a reward of his labours towardes them. Vvherby vve may learne also, that besides the essential glorie vvhich shal be in the vision and fruition of God, there is other manifold felicitie incident in respect of creatures.

Suspitious translation.

1. *Sincere companion.*) The English Bibles vvith one consent interprete the Greeke vvordes, *faithful yokefellovv*, perhaps to signifie (as some vvould haue it) that the Apostle here speaketh to his vvife: but they must vnderstand that their Maisters Caluin and Beza mislike that exposition, and c al the Greeke fathers almost much more reiect it, and it is against S. Paules owne vvordes speaking to the vnmarried. That it is good for them to remaine so, euen as him self did. 1 *Cor.* 7, 8. Vvherby it is euident he had no vvife, and therfore meaneth here some other his coadiutor and fellovv-labourer in the Gospel.

S. Paul had no vvife.

c *S. Chrys. Theodor. Oecum. Theophyl.*

Almes giuen religiously.

11. *Acceptable.*] Hovv acceptable almes are before God, vve see here: namely vvhen it is giuen for religion to deuout persons for a recompense of spiritual benefites. for so it putteth on the condition of an oblation or sacrifice offered to God, and is most acceptable and svvete in his sight.

THE

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE COLOSSIANS.

THE Epiſtle to the Coloſsians is not only in ſenſe, but almoſt in wordes alſo, all one with the Epiſtle to the Epheſians, and was ſent alſo by the ſame meſſenger Tychicus. c. 4. v. 7. And in it he maketh like mention of his bandes and ſufferings: c. 1. v. 24. and c. 4. v. 3, 18. And therefore no doubt it was written at Rome at the ſame time, to wit, in his laſt apprehenſion, yet before he knew of his martyrdom.

This difference there is, that he had himſelf preached to the Epheſians, but with the Coloſsians he had neuer bene, as he ſignifieth c. 2. v. 1. Therefore although in matters of exhortation he be here briefer then to the Epheſians, yet in matters of doctrine he is longer. And generally he aſſureth them, that to be the truth, which their Apoſtle Epaphras had taught them, but namely he giueth them warning both of the Iudaical Falſe-apoſtles, who ſought to corrupt them with ſome ceremonies of Moyſes lawe: and alſo of the Platonike Philoſophers, who reiected Chriſt (who is indede the head of the Church and Mediatour to bring vs to God) and in ſtead of him, brought in certaine Angels as more excellent then he, whom they termed Minores dij, teaching the people to ſacrifice vnto them (calling that, humilitie) that they might bring them to the great God. With which falſehod the hereſie of Simon Magus a long time deceiued many, as we reade in Epiph. haer. 21.

Againſt ſuch therefore S. Paul telleth the Coloſsians, that Chriſt is the Creatour of all the Angels, God in perſon, the head of the Church, the principall in all reſpects: that he is the Redeemer, Mediatour, and pacifier betweene God and men, and therefore by him we muſt goe to God, ſo that whether we pray our ſelues, or deſire any other in earth or in heauen to pray for vs, all muſt be done (as the Cath. Church in euery Collect doth) Per Chriſtum dominum noſtrum, that is, through Chriſt our Lord &c. per Do. noſtrum Ieſum Chriſtum filium tuum, qui tecum viuit & regnat, &c. Whereby the Church profeſſeth continually againſt ſuch ſedutſions, both the Mediatorſhip, and the Godhead of Chriſt.

THE

THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

Saying, that he thanketh God for their excellent faith and charitie, and continually praieth for their encrease, he doth vvithal giue vvitnes to the preaching of their Apoſtle Epaphras, and extolleth the grace of God in bringing them to Chriſt, vvho is their aduocat, and peacemaker by his bloud: & his the Goſpel not of Epaphras alone, but of the vniuerſal Church, and of Paul him ſelf vvho alſo ſuffereth for it.

PAVL an Apoſtle of IESVS Chriſt by the vvil of God, and brother Timothee: † to them that are at Coloſſa ſainctes and faithful brethren in Chriſt IESVS. † Grace to you and peace from God our Father and our Lord IESVS Chriſt. 1 2 3

Vve giue thankes to God and the Father of our Lord Iesvs Chriſt alvvaies for you, praying: † hearing your faith in Chriſt IESVS, and the loue vvhich you haue tovvard al the ſainctes, † for the hope that is laid vp for you in heauen, vvhich you haue heard in the vvord of the truth of the Goſpel, † that is come to you, as alſo [a] in the vvhole vvorld it is, and fructifieth, and grovveth, euen as in you, ſince that day that you heard & knevv the grace of God in truth, † as you learned of Epaphras our deereſt fellovv-ſeruant, vvho is a faithful miniſter of IESVS Chriſt for you, † vvho alſo hath manifeſted to vs your loue in ſpirit. † Therfore [b] vve alſo from the day that vve heard it, ceaſe not praying for you and deſiring, that you may be filled vvith the knovvledge of his vvil, in al vviſedom, and ſpiritual vnderſtanding: † that you may vvalke [c] vvorthie of God, in al things pleaſing: Fructifying in 4 5 6 7 8 9 10

[a] He ſheweth that the Churche and Chriſtes Goſpel ſhould daily grovv and be ſpred at length through the whole world. Which can not ſtand vvith the heretikes opinion of the decay thereof ſo quickly after Chriſtes time, nor agree by any meanes to their obſcure Conuenticles. See S. Auguſtine ep. 80. *in fine.*

[b] The Epiſtle vpon the 24 Sunday after Pentecoſt.

[c] So S. Ambr. & the Gr. Doctors, or thus: *vvorthily, pleaſing God &c.*

[c] alias vvgiue

in * al good vvorke, & increasing in the knovvledge of God:
11 † in al povver strengthened according to the might of his
12 glorie, in al patience and longanimitie vvith ioy † giuing
thankes to God and the Father, vvho hath made vs vvorthy
13 vnto the part of the lot of the sainctes in the light: † vvho
hath deliuered vs from the povver of darkenes, and hath
14 translated vs into the kingdom of the sonne of his loue, † in
vvhom vve haue redemption, the remission of sinnes: ‡
15 † vvho is the * image of the inuisible God, the first-borne of
Hebr. 1, 3
16 al creature: † because * in him vvere created al things in
In. 1, 3.
heauen, and in earth, visible, and inuisible, vvhether Thrones,
or Dominations, or Principalities, or Potestates: † al by him,
17 & in him vvere created: † and he is before al, and al consist in
18 him. † And he is the head of the body, the CHVRCH, vvho is
the beginning, first-borne of the dead: that he may be in al
19 things holding the primacie: † because in him it hath vvel
20 pleased al fulnes to inhabite: † and by him to reconcile al
things vnto him self, pacifying by the bloud of his crosse,
vvhether the things in earth, or the things that are in heauen.
21 † And you, vvhereas you vvere sometime alienated and
22 enemies in sense, in euil vvorkes: † yet novv he hath recon-
ciled in the body of his flesh by death, to present you holy
23 & immaculate, and blameles before him: † if yet ye cõtinue
in the faith, grounded and stable, and vnmoueable from the
hope of the Gospel vvhich you haue heard, vvhich is prea-
ched among al creatures that are vnder heauen, vvhereof I
24 Paul am made a minister. † Vvho novv reioyce in suffering
for you, and * do accomplish those things that vvant of the
passions of Christ, in my flesh for his body, vvhich is the
25 CHVRCH: † vvhereof I am made a minister according to the
dispensation of God, vvhich is giuen me tovvard you, that I
26 may fulfil the vvord of God, † the mysterie that hath been
hidden from vvorldes and generations, but novv is mani-
27 fested to his sainctes, † to vvhõ God vvould make knowen
the riches of the glorie of this sacrament in the Gentiles,
28 vvhich is Christ, in you the hope of glorie, † vvhom vve
preache, admonishing euery man, and teaching euery man
in al vvisedom, that vve may present euery man perfect in
29 Christ Iesvs, † Vvherein also I labour striuing according
to his operation vvhich he vvorketh in me in povver.

c Many things requisite, and diuers things acceptable to God besde faith.

‡ We are not onely by acceptation or imputation partakers of Christes benefites, but are by his grace made worthie thereof, and deserue our saluation condignely.

ANNOTATIONS
Chap. I.

There is no what in Christes passions vvhich he suffred in him self as head: but there is vvant in those passions of Christ vvhich he daily suffereth in his body the Church, and the members thereof.

How Christes merites are applied to vs, vvithout any iniurie to his death.

The vvorkes of one may satisfie for an other.

The ground of Indulgéces or pardons.

24. Do accomplish that vvanteth.] As Christ the head and his body make one person mystical and one full Christ: the Church vvanting nothing of his perfection, fulnes, or complement (who is the passions of the head and his afflictions of the body and members make one complete masse of passions. Vvhich difference for al that, betvveen the one sort and the other, as the preeminence of the head (and specially such a head) betvveen the body, vvanteth not grace. And also vvhy those passions vvhich he suffered in him self, vvhich vvere fully ended in his death, and vvorkin them selues fully sufficient for the redemption of the vvorld & remission of al sinnes, but al those vvhich his body and members suffer, see his also, and of him they receiue the condition, qualitie, and force to be meritorious and satisfactorie. For though there be no insufficiencie in the actions or passions of Christ the head, yet his vvisdom vvil and iustice requireth that the members of his body and mean vvho should be fellovves of those passions, as they hoolzers hope thereof and his glorie: that so suffering vvith him and by his example, they may profite to them selues and others the generall medicine of Christian patience and mortification. And the rather vvil he applied vnto vs by Sacraments, sacrifice, and other vvhat soeuer: for vvhy he no more instituted no Christ but death then the other, notvvithstanding the vaine clamours of the Prosaiians, that vvould vnder pretence of Christes Passion, take avvay the vertue of al good vvorkes.

Matt. 8. 17. Leu. 10. de pass.

Heare you it is plaine inough, that this accomplishment of the remnant of Christes Passions, vvhich the Apostle and other Saints do make vp in their flesh, is not meant but of the penal and satisfactorie vvorkes of Christ in his members, euery good man adding continually (and specially Martyrs) somthing of his merites to the full measure thereof: and these be the plenitude of his passions and satisfaction, as the Church is the plenitude of his person: & therfore these also through the communion of Saints and the societie that is not only betvveene the head and the body, but also betvveene the members and an other, are not only satisfactorie and meritorie vvales profitable for the sufferers them selues, but also for other their fellovv-members in Christ. For though one member can not merite for an other properly, yet may one beare the burden and discharge the debt of an other, both by the lavv of God and nature, and it vvas a ridiculous Heresie of Vvicliefe to deny the same. Yea (as vve see here) the passions of Saints are alvvaies suffered for the common good of the vvhole body, and sometimes vvithal by the sufferers special intention: they are applicable to special persons one or many: as here the Apostle ioyeth in his passions for the Collossians, in an other place his afflictions be for the saluation of the Corinthians, sometimes he vvil both to be dissolued, (that is according to Origens exposition (in li. 10. & 34.) a sacrifice for the lavves, and he often speaketh of his death as of a libation, host, or offering, as the fathers do of al Martyrs passions. Al vvhich dedicated and sanctified in Christes blood and sacrifice, make the plenitude of his Passion, and haue a forcible crie, intercession, and satisfaction for the Church and the particular necessities thereof. In vvhich, as some do abound in good vvorkes and satisfactions (as S. Paul, vvho reckeneth vp his afflictions and glorieth in them: 2 Cor. 11. and Iob, vvho auoucheth that his qualities farre surmounted his sinnes: and our Ladie much more, vvho neuer sinned, and yet suffered so great dolours) so other some do vvant, and are to be holpen by the abundance of their fellovv-members.

2. Cor. 1. & 12. Ro. 9. 3. Phil. 2. 2. Tim. 4.

Iob 6.

Vvhich entercourse of spirituall offices and the recompence of the vvants of one part by the store of the other, is the ground of the old libels of Indulgence vvhereof is treated before out of S. Cyprian (See the Annotations 2 Cor. 2. v. 10) and of al indulgences or pardons, vvhich the Church daily dispenseth vvith great facilitie and mercie, by their hands in vvhom Christ hath put the vvord of our reconcilement, to vvhom he hath committed the keies to keepe and vse, his sheepe to feede, his mysteries and al his goods to dispense, his power to binde and loose, his commission to remitte and reteine, and the stevvardship of his familie to giue euery one their meate and sustenance in due season.

Chap. II.

He is careful for them, though he vvere neuer vvith them: that they may in the vvonderful vvisdom vvhich is in Christian religion, and be not turned avvay either vvith Philosophie, or vaine Christ and so fauorites to Angels: or vvith Iudaisme, by reposing any confidence of Iustifie in the vvorkes of the Lavv.

FOR

1 FOR I vvil haue you knovv brethren, vvhat maner of care I haue for you and for them that are at Laodicia, and vvho-
2 ſoeuer haue not ſeen my face in the fleſh: † that their hartes may be comforted, inſtructed in charitie, & vnto al the ri-
3 ches of the fulnes of vnderſtãding, vnto the knovvledge of the myſterie of God
4 the Father of Chriſt IESVS, † in vvhom be al the treaſures
5 of vviſedom and knovvledge hidde. † But this I ſay, [a] that no man deceiue you in loftines of vvordes. † For although I be abſent in body, yet in ſpirit I am vvith you: reioycing, & ſeeing your order, & the conſtancie of that your faith which
6 is in Chriſt. † Therfore as you haue receiued IESVS Chriſt
7 our Lord, vvalke in him, † rooted and built in him, and confirmed in the faith, as alſo you haue learned, abounding `in it` in him in thankes-giuing.

8 † Bevvare leſt any man deceiue you [b] by philoſophie, and vaine fallacie: according to the tradition of men, according to the elements of the vvorld, and not according to Chriſt.
9 † For in him dvvelleth al the fulneſſe of the Godhead cor-
10 porally: † and you are in him repleniſhed, vvho is the head
11 in al Principalitie and Povver: † in vvhom al you are circumciſed vvith circumciſion not made by hand in ſpoiling
12 of the body of the fleſh, in the circumciſion of Chriſt, † buried vvith him in Baptiſme: in vvho alſo you are riſen againe by the faith of the operation of God, vvho raiſed him vp
13 from the dead. † And you [c] vvhen you vvere dead in the offenſes and the prepuce of your fleſh, did he quicken toge-
14 ther vvith him: pardoning you al offenſes, † vvyping out the hand vvriting `of decree` that vvas againſt vs, vvhich vvas contrarie to vs. and the ſame he hath taken out of the
15 vvay, faſtening it to the croſſe: † and ſpoiling the Principalities and Poteſtats, [d] hath ledde them confidently in open
16 ſhevv, triumphing them in him ſelf. † Let no man therfore iudge you [e] in meate or in drinke, or in part of a feſtiual day,
17 or of the Nevv-moone, or of Sabboths: † vvhich are a ſhadovv of things to come, but the body Chriſts.
18 † Let no man ſeduce you, [f] vvilling in the humilitie and [g] religion of Angels, vvalking in the things vvhich he hath
19 not ſeen, in vaine puffed vp by the ſenſe of his fleſh, † and

Yyy ij not

[a] Heretikes do moſt commonly deceiue the people with eloquence namely ſuch as haue it by the gift of nature, as the Heretikes of al ages had, & lightly al ſeditious perſons, vvhich dravv the vulgar ſort to ſedition by the allurement of their tongue. Nothing (ſaith S. Hierom. ep. 2. ad Nepotianũ) is ſo eaſie as vvith voluhilitie of tongue to deceiue the vnlearned multitude, vvhich whatſoeuer it vnderſtandeth not, doth the more admire and vvonder at the ſame. The Apoſtle here calleth it, πιθανολογίαν, perſuaſible ſpeache.

[b] That is, vvilful or ſelfvvilled in voluntarie religiõ. for that is, θέλων ἐν θρησκείᾳ, vvhereof commeth the vvord folovving ἐθελοθρησκίαι, *Superſtitio. v. 23. Sanctimon. v. 18.*

[c] ἐπιχορηγούμενον. That is, taking ſubminiſtration of ſpiritual life and nouriſhment by grace from Chriſt the head.

[b] not holding the head, vvherof the vvhole body by ioyntes and bandes being [c] ſerued & compacted, growveth to the increaſe of God. † If then you be dead vvith Chriſt, from the elements of this vvorld, vvhy do you yet [d] decree as liuing in the vvorld? † Touch not, taſt not, handle not: † vvhich things are al vnto deſtruction by the very vſe, according to the precepts and doctrines of men. † vvhich are in deede [e] hauing a ſhevv of vviſedom in ſuperſtition and humilitie, and not to ſpare the body, not in any honour to the filling of the fleſh.

[c] ioyntes & bandes.

[d] ordaines as liuing.

ANNOTATIONS
CHAP. II.

Philoſophie and other humane ſciences hovv profitable or hurtful to the Church of God.

1. *By Philoſophie.*] Philoſophie and al humane ſcience, ſo long as they be ſubiect and obedient to Chriſt (as they be in the Schooles of Chriſtian Catholikes) be not forbidden, but are greatly commended and be very profitable in the Church of God. Othervviſe vvhere ſecular learning is made the rule of religion and commaundeth faith, there it is pernicious and the cauſe of al hereſie and infidelitie, for the vvhich S. Hierom and before him Tertullian call Philoſophers, *the Patriarkes of Heretikes*, and declare that al the old hereſies roſe onely by to much admiring of prophane Philoſophie. *Hier. ad Cteſiph. tom. Pelag. l. 1. Tertul. de præſcr. & cont. Hæreſ. & cont. Marcion. li. 5.* And ſo do theſe nevv ſectes no doubt in many things. For, other argumentes haue they none againſt the preſence of Chriſt in the B. Sacrament but ſuch as they borovv of Ariſtotle and his like, concerning quantitie, accidents, place, poſition, dimenſions, ſimples, ſight, taſt, and other ſtraines of reaſon, to vvhich they bring Chriſtes myſteries. Al Philoſophical argumentes therfore againſt any article of our faith be here condemned as deceitful, and are called alſo here, *the tradition of men, and the elementes of the vvorld.* The better to reſiſt vvhich fallacies and traditions of Heathen men, the Schoole learning is neceſſarie, vvhich keepeth Philoſophie in avve and order of faith, and vſeth the ſame to vvithſtand the Philoſophical and ſophiſtical deceites of the Heretikes and Heathen. So the great Philoſophers S. Denys, S. Auguſtine, Clemens Alexandrinus, Iuſtine, Lactantius and the reſt, vſed the ſame to the great honour of God and benefite of the Church. So came S. Cyprian, S. Ambroſe, S. Hierom and the Greeke fathers, furniſhed vvith al ſecular learning vnto the ſtudie of Diuinitie, vvherof ſee S. Hierom *ep. 84 ad Magnum Oratorem.*

The Proteſtants abuſe Philoſophie againſt the B. Sacrament.

Schoole learning.

16. *In meate.*] The Proteſtants vvilfully or ignorantly applie al theſe kindes of forbearing meates, to the Chriſtian faſtes: but it is by the circumſtance of the text plaine (as S. Auguſtine alſo teacheth) that the Iudaical obſtruation and diſtinction of certaine cleane and vncleane meates is forbidden to the Coloſſians, vvho vvere in danger to be ſeduced by certaine Ievves, vnder pretence of holines to keepe the Lavv touching meates and feſtiuities and other like, vvhich the Apoſtle ſheevveth vvere onely ſhadovves of things to come: vvhich things are come, and therfore the ſaid ſhadovves to ceaſe. Vvhere he nameth the Sabboths and feaſtes of the nevv moond, that no man needs to doubt but that he ſpeaketh onely of the Ievviſh dais and kindes of faſtes and feaſtes, and not of Chriſtian holidaies or faſting daies at al.

Scriptures abuſed by the Proteſtants againſt Chriſtian faſting & holydaies.

Aug. ep. 59. ad Paulinum in ſolut. 7. quæſt.

18. *Religion of Angels.*] By the like falſe application of this text as of the other befors, the Heretikes abuſe it againſt the inuocation or honour of Angels vſed in the Catholike Church, vvhere the Apoſtle noteth the vvicked doctrine of Simon Magus and others (See S. Chryſ. *ho. 7 in hunc locum.* and *Epiph. har. 21.*) vvho taught, Angels to be our mediators and not Chriſt. *non tenens caput, not holding the head*, as the Apoſtle here ſpeaketh, & preſcribed ſacrifices to be offered vnto them, meaning indifferently as vvel the il Angels as the good. Vvhich doctrine the ſaid Heretike had of Plato, vvho taught, that ſpirites (vvhich he calleth *demones*) vvere to be honoured as mediators next to God. Againſt vvhich S. Auguſtine diſputeth *li. 8, 9. & 10 de ciuit.* as the condemneth alſo the ſame vndue vvorſhip *li. 10 Confeſſ. cap. 42.* S. Hierom (q. 10 ad Algaſiam) expoundeth this alſo of il ſpirites or diuels, vvhom he prouveth (out of S. Stevens ſermon *Act. 7*) that the Ievves did vvorſhip, anouching that they ſerue them ſtill, ſo many of them and ſo often as they obſerue the Lavv. Of vvhich idolatrie alſo to Angels Theodoret ſpeaketh vpon this place, declaring that the Ievves defended their ſuperſtition tovvardes Angels by that, that the Lavv vvas giuen by them,

S. Paules place cõcerning religion of Angels, explicated: and that

deceitfully

deceitfully as once inducing the Coloſſits, both to keepe the lavv, & to honouring of the Angels as the giuers of the ſame. Vvhereby diuers of the faithful vvere ſo ſeduced, that they forſooke Chriſt and his Church and ſeruice, and committed idolatrie to the ſaid Angels. Againſt vvhich abominations the Councel of Laodicia Cap. 35 tooke order, accurſing all that forſooke our Sauiour and committed idolatrie to Angels, and conuenticling in the name of ſpirites and Idols. of vvhich kinde of vvorſhip of Angels and Diuels ſee Clemens Alexand. Strom. 3. Tertullia (*li. 5. cont. Marcion.*) expounderh this place of the falſe teachers that feined them ſelues to haue reuelatiõ of Angels, that the Lavv ſhould be kept touching differẽce of cleane & vncleane meates. Vvhich is very agreable to that * in the Epiſtle to Timothee, vvhere S. Paul calleth abſtaining from meates after the Ievviſh or heretical maner, *the doctrines of Diuels*: vvherof ſee more in the annotation vpon that place. Haimo a godly ancient vvriter, vpon this place, ſaith further, that ſome Philoſophers of the Gentils and ſome of the Ievves alſo taught, that there vvere foure Angels Preſidents of the foure elements of mans body, and that in feined hypocriſie (vvhich the Apoſtle here calleth humilitie) they pretended to vvorſhip by ſacrifice the ſaid Angels. Theophylacte expounderh this feined humilitie of certaine Heretikes, that pretending the mediatorſhip to be a derogation to Chriſts maieſtie, vvorſhipped Angels as the only mediators. Al vvhich vve ſee dovvne vvith more diligẽce, that the Heretikes may be aſhamed to abuſe this place againſt the due reuerence and reſpect or praiers made to the holy Angels. Vvhom the Scriptures record ſo often to offer our praiers vp to God, and to haue been lavvfully reuerenced of the Patriarkes, neuer as gods, but as Gods miniſters and meſſengers. *Iſa.* 5. 14. *Tob.* 12, 12. *Gen.* 48, 16. *Angelus qui eruit me.* 1 *Tim.* 5, 21. And that they may be praied vnto, & can helpe & heare vs, ſee S. Hierom *in cap.* 10 *Danielis*. S. Ambroſe *in Pſal.* 118. *for* 1. S. Auguſtine *li.* 10 *de ciuit. Dei c.* 12. Bede *li.* 4 *in Cantica c.* 24.

Vers. 4, 1. * 1 Tim. 4, 1.

Scripture abuſed againſt the Churches faſtes.

The hypocritical abſtinẽce of old Heretikes, maketh nothig againſt true and ſincere faſting, but cõtendeth it.

Heretical tranſlation.

* θρησκία

1 Cor. 9, 27. 2 Cor. 11, 27.

19. Not holding the head.] Becauſe he hath much a do vvith ſuch falſe preachers as taught the people to preferre the Angels vvhich gaue the Lavv, or other vvhatſoeuer, before Chriſt in this Epiſtle, and to the Epheſians, he often affirmeth Chriſt to be our head, yea and to be exalted far aboue al creatures, Angels, Poteſtats, Principalities or vvhatſoeuer.

20. Why do you.) A marueilous impudent tranſlation of theſe vvordes in the Engliſh Bibles thus, *Why are you burdened vvith traditions?* Vvhereas the Greeke hath not that ſignification: but to make the name of Tradition odious, here they put it of purpoſe, not being in the Greeke: and in other places where Traditions are cõmended (1 *Cor.* 11. *and* 2 *Theſ.* 2.) and where the Greeke is ſo moſt ſtatly (παραδόσεις) there they tranſlate it, *Inſtructions, ordinances*, &c. δογματίζεσθε

21. Touch not.] The Heretikes (as before and alvvaies) very vainely alleage this againſt the Catholike faſtings: vvhen it is moſt cleere that the Apoſtle reprehendeth the foreſaid falſe teachers that thought to make the Chriſtians ſubiect to the obſeruation of the ceremonies of the old Lavv, of not eating hogges, conies, hares fleſh and ſuch like, not to touch a dead corps nor any place vvhere a vvomã in her floures had ſitte, & other infinite doctrines of touching, taſting, vvaſhing, eating, and the reſt, either commaunded to the old people by God, or (as many things vvere) voluntarily taken vp by them ſelues, ſometime cleane againſt Gods ordinance, and often friuolous and ſuperſtitious. Vvhich ſort as Chriſt in the Goſpel, ſo here S. Paul calleth the precepts and doctrines of men, and ſuperſtition, and (as the Greeke vvord ſignifieth) * voluntarie vvorſhip, that is inuented by Heretikes of their ovvne head vvithout the vvarrant of Chriſt in the Scriptures, or the Holy Ghoſt in the Church, or any lavvful authoritie of ſuch vvhom Chriſt commaundeth vs to obey. Againſt ſuch Sect-Maiſters therfore as vvould haue yoked the faithful againe vvith the Ievviſh or Heretical faſtes of Simon Magus and the like, S. Paul ſpeaketh, and not of the Churches faſtes or doctrines.

23. Having a ſhevv.] Againe the Heretikes of our time obiect, that theſe foreſaid falſe teachers pretended holines, vviſedom, and chaſtiſement of their bodies (*for ſo* S. Paul ſaith) by forbidding certaine meates according to the Ievves obſeruation, euen as the Catholikes do. It is true they did ſo, and ſo do moſt vices imitate vertues. for if chaſtising of mens bodies and repreſſing their concupiſcences and luſts vvere not godly, and if abſtinence from ſome meates vvere not laudably and profitably vſed in the Church for the ſame purpoſe, no Heretikes (to induce the aboliſhed obſeruations and differences of meates of the Ievves, or the condemnation of certaine meates and creatures as abominable according to others) vvould haue falſely pretended the chaſtiſement of their fleſh, or made other ſhevv of vviſedom and pietie, to found their vnlavvful Heretical or Iudaical ſuperſtition concerning the ſame. The Catholike Church & her children, by the example of Chriſt, S. Iohn Baptiſt, the Apoſtles and other bleſſed men, do that lavvfully, godly, religiouſly, and ſincerely in deede to the end aforeſaid, vvhich theſe falſe Apoſtles onely pretended to do. So * S. Paul did chaſtiſe his body in deede, by vvatching, faſting, and many other afflictions, and that vvas lavvful and vvas true vviſedom and pietie in deede. The foreſaid Heretikes not ſo, but to induce the Coloſſians to Iudaiſme and other abominable errors, did but pretend theſe things in hypocriſie.

CHAP. III.

He exhorteth to mortifie and put of al corrupt maners of the old man, and to put on such vertues as are for the newe man. 18 In particular also, vvemen and husbands, children and parents, seruants and maisters, ech sort to do their dutie.

The Epistle vpon Easter eue.



HERFORE if you be risen vvith Christ, seeke the things that are aboue: vvhere Christ is sitting on the right hand of God. † Minde the things that are aboue, not the things that are vpon the earth. † For you are dead: and your life is hidde vvith Christ in God. † Vvhen Christ shal appeare, your life: then you also shal appeare vvith him in glorie. ¶

† * Mortifie therfore your members that are vpon the earth, fornication, vncleanesse, lust, euil concupiscence, and *auarice, vvhich is [c] the seruice of idols. † for vvhich things the vvrath of God commeth vpon the children of incredulitie. † in vvhich you also vvalked sometime, vvhen you liued in them. † But nevv lay you also al avvay: anger, indignation, malice, blasphemie, filthie talke out of your mouth. † Lie not one to an other: * spoiling your selues of the old man vvith his actes, † and *doing on the nevv, him that is renevved vnto knovvledge, * according to the image of him that created him. † vvhere there is not, Gentile and Ievve, circumcision and prepuce, Barbarous and Scythian, bonde and free: but al, and in al Christ.

Eph. 5. 3.

[c] Idolatriae.

Eph. 4. 22.

Gen. 1. 26.

The Epistle vpon the 5 Sunday after the Epiphanie.

† Put ye on therfore as the elect of God, holy, and beloued, * the bovvels of mercie, benignitie, humilitie, modestie, patience, † supporting one an other: and pardoning one an other, if any haue a quarel against any man, as also our Lord hath pardoned vs: so you also. † But aboue al these things haue charitie, vvhich is the band of perfectiō: † & let the peace of Christ [c] exult in your hartes, vvherein also you are called in one body: and be thankeful. † Let the vvord of Christ dvvel in you aboundantly, in al vvisedom: teaching and admonishing your ovvne selues, vvith psalmes, hymnes, and spiritual cāticles, in grace singing in your hartes to God. † Al vvhatsoeuer you doe in vvord or in vvorke, al things in the name of our Lord IESVS Christ, giuing thankes to God and the Father by him. ¶

Eph. 4. 32.

[c] Βραβευέτω, triumph and haue the victorie

† * Vvomen

Eph. 5, 22. 1. Pet. 3, 7. Eph. 6, 1.
18 † * Vvomen be ſubiect to your huſbands, as it behoueth
19 in our Lord. † * Men, loue your vviues: and be not bitter
20 tovvard them. † * Children obey your parents in al things:
21 for that is vvel pleaſing to our Lord. † Fathers, prouoke not your children to indignation: that they become not diſcou-
Eph. 6, 5 Tit. 2. 9. 1. Pet. 2, 18.
22 raged. † * Seruants, obey in al things, your maiſters according to the fleſh, not ſeruing to the eie, as pleaſing men,
23 but in ſimplicitie of hart, fearing God. † Vvhatſoeuer you doe, vvorke it from the hart as to our Lord, and not to men:
24 † knovving that you ſhal receiue of our Lord the :: retri-
25 bution of inheritance. Serue our Lord Chriſt. † For he that doeth iniurie, ſhal receiue that vvhich he hath done vniuſtly: and * there is not acceptiõ of perſons vvith God.

:: Retribution or reward for good vvorkes: ἀνταπόδοσις, vvhich ſignifieth rendering one for an other.

Deu. 10, 17. Ro. 2, 11. Gal. 2, 6.

ANNOTATIONS
CHAP. III.

3. *Auarice, vvhich is the ſeruice of idols.*] Here is a maruelous impudent and foliſh corruption in the vulgar Engliſh Bible printed the yere 1577 and (as it ſeemeth) moſt authoriſed. Vvhere for their errour againſt the Images of Chriſt and his Saincts, and to make image and idol, al one: the tranſlator, for that vvhich the Apoſtle ſaith in Greeke, *Coitetuſtus ei idolatria*, maketh him to ſay in Engliſh, *Coueituſtus is vvorſ hipping of images* ras alſo *Eph. 1.* he tranſlateth thus, *The couetous perſon is a vvorſhipper of images.* for that vvhich the Apoſtle ſaith, *The couetous man is an idolater*, meaning ſpiritual idolatrie, becauſe he maketh money his God. In vvhich ſenſe to call this ſpiritual idolatrie, vvorſhipping of images, is to ridiculous, and muſt needes procede of blinde hereſie. Heretical and foolish tranſlation.

9. *Doing on the nevv.*] By this and the vvhole diſcourſe of this chapter conteining an exhortation to good life, and to put on the habite of the nevv man vvith al vertues: vve may ſee, our iuſtice in Chriſt to be a very qualitie and forme inherent in our ſoul, adorning the ſame, and not an imputation onely of Chriſtes righteouſnes, or a hiding onely of our ſinnes and vvickednes, vvhich the Heretikes falſely affirme to remaine in vs after baptiſme and alvvaies during life. See S. Auguſtine *de pec. mer. & remiſ. li. 2 c. 7. & cont. Iulian. li. 6 c. 7.* Iuſtice an inherent qualitie in vs.

CHAP. IIII.

He exhorteth to inſtance in praier, 5 and to vviſdom in behaviour. 7 He ſendeth Tychicus. 10 He doeth commendations, 15 and inioyneth to be done.

1 YOV Maiſters, that vvhich is iuſt and equal, doe to your ſeruants: knovving that you alſo haue a
Iac. 1, 18, 1 Eph. 6, 18. 2. Theſ. 3, 1
2 Maiſter in heauen. † * Be inſtant in praier: vvat-
3 ching in it in thankes giuing, † * praying vvithal :: for vs alſo, that God may opẽ vnto vs the doore of ſpeache to ſpeake the myſterie of Chriſt (for the vvhich alſo I am
4 bound) † that I may manifeſt it, ſo as I ought to ſpeake.
Eph. 5, 15.
5 † * Vvalke vvith vviſedom tovvard them that be vvithout: redeeming

:: S. Paul euer much deſireth the praiers of the faithful: whereby vve learne the great efficacie of them.

redeeming the time. † Your talke alvvaies, in grace let it be 6
ſeaſoned vvith ſalte: that you may knovv hovv you ought
to anſvver euery man.

† The things that are about me, Tychicus our deereſt 7
brother, and faithful miniſter, & fellovv-ſeruant in our Lord,
vvil make you vnderſtand al, † vvhom I haue ſent to you 8
for this ſame purpoſe, that he may know the things that con-
cerne you, and may comfort your hartes, † vvith * Oneſi- 9 *Philem. 10.
mus the moſt deere and faithful brother vvho is of you.
Al things that are done here, ſhal they doe you to vnder-
ſtand.

† Ariſtarchus my fellovv-priſoner ſaluteth you, & Marke 10
the coſin-german of Barnabas (concerning vvhom you haue
receiued commaundements, If he come to you, receiue him)
† and Ieſus that is called Iuſtus: vvho are of the Circumci- 11
ſion. theſe only are my coadiutors in the kingdom of God:
vvhich haue been a comfort to me. † Epaphras ſaluteth you 12
vvho is of you, the ſeruant of Chriſt IESVS, alvvaies care-
ful for you in praiers, that you may ſtand perfect and ful in al
the vvil of God. † For I giue him teſtimonie that he hath 13
much :: labour for you, and for them that be at Laodicia, and
that are at Hierapolis. † * Luke the moſt deere phyſiciō ſalu- 14 *2 Tim. 4, 10. 11
teth you: and Demas. † Salute the brethren that are at 15
Laodicia: and Nymphas and the Church that is in his houſe.
† And vvhen the epiſtle ſhal be read vvith you, make that 16
it be read alſo in the Church of the Laodicians: and that
you read that vvhich is of the Laodicians. † And ſay to Ar- 17
chippus, See the miniſterie vvhich thou haſt receiued of our
Lord, that thou fulfil it. † The ſalutation: vvith mine owne 18
hand, Paules. Be mindeful of my bandes. Grace be vvith you.
Amen.

:: He did not only pray, but tooke other great paines to procure Gods grace for the Coloſſians: perhaps by watching, faſting, and doing other penance of body: that God would not ſuffer them to fall from their receiued faith to the ſecte of Simon Magus or the Iudaizing chriſtias.

THE

THE ARGVMENT OF THE FIRST EPISTLE OF S. PAVL TO THE THESSALONIANS.

IVST S. Paul with Silas (or Siluanus) and Timothee according to a vision calling him out of Asia into Macedonia, came to Philippi being the first citie thereof, we reade Act. 16. And both againe from Philippi, after scourging and imprisoning there, he came to Thessalonica being the head citie of that countrie, we reade Act. 17. where after 3 weekes preaching, the Iewes stirred the citie against them, and pursued them also to Berea: so that Paul was conueied from thence to Athens, where he expelled the coming of Silas & Timothee from the foresaid Berea in Macedonia, but receiued them (as we haue Act. 18.) at Corinth in Achaia.

Hauing therefore left the Thessalonians in such persecution, and being careful to know how they did in it, he was desirous to returne vnto them, as he signifieth in the 2 chapter of this Epistle v. 17. But (as he there addeth) Satan hindered vs. Therefore tarying him self at Athens, he sendeth Timothee vnto them. at whose returne vnderstanding their constancie, he is much comforted, as he declareth c. 3. So then they are all three together at the writing of this Epistle, as also we haue in the title of it: Paul and Siluanus and Timothee to the Church of the Thessalonians. And therefore it seemeth to haue bene written at Corinth not at Athens: because after the sending of Timothee to Thessalonica, they mette not at Athens againe, but at Corinth.

The first three chapters of it are, to confirme and comfort them against the temptations of those persecutions. The other two are of exhortation, to liue according to his precepts, namely in sanctification of their bodies, and not in fornication: to loue one an other: to comfort one an other about their freendes departed, with the doctrine of the Resurrection, and with continuall preparation to die: the Laicie to obey, and the Clergie to be diligent in euery point of their office.

THE FIRST EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

He thanketh God for them, & exhorteth that they continue, bycause his preaching at their first conuersion was with diuine power, and they on the other side remained stedfast in hy, notwithstanding the great persecution that was raised against them.

PAVL and Siluanus and Timothee to the 1
Church of the Theſſalonians in God the
Father, & our Lord IESVS Christ. Grace
to you and peace.

The Epiſtle vpon the 6 Sunday after the Epiphanie.

† VVe giue thankes to God alvvaies 2
for al you: making a memorie of you in
our praiers without intermiſſiō, † minde- 3
ful of the vvorke of your faith and labour, and of the
charitie, & of the enduring of the hope of our Lord IESVS
Christ, before God and our father: † knovving brethren 4
beloued of God, your election: † that our Goſpel hath not 5
been to you in vvord only, but in povver and the holy Ghoſt,
and in much fulneſſe, as you knovv vvhat maner of men vve
haue been among you for your ſakes. † And you became 6
folovvers of vs, & of our Lord: receiuing the vvord in much
tribulation, vvith ioy of the holy Ghoſt: † ſo that you were 7
made a paterne to al that beleeue in Macedonia & in Achaia.
† For from you vvas bruited the vvord of our Lord: not on- 8
ly in Macedonia and in Achaia, but in euery place, your faith
vvhich is to God vvard, is proceded, ſo that it is not neceſ-
ſarie for vs to ſpeake any thing. † For they them ſelues re- 9
port of vs vvhat maner of entring vve had to you: and how
you are turned to God :: from Idols, to ſerue the liuing and
true God, † and to expect his Sonne from heauen (vvhom 10
he

:: In this and the like places the Heretikes malitiouſly & moſt falſely tranſlate, conſtrue, & apply al things meat of the Heathē idols, to the memories and images of Christ and his ſainctes, namely the Engliſh Bibles of the yeres 1562. 1577. See the Annotatiō 1 Io. 5, 21.

he raised vp from the dead) IESVS, vvho hath deliuered vs from the vvrath to come. †

ANNOTATIONS

Chap. I.

6. Followers of vs.] S. Paul is bold to commend them for imitation of him, yea and to ioyne himself in that point with Christ, to be their patterns to walke after. Vvhere without curiositie he nameth him self first, and our Lord afterward, because he vvas a more neere and ready obiect then Christ, vvho vvas not nor could not be followed but through the preaching and conuersation of the Apostle, vvho vvas in their sight or hearing. And this imitation of some holy man or other, hath made so many Religious men of diuers orders and rules, all tending to the better imitation of Christ our Lord. See the like vvordes of the Apostle, 1 Cor. 11. and Philip. 3. 17.

Religious persons imitation of diuers holy men is the imitatiō of Christ him self.

Chap. II.

He exhorteth them from sinne to vertue, that he preaching vnto them vvas not vnto no purpose, in most commendable manner. 13. He giueth vnto them for his thanksgiuing vnto God for their manner of receiuing it: that is, vvith al ioy, notvvithstanding the persecution of their vvicked countrey.

1 FOR your selues knovv, brethren, our entrance vnto you, that it vvas not vaine:
2 † but * hauing suffered before and * been abused vvith contumelies (as you knovv) at Philippi, vve had confidence in our God, to speake vnto you the Gospel of
3 God in much carefulnes. † For our exhortation vvas not of errour, nor of vncleanesse, nor in deceite:
4 † but as vve vvere approued of God that the Gospel should be committed to vs, so vve speake: not as pleasing men, but
5 God, vvho proueth our hartes. † For neither haue we been at any time in the vvord of adulation, as you knovv: nor in
6 occasion of auarice, God is vvitnes: † nor seeking glorie of
7 men, neither of you, nor of others. † Vvhereas vve might haue been a burde vnto you, as the Apostles of Christ: but vve became children in the middes of you, as if a nource should
8 cherish her children: † so hauing a desire to you, vve would gladly deliuer vnto you not only the Gospel of God, but also our ovvne soules: because you are become most deere
9 vnto vs. † For you are mindeful, brethren, of * our labour and toile, day & night vvorking, lest vve should charge any
10 of you, vve preached among you the Gospel of God. † You

* A notable example for Catholike preachers, and passing comfortable, who in the middes of persecutiōs and reproches they preache sincerely, to please God & not men.

are vvitnesses and God, hovv holily and iustly and vvithout blame, vve haue been to you that did beleeue, † as you 11
knovv in vvhat maner we desiring and comforting you, haue adiured euery one of you (as a father his children) that you vvould vvalke vvorthie of God, vvho hath called you into his kingdom and glorie.

† Therfore vve also giue thankes to God vvithout in- 12
termission: because that vvhen you had receiued of vs the vvord of the hearing of God, you receiued it not as the vvord of men, but (as it is in deede) * the vvord of God, who vvorketh in you that haue beleeued. † For you, brethren, 13
are become folovvers of the churches of God that be in Iewrie, in Christ Iesvs: for you also haue suffered the same things
of your ovvne lineage, as they also of the Ievves, † vvho 14
both killed our Lord Iesvs, and the Prophets, and haue persecuted vs, and please not God, and are aduersaries to al men,
† prohibiting vs to speake to the Gentiles that they may be 15
saued, to make vp their sinnes alvvaies. for the vvrath of God
is come vpon them euen to the end. † But vve, brethren, c de- 16
priued of you for a shorte time, in sight, not in hart: haue
hastened the more abundantly to see your face vvith much
desire. † For vve vvould haue come to you, I Paul certes, 17
once and againe: but Satan hath hindered vs. † For vvhat is 18
our hope, or ioy, or crovvne of glorie? ‡ Are not you before
our Lord Iesvs Christ in his comming? † For you are 19
our glorie and ioy.

‡ If the Apostle vvithout iniurie to god, in right good sense call his scholers the Thessalonians, his hope, ioy, glorie: vvhy blaspheme the Protestats the Cath. Church & her childrē for terming our B. Ladie or other Saincts, their hope, for the special confidēce they haue in their prayers?

c *Desiderantes.*

ANNOTATIONS
CHAP. II.

Not only the vvritt vvord is the vvord of God.

12. *The vvord of God.*] The Aduersaries vvil haue no vvord of God but that vvhich is vvritten and contained in the Scripture: but here they might learne that al Apostles preaching before he vvrote to them, vvas the very vvord of God. They might also learne that vvhat so euer the lavvful Apostles, Pastors, and Prelates of Gods Church preach in the vnitie of the same Church, is to be taken for Gods ovvne vvord, and ought not to be reputed of them for doctrines of men or Pharisaical traditions, as they falsly call canons, precepts, and decrees of holy Church.

CHAP. III.

Paule for he could not come him self, sendeth Timothee, to vnderstand their estate: vvhose retvrne vvith vvord vnderstanding it to stand stil stedfast, exhorteth them to al vertuous perfection, he vvigorously excuseth himself, praying that he may see them againe.

FOR

1  OR the vvhich cause forbearing no longer,
2 it pleased vs to remaine at Athens, alone.
† And vve sent Timothee our brother, & the
minister of God in the Gospel of Christ, to
confirme you and exhort you for your faith,
3 † that no man be moued in these tribulations, for your selues
4 knovvy, that vve are appointed to this. † For euen vvhé vve
vvere vvith you, vve foretold you that vve should suffer tri-
5 bulatiõs, as also it is come to passe, & you knovv. † Therfore
I also forbearing no lõger, sent to knovv your faith: lest per-
6 haps he that tempteth, hath tempted you, & our labour be
Act. 18, 5. made vaine. † But now *Timothee cõming vnto vs frõ you,
& reporting to vs your faith & charitie, and that you haue a
good remẽbrance of vs alvvaies, desiring to see vs, as vve al-
7 so you: † therfore vve are cõforted, brethrẽ, in you, in al our
8 necessitie & tribulation, by your faith, † because novv vve
9 liue, if you stand in our Lord. † For vvhat thankes-giuing
can vve render to God for you, in al ioy vvherevvith vve re-
10 ioyce for you before our God, † night and day more aboun-
dantly praying that vve may ‡see your face, and may accom-
plish those things that vvant of your faith.
11 † And God him self and our Father, and our Lord Ie-
12 svs Christ direct our vvay to you. † And our Lord multi-
plie you, and make your charitie abound one to an other, &
13 tovvard al men: as vve also in you, † to cõfirme your hartes
vvithout blame, in holinesse, before God and our Father, in
the comming of our Lord Iesvs Christ vvith al his Sain-
ctes. Amen.

‡ Though letters or epistles in absence giue great comfort and confirmation in faith, yet it is preaching in presence by vvhich the faith of Christ and true religion is alvvais both begunne and accomplished.

CHAP. IIII.

He exhorteth them to liue as he taught them: and namely to abstaine from al fornication, & to loue one an other. It is needle anely vvith their ovvne matters, to be buisie: shewing them selues vvel tovvard the Infidels. It. Touching their frendes departed, he comforteth them, shevving that they shal meete againe at the Resurrection, and be vvith Christ for euer.

1 FOR the rest therfore, brethren, vve desire & be-
seeche you in our Lord Iesvs, that as you haue
receiued of vs hovv you ought to vvalke, and
2 to please God, as also you doe vvalke, that you
abounde more. † For you knovv vvhat precepts I haue gi-

The Epistle vpon the 2 Sunday in Lent.

uen to you by our Lord IESVS. † For this is the vvil of God, your sanctificatiō: that you abstaine from fornication, † that euery one may knovv to possesse his vessel in sanctification and honour: † not in the passion of lust, as also the Gentiles that knovv not God, † and that no man ouergoe, nor circumuent his brother in businesse: because our Lord is reuenger of al these things, as vve haue foretold you, & haue testified. † For God hath not called vs into vncleannesse: but into sanctification. ¶ † Therfore he that despiseth these things, despiseth *not man but God, vvho also hath giuen his holy Spirit in vs. 3 4 5 6 7 8

* Al Catholike Christians make one fraternitie or brotherhod.

† But concerning the charitie of the *fraternitie, vve haue no neede to vvrite to you: † for *your selues haue learned of God to loue one an other. † Yea and you doe it tovvard al the brethren in al Macedonia. But vve desire you brethre, that you ::abound more: † & that you employ your indeuour to be quiet, & that you doe your ovvne businesse, & vvorke vvith your ovvne handes, as we haue cōmaunded you: † and that you vvalke honestly tovvard them that are vvithout: and neede nothing of any mans. 9 10 11 12

:: Christian men ought to procede and profite continually in good vvorkes and iustification.

† And vve vvil not haue you ignorant, brethren, concerning them that *sleepe, that you be not sorovvful, as also others that haue no hope. † For if vve beleeue that IESVS died and rose againe, so also God them that haue slept by IESVS vvil bring vvith him. † For this vve say to you in the vvord of our Lord, * that ‖ vve vvhich liue, vvhich are remaining in the aduent of our Lord, shal not preuent them that haue slept. † For our Lord him self in commaundement and in the voice of an * Archangel and in the trōpet of God vvil descend from heauen: and the dead that are in Christ, shal rise againe first. † Then vve that liue, that are left, vvithal shal be taken vp vvith them in the cloudes to meete Christ, into the aire, and so alvvaies vve shal be vvith our Lord. † Therfore cōfort ye one an other in these vvordes. 13 14 15 16 17 18

The Epistle in a Masse for the dead vpon the day of the burial or deposition.

‖ He speaketh in the person of those that shal be aliue vvhen our Sauiour returneth to iudgement.

1. Cor. 15, 23.

Mt. 24, 31. 1. Cor. 15, 52.

ANNOTATIONS. CHAP. IIII.

The precepts of the Church.

Not man but God.] He that despiseth the Churches or her lavvful Pastors precepts, offendeth no lesse then if he contemned Gods expresse commaundements. For they be of the holy Ghost, and are not to be counted among the commaundements of men onely.

13. Sleepe.] Some Heretikes perverslie inferred of this that the soules did sleepe til the day of iudgement: vvhere it is meant of the bodies onely.

CAME.

CHAP. V.

To talke of the time of the Resurrection is not necessarie, but to prepare our selues against that time is seasonable and is terrible to the unprepared. 12 He beseecheth the hearers to obedience, 14 and the Clergie to be vigilant, with many other precepts more.

1 AND of the times and momentes, brethren,
2 you neede not that we write to you. † For your selues know perfectly that the day of our Lord shal so come, as *a theefe in the night.
Mt. 24, 44. 2 Pet. 3, 10 Apoc. 3, 3 16, 15.
3 † For when they shal say, peace & securitie: then shal sodaine destruction come vpon them, as the paines to her that is with childe, and they shal not escape.
4 † But you brethren are not in darknesse: that the same day may as a theefe ouertake you.
5 † For al you are the children of light, and children of the
6 day: we are not of the night nor of darknesse. † Therfore let vs not sleepe as also others: but let vs watch and be
7 sober. † For they that sleepe, sleepe in the night: & they that
8 be drunke, be drunke in the night. † But we that are of the day, are sober, *having on the breast-plate of faith and charitie, and a helmet, the hope of saluation.
Esa. 59, 17. Eph. 6, 17.
9 † For God hath not appointed vs vnto wrath, but vnto the purchasing of
10 saluation by our Lord IESVS Christ, † who died for vs: that whether we watch, or sleepe, we may liue together
11 with him. † For the which cause comfort one an other: & edifie one an other, as also you doe.
12 † And we beseeche you brethren, that you vvil know them that labour among you, and that gouerne you in our
13 Lord, and admonish you: † that you haue them more aboundantly in charitie for their worke. haue peace with them.
14 † [b] And we beseeche you brethren, admonish the vnquiet, comfort the weake-minded, beare vp the weake, be patient
15 to al. † See that *none render euil for euil to any man: but
16 alwaies that which is good pursue towards eche other, and
17 towards al. † Alwaies reioyce. † [c] Pray *without inter-
18 mission. † In al things giue thankes. for this is the will of
19 God in Christ IESVS in al you. † The Spirit extinguish not.
20 † Prophecies despise not. † But *proue al things: hold that
21 which is good. † From al appearance of euil refraine your
22 selues.
23 † And the God of peace him self sanctifie you in al things: that

Pro. 17, 13. Ro. 12 1. Pet. 3, 9. Luc. 18, 1.

a A christian mans whole armour is not faith only, but al the three vertues here named.

b The Epistle vpō the Imber Saturday in Lent.

c To desire eternal life of him that onely can giue it, is to pray without intermission: but because that desire is ofte by worldly cares cooled, certaine houres and times of vocal praier were appointed. Aug. ep. 121 ad Probam.

that your vvhole spirit, and soule and body vvithout blame may be preserued in the comming of our Lord IESVS Christ. 24 † He is faithful, that hath called you, vvho also vvil doe it. 25 † Brethren pray for vs. 26 † Salute al the brethren in a holy kisse. 27 † I adiure you by our Lord that this epistle be read to al the holy brethren. 28 † The grace of our Lord IESVS Christ be vvith you. Amen.

ANNOTAT. CHAP. V.

Not rashly to credite euery spirit.

19 *Extinguish not.*] Though vve may not extinguish the spirit, nor contemne the prophets, yet vve must beware vve be not deceiued by geuing to light credite to euery one that vaunteth him self of the spirit, as Arch-heretikes euer did. vve must trie the by the doctrine of the Apostles & the Spirit of the Catholike Church, vvhich can not beguile v

THE ARGVMENT OF THE SECOND EPISTLE OF S. PAVL TO THE THESSALONIANS.



THE second to the Thessalonians hath in the title as the first: Paul and Siluanus and Timothee, &c. And therfore it foloweth to haue bene vvritten in the same place, to vvitte, at Corinth, vvhere they remained * a yere and sixe moneths, & straight vpon their answer to the first epistle.

* Act. 18. v. 11.

First he thanketh God for their increase, and perseuerance (comforting them against those persecutions) and praieth for their accomplishment. Secondly he assureth them that the day of Iudgement is not at hand, putting them in remembrance vvhat he told them thereof by vvord of mouth, vvhen he vvas present (as therfore he biddeth them aftervvard * to hold but Traditions vnvvritten, no lesse then the vvritten,) to vvitte, that all those persecutions and heresies, raised then, and aftervvard against the Catholike Church, vvere but the mysterie of Antichrist, and not Antichrist him self. but that there should come at length a plaine Apostasie, & that (the vvhole force vnning mysterie being once perfitly vvrought) should folovv the reuelation of Antichrist him self in person (as after all the mysteries of the old Testament, Christ IESVS our Lord came him self in the fulnes of time.) And then at length after all this, the day of Iudgement and second comming of Christ shal be at hand, and not before, vvhat soeuer pretence of vision, or of some speach of mine (saith S. Paul) any make to seduce you vvithal, or of my former epistle, or any other. For vvhich cause also, in the end of this epistle, he biddeth them to knovv his hand, vvhich is a signe in euery epistle.

* c. 2. v. 15.

Lastly he requireth their prayers, and requireth them to keepe his commandements and Traditions, namely that the poore vvhich are able get their vvne liuing vvith vvorking, as he also gaue them example, though he vvere not bound thereto.

THE

THE SECOND EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

He thanketh God for their increaſe in faith and charitie, and conſtancie in perſecution (aſſuring them that they merite thereby the kingdom of God, as their perſecuters do damnation:) 11 and alſo praieth for their accompliſhment.

1 PAVL and Siluanus and Timothee: to the churche of the Theſſalonians in God our Father and our Lord IESVS Chriſt. † 2 Grace to you and peace from God our Father and our Lord IESVS Chriſt.

3 † VVe ought to giue thankes alvvaies to God for you brethren, ſo as meete is, becauſe your faith increaſeth excedingly, and the charitie of euery one of you 4 aboundeth tovvards eche other: † ſo that vve our ſelues alſo glorie in you in the churches of God, for your patience, and faith in al your perſecutions and tribulations, vvhich 5 you ſuſtaine † for an example of the iuſt iudgemẽt of God, that ::you may be [c]counted vvorthie of the kingdom of 6 God, for the vvhich alſo you ſuffer. † if yet it be iuſt vvith 7 God to repay tribulation, to them that vexe you: † and to you that are vexed, reſt with vs in the reuelation of our Lord 8 IESVS from heauen vvith the Angels of his povver, † in flame of fire, giuing reuenge to them that knovv not God, & 9 that obey not the Goſpel of our Lord IESVS Chriſt. † vvho ſhal ſuffer eternal paines in deſtruction, from the face of our 10 Lord and from the glorie of his povver: † vvhen he ſhal come to be ::glorified in his ſainctes, and to be made marvelous in al them that haue beleeued, becauſe our teſtimonie

[c] καλα-ξιωθῆναι ὑμᾶς

1. Theſ. 4, 16.

::Note that by conſtant and patient ſuffering of afflictiõs for chriſt men are made vvorthie (ſo the Greeke ſigniſieth, as the Aduerſaries them ſelues tranſlate v. 11.) of the crovvne or kingdom of heauen, and ſo do merite and deſerue the ſame. *Sot. Anno. Luc.* 20, 35. And the Apoſtle here ſaith that it is Gods iuſtice no leſſe to repay glorie to the afflicted, then to render puniſhmẽt to them that afflict, becauſe of their contrarie deſerts or merites.

:: Chriſt ſhal be glorified in his Sainctes, that is, by the

great and vnspeakable honour & exaltatiō of them he ſhal be honoured, as now he is: the honour vvhich the Church doth to them, not diminiſhing Chriſts glorie (as the Aduerſaries foliſhly pretēd) but exceedingly augmenting the ſame.

concerning you vvas credited in that day. † Vvherein alſo 11
vve pray alvvaies for you, that our God ᶜ make you vvorthie ᶜ Act.14.26
of his vocation, and accompliſh al the good pleaſure of his
goodneſſe & the vvorke of faith in povver, † that the name 12
of our Lord IESVS Chriſt may be glorified in you, and you
in him, according to the grace of our God, and of our Lord
IESVS Chriſt.

CHAP. II.

He requireth them, in no caſe to thinke that Domeſday is at hand, 1 repeating vnto them, that there muſt before come firſt a reuolt, ſecondly the reuelation alſo of Antichriſt him ſelf in perſon, and that Antichriſt ſhal not permit any God to be vvorſhipped but onely him ſelf: that alſo vvith his lying vvonders he ſhal vvinne to him the incredulous ſeruos. But Chriſt ſhal come ſtrait immediatly in maieſtie, and deſtroy him and his. 13 Therfore he thanketh God for the faith of the Theſſalonians, 15 and biddeth them ſticke to his Traditions both vvritten and vnvvritten, & praieth God to cōfirme them.

The Epiſtle in the Imber Saturday of Adgent.

AND vve deſire you, brethren, by the cō- 1
ming of our Lord IESVS Chriſt, and of
our congregatiō into him: † that you be 2
not eaſily moued from your ſenſe, nor be
terrified, neither by ſpirit, nor by word,
nor by epiſtle as ſent by vs, ᵃ as though
the day of our Lord vvere at hand. † Let 3
no man ſeduce you by any meanes, for ᵇ vnleſſe there come
ᶜ a reuolt firſt, and ᵈ the man of ſinne be reuealed, the ſonne ᶜ ἀποστα-
of perdition, † vvhich is an aduerſarie & is ᵉ extolled ᵉᵉ aboue 4 σία
al that is called God, or that is vvorſhipped, ſo that he ſitteth
ᶠ in the temple of God, ſhevving him ſelf as though he were
God. † Remember you not, that vvhen I vvas yet vvith 5
you, I told you theſe things? † And noW ᵍ vvhat letteth, you 6
knovv: that he may be reuealed in his time. († For novv the 7
myſterie of iniquitie vvorketh: only that he vvhich novv
holdeth, doe hold, vntil he be taken out of the vvay.) † And 8
then that vvicked one ſhal be reuealed * vvhom our Lord Eſ.11,4.
IESVS ſhal kil vvith the ſpirit of his mouth: & ſhal deſtroy
vvith the manifeſtation of his aduent, him, † vvhoſe com- 9
ming is according to the operatiō of Satan, ʰ in al povver, and
lying ſignes and vvonders, † and in al ſeducing of iniquitie 10
to them that periſh, for that they haue not receiued the cha-
ritie of the truth that they might be ſaued. † Therfore 11
ⁱ God vvil ſend them the operation of errour, to beleeue
lying:

ᵃ How then can the Pope be Antichriſt, as the Heretikes fondly blaſpheme, vvho is ſo far from being exalted aboue God, that he praieth moſt humbly not onely to chriſt, but alſo to his B. mother and al his Saincts.

ᵇᵇ *Deus mittet* (ſaith S. Aug. *li.20.de Ci.c.19.*) *quia Deus Diabolum facere iſta permittet.* God *Wil ſend, becauſe God Wil permit the Diuel to do theſe things.* Whereby vve may take a general rule that Gods action or vvorking in ſuch things is his permiſſiō. *See Annot. Rom.1,24.*

12 lying: † that al may be iudged vvhich haue not beleeued the truth, but haue consented to iniquitie.

13 † But vve ought to giue thākes to God alvvaies for you, brethrē beloued of God, that he hath chosen you first-fruites vnto saluation, in sanctification of spirit and faith of the

14 truth: † into the vvhich also he hath called you by our Gospel, vnto the purchasing of the glorie of our Lord IESVS

c τὰς παραδόσεις 15 Christ. † Therfore brethren stand: and hold c the traditiōs vvhich you haue learned, vvhether it be by vvord, or by our

16 epistle. † And our Lord IESVS Christ him self, and God & our father vvhich hath loued vs, and hath giuen eternal con-

c παρακαλέσαι 17 solation, and good hope in grace, † c exhort your hartes, and confirme you in euery good vvorke and vvorde.

c This vvord of exhorting implieth in it comfort and consolation: as 2. Cor. 1. v. 4. &c.

ANNOTATIONS
CHAP. II.

2. *As though the day.*] The curiositie of man led by Satans deceites, hath sought to knovv and to giue out to the vvorld, such things as God vvil not impart to him, nor be necessarie or profitable for him to knovv: so farre, that both in the Apostles daies and often aftervvard, some haue feined reuelations, some falsely gathered out of the Scriptures, some presumed to calculate and coniecte by the starres, an d giuen furth to the vvorld a certaine time of Christes coming to iudgement. Al vvhich seducers be here noted in the person of some that vvere about to deceiue the Thessalonians therein. And S. Augustine (in his 80 Epistle ad Hesychium) proueth that no man can be assured by the Scriptures of the day, yere, or age, that the end of the vvorld or the second Aduent shal be.

The day of iudgment vncertaine, and to be left to Gods secretes.

1. Vnles there come a reuolt first.] Though vve can not be assured of the moment, houre, or any certaine time of our Lordes cōming, yet he vvarranteth vs that it vvil not be before certaine things be fulfilled, vvhich must come to passe by the counsel of Gods prouidence and permission before, vvhich are diuers, vvherof in other places of Scriptures vve be forevvarned. Here he vvarneth vs of two specially, of a reuolt, defection or an apostasie, and of the comming or reuelation of Antichrist. Vvhich two pertaine in effect both to one, either depending of the other, and shal fall (as it may be thought) neere together, and therfore S. Augustine maketh them but one thing.

Two special signes before the later day: a general apostasie, and the comming of Antichrist.

This apostasie or reuolt, by the iudgement in maner of al auncient vvriters, is the general forsaking & fall of the Romane empire. So Tertullian *li. de resur. carnis.* S. Hierom *q. 11 ad Algasiam.* S. Chrysostom *ho. 4.* and S. Ambrose vpon this place, S. Augustine *De Ciuit. Dei li. 20 c. 19.* Al vvhich fathers and the rest * Caluin presumptuously condemneth of errour and follie herein, for that their exposition agreeth not vvith his and his fellovves blasphemous fiction that the Pope should be Antichrist. To establish vvhich false impietie, they interprete this reuolt or apostasie to be a general reuolt of the visible Church from God, vvhose house or building (they say) vvas sodenly destroied, and lay many yeres ruined, and ruled onely by Satan and Antichrist. So saith the foresaid Arch-heretike here, though for the aduantage of his defence and as the matter els vvhere requireth, he seemeth (as al their fashion is) to speake in other places quite contrarie: but vvith such colour and confusion of vvordes, that neither other men nor him self can tell vvhat he vvould haue or say. And his fathers Vvicleffe and Luther, his fellovves and followers Illyricus, Beza, and the rest, are (for the time of the Churches falling from Christ) so various among them selues, and so contrarie to him, that it is horrible to see their confusion, and a pitieful case that any reasonable man vvil follovv such companions to euident perdition.

Caluin. in hunc locū.

The heretikes interpretatiō of this apostasie, & their cōdēning of the fathers.

But concerning his errour and falshod of the Churches defection or reuolt, it is refuted sufficiently by S. Augustine against the Donatistes in many places. Vvhere he proueth that the Church shal not faile to the vvorldes end, no not in the time of Antichrist: affirming them to deny Christ, and to robbe him of his glorie & inheritance bought vvith his bloud, vvhich teach that the Church may faile or perish. *Li. de vnit. Ec. c. 12, 13. De Ciuit. li. 20 c. 8. In Psal. 85 ad illud, Tu solus Deus magnus.*

There can be no apostasie of the visible Churche from God.

magnum. ep. 70 Cont. 2. & Pfal. 60. De vtil. cred. c. 8. S. Hierom refuteth the ſame vvicked Hereſie in the [a] Luciferians, prouing againſt them, that they make God ſubiect to the Diuel, and a poore miſerable Chriſt, that imagine the Church his body may either periſh or be driuen to any corner of the vvorld, both of them anſvvering to the Heretikes argumentes grounded on Scriptures falſely vnderſtood, vvhich vvere to long here to rehearſe. It is vnough for the Chriſtian reader to knovv, that it is an old deceite and excuſe of al Heretikes and Schiſmatikes, for defence of their forſaking Gods Church, that the Church is periſhed, or remaineth hidden, or in them ſelues onely and in thoſe places vvhere they and their folovvers dvvel: to knovv alſo, that this is reproued by the holy Doctors of the primitiue Church, and that it is againſt Chriſtes honour, povver, prouidence, and promis.

[a] Dialog. adu. Luciferi. c. 6.

It is very like, the Apoſtle ſpeaketh of a great apoſtaſie frō the See of Rome, and from moſt articles of the Catho. faith.

If the Aduerſaries had ſaid that this reuolt vvhich the Apoſtle foretelleth ſhal come before the vvorldes end, is meant of great numbers of Heretikes & Apoſtataes reuolting from the Church, they had ſaid truth of them ſelues and ſuch others, vvhom S. Iohn calleth Antichriſtes. And it is very like (be it ſpoken vnder the correction of Gods Church and al learned Catholikes) that this great defection or reuolt ſhal not be onely from the Romane empire, but ſpecially from the Romane Church, and vvithal from moſt points of Chriſtian religion: not that the Catholike Chriſtians, either in the time of Antichriſt or before, ſhal refuſe to obey the ſame, but for that neere to the time of Antichriſt and the conſummation of the vvorld, there is like to be a great reuolt of kingdoms, peoples, and Prouinces from the open external obedience and communion thereof. Vvhich reuolt hauing been beganne and continued by Heretikes of diuers ages, reſiſting & hating the Seate of Peter (vvhich they called *cathedram peſtilentiæ, the chaire of peſtilence,* in S. Auguſtines daies) becauſe it is Chriſtes fort erected againſt Hel gates and al Heretikes, and being novv vvonderfully increaſed by theſe of our daies the next precurſors of Antichriſt as it may ſeeme, ſhal be fully atchieued a litle before the end of the vvorld by Antichriſt him ſelf. though euen then alſo, vvhen for the fevv daies of Antichriſtes reigne the external ſtate of the Romane Church and publike entercourſe of the faithful vvith the ſame may ceaſe, yet the due honour and obedience of the Chriſtians tovvard it, and communion in hart vvith it, and praktiſe thereof in ſecrete, and open confeſſing thereof if occaſion require, ſhal not ceaſe, no more then it doth novv in the Chriſtians of Cypres and other places vvhere open entercourſe is forbidden.

[1] Io. 2. v. 18.

[b] Ad. 2. cont. lit. Petil. c. 51.

The vvonderful prouidece of God in preſeruing the See of Rome more then al other ſtates, notvvithſtanding manifold dangers and ſcandals.

This is certaine and vvonderful in al vviſe mens eies, and muſt needes be of Gods prouidence, & a ſingular prerogatiue, that this Seate of Peter ſtandeth, vvhen al other Apoſtolike Sees be gone: that it ſtood there for certaine ages together vvith the ſecular ſeate of the Empire: that the Popes ſtood vvithout vvealth, povver, or humane defenſe, the Emperours knovving, vvitting, and ſeeking to deſtroy them, and putting to the ſvvord aboue thirtie of them one after an other, yea and being as much afraid of them as if they had been *annuli imperij, Competitors of their Empire*, as S. Cyprian noteth (*epiſt. 52 ad Antonianum. num. 3*) of S. Cornelius Pope in his daies, and Decius then Emperour: againe, that the Emperours aftervvard yelded vp the citie vnto them, continuing for al that in the Emperial dignitie ſtill: that the ſucceſſors of thoſe that perſecuted them, laid dovvne their crovvnes before their Seate and ſepulcres, honouring the very memories and Relikes of the poore men vvhom their predeceſſors killed: that novv vvel neere theſe 1600 yeres this Seat ſtandeth, as at the beginning in continual miſerie, ſo novv of long time for the moſt part in proſperitie, vvithout al mutation in effect, as no other kingdom or State in the vvorld hath done, euery one of them in the ſaid ſpace being manifoldly altered. It ſtandeth (vve ſay) al this vvhile (to vſe S. Auguſtines vvordes *de vtil. cred. c. 17.*) *Fruſtra circumlatrantibus hæreticis, the Heretikes in vaine barking about it*, not the firſt Heathen Emperours, not the Gothes and Vandals, not the Turke, not any lackes or maſſakers by Alaricus, Genſericus, Attila, Borbon, and others, not the emulation of ſecular Princes, vvere they kings or Emperours, not the Popes ovvne diuiſions among them ſelues and manifold difficulties and dangers in their elections, not the great vices vvhich haue been noted in ſome of their perſons, nor al theſe nor any other endeuour or ſcādal could yet preuaile againſt the See of Rome, nor is euer like to preuaile til the end of the vvorld dravv neere, at vvhich time this reuolt (here ſpoken of by the Apoſtle) may be in ſuch ſort as is ſaid before, and more ſhal be ſaid in the Annotations next folovving.

Many Antichriſts, as fore runners of the great Antichriſt.

1. The man of ſinne.] There vvere many euen in the Apoſtles time (as vve ſee by the 4 Chapter of S. Iohns firſt epiſtle and in the vvritings of the ancient fathers) that vvere forerunners of Antichriſt, and for impugning Chriſtes truth and Church vvere called antichriſtes, vvhether they did it by force and open perſecution, as Nero and others either Heathen or Heretical Emperours did, or by falſe teaching and other deceites, as the Heretikes of al ages. in vvhich common and vulgar acception S. Hierom ſaith, al belonged to Antichriſt that vvere not of the communion of Damaſus then Pope of Rome. *Hiero. ep. 57 ad Damaſ.* and in an other place, al that haue nevv names after the peculiar calling of Heretikes, as Arians, Donatiſtes (and as vve ſay novv, Caluiniſtes, Zuingliani, &c.) al ſuch (ſaith he) be Antichriſtes. *Dial. cont. Luciffer. c. 9.* Yea theſe later of our time much more then any of the former, for diuers cauſes vvhich ſhal aftervvard be ſet dovvne. Neuertheleſſe they nor none of them are that great Aduerſarie, enemie, and impugner of Chriſt, vvhich is by a peculiar diſtinction and ſpecial ſignification named, *the Antichriſt*, 1 Io. 2. and *the man of ſinne*,

The great Antichriſt ſhal be one ſpecial and notorious man.

the

the sonne of perdition, the Aduersarie, described here & els vvhere, to oppose him self directly against God & our Lord IESVS CHRIST. The Heathen Emperours vvere many. Turkes be many. Heretikes haue been and novv are many, therfore they can not be that one great Antichrist vvhich here is spoken of, and vvhich by the article alvvaies added in the Greeke, is signified to be one special and singular man: as his peculiar & direct opposition to Christs person in the 5 chapter of S. Iohns Gospel v. 43: the insinuation of the particular stocke and tribe vvherof he should be borne, to vvit, of the Ievves (for of them he shal be receiued as their Messias *Io. 5. v. 43.*) and of the tribe of Dan. *Iren. li. 5. Hieron. com. in c. 11 Dan. Augustl. q. in Ios. q. 22:* the note of his proper name *Apoc. 13:* the time of his appearing so neere the vvorldes end: his short reigne, his singular vvast and destruction of Gods honour and al religion, his feined miracles, the figures of him in the Prophets and Scriptures of the nevv & old Testament: al these & many other arguments proue him to be but one special notorious Aduersarie in the highest degree, vnto vvhom al other persecutors, Heretikes, Atheistes, and vvicked enemies of Christ and his Church, are but members and seruants.

ὁ ἀντικείμενος.
ὁ υἱὸς τῆς ἀπωλείας.
ὁ ἀποκείμενος.

Gen. 49. 17.

And this is the most common sentence also of al ancient fathers. Onely Heretikes make no doubt but Antichrist is a vvhole order or succession of men. vvhich they hold against the former euident Scriptures and reasons, onely to establish their foolish and vvicked paradoxe, that Christes cheefe Ministres is Antichrist. yea the vvhole order. Vvherein Beza specially pricketh so high, that he maketh Antichrist (euen this great Antichrist) to haue been in S. Paules daies, though he vvas not open to the vvorld. Vvho it should be (except he meane S. Peter, because he vvas the first of the order of Popes) God knovveth. And sure it is, except he vvere Antichrist, neither the vvhole order, nor any of the order can be Antichrist, being al his lavvful successors both in dignitie and also in truth of Christes religion. Neither can al the Heretikes aliue proue that they or any of them vsed any other regiment or iurisdiction Ecclesiastical in the Church, or forced the people to any other faith or vvorship of God, then Peter him self did preach and plant. Therfore if the rest be Antichrist, let Beza boldly say that S. Peter vvas so also, and that diuers of the ancient Catholike fathers did serue and vvorke (though vnvvares) tovvardes the setting vp of the great Antichrist, for so doth that blasphemous peune boldly vvrite in his Annotations vpon this place: and an English printed booke of late comming forth out of the same schoole, hath these vvordes: *As for Leo and Gregorie Bishops of Rome, although they were not come to the ful pride of Antichrist, yet the mysterie of iniquitie hauing vvrought in that Seate neere fiue or sixe hundred yeres before them, and then greatly increased, they were damned vvith the long continuance of errour.* Thus vvriteth a malapert scholer of that impudent schole, placing the mysterie of Antichrist as vvorking in the See of Rome euen in S. Peters time, and making these tvvo holy fathers great vvorkers and furtherers of the same. vvhereas an other English Rabbine doubted not at Paules crosse to speake of the self same fathers as great Doctors and Patrones of their nevv Gospel, thus: *O Gregorie, & Leo, if vve be damned, you haue damned vs.* Vvherof vve giue the good Christian Reader vvarning more diligently, to bevvare of such damnable bookes and Maisters, carying many vnaduised people to perdition.

Beza in hoc cap.

The Caluinistes place Antichrist in the See of Rome, in S. Paules daies.

Against D. Sanders vvicke pag. 248. & pag. 278.

They make S. Leo & S. Gregorie, great furtherers of Antichristes pride.

Iuel.

4. Exalted.) The great Antichrist vvhich must come neere the vvorldes end, shal abolish the publike exercise of al other religions true and false, and pull dovvne both the B. Sacrament of the altar, vvherein cõsisteth specially the vvorship of the true God, and also al Idols of the Gentils, and sacrifices of the Ievves, generally al kinde of religious vvorship, saying that vvhich must be done to him self alone. vvhich vvas partly prefigured in such kings as published that no God nor man but them selues should be prised vnto for certaine daies, as *Darius* and such like. Hovv can the Protestants then for shame and vvithout euident cõtradiction, anouch the Pope to be Antichrist, vvho (as vve say) honoureth Christ the true God vvith al his povver, or (as they say) honoureth Idols, and chalengeth no diuine honour to him self, much lesse to him self onely, as Antichrist shal do? He hũbly praieth to God, & lovvly kneeleth dovvne in euery Church at diuers altars erected to God in the memories of his Saincts, and praieth to them. He sieeth or heareth Masse daily vvith al deuotion, he confesseth his sinnes to a Priest as other poore men do, he adoreth the holy Eucharist vvhich Christ affirmed to be his ovvne body, the Heretikes call it an Idol (no maruel if they make the Pope his Vicar Antichrist, vvhen they make Christ him self an Idol:) These religious duelies doth the Pope, vvhereas Antichrist shal vvorship none, nor pray to any, at the least openly.

Antichrist shal suffer no vvorship or adoration, but of him self only. therfore the Pope can not be Antichrist.

Dan. 9. 6.

5. In the temple.) Most auncient vvriters expound this of the Temple in Hierusalem, vvhich they thinke Antichrist shal build vp againe, as being of the Ievves flocke, and to be acknovvledged of that obstinate people (according to our Sauiours prophecie Io. 5.) for their expected and promised Messias. *Iren. li. 5 in fine. Hyppolyt. de consum. mundi. Cyril. Hierof. Comnb. 15. Author op. imp. ho. 49. in Mat.* See S. Hieroms *in 11 Dan. Greg. li. 31. Moral. c. 11.* Not that he shal suffer them to vvorship God by their old maner of sacrifices, (al vvhich he vvil either abolish, or conuert to the onely adoration of him self: though at the first to apply him self to the Ievves, he may perhaps be circumcised and keepe some part of the law) for it is here said that he shal sitte in the Temple as God, that is, he shal be adored there by sacrifice and diuine honour, the name and vvorship of the true God vvholy defaced. And this they thinke to be *the abomination of desolation* foretold by Daniel, mentioned by our Sauiour, prefigured and resembled by Antiochus and others, that defaced the

In vvhat temple Antichrist shal sitte.

Dan. 9. Mat. 24. 2 Mach. 1.

The abomination of desolation consisteth cheefely in abolishing the sacrifice of the altar.

worship of the true God by prophanation of that Temple, specially by abrogating the daily sacrifice, which was a figure of the only sacrifice and continual oblation of Christes holy body and bloud in the Church, as the abolishing of that, was a figure of the abolishing of this, which shal be done principally & most vniuersally by Antichrist him self (as now in part by his forerunners) through out al Nations and Churches of the world (though then also Masse may be had in secret, as it is now in nations where the secular force of some Princes prohibiteth it to be said openly.) For although he may haue his principal seate and honour in the Temple and citie of Hierusalem, yet he shal rule ouer the whole world, and specially prohibite that principal worship instituted by Christ in his Sacraments, as being the proper Aduersarie of Christes person, name, lawe, and Church. the prophanation and desolation of which Church by taking away the sacrifice of the altar, is the proper abomination of desolation, and the worke of Antichrist onely.

How Antichrist shal sit in the Church.

S. Augustine therfore *li. 20 de ciuit. c. 19.* and S. Hierom *q. 11 ad Algasiam.* do thinke, that this sitting of Antichrist in the temple, doth signifie his sitting in the Church of Christ, rather then in Salomons temple. Not as though he should be a cheefe member of the Church of Christ, or a special part of his body mystical, and be Antichrist and yet withal continuing within the Church of Christ, as the Heretikes feine, to make the Pope Antichrist (whereby they plainely confesse and agnise that the Pope is a member of the Church, *& in ipso sinu Ecclesiæ, and in the very bosome of the Church*, say they:) for that is ridiculous, that al Heretikes whom S. Iohn calleth Antichristes as his precursors, should go out of the Church, and the great Antichrist him self should be of the Church, & in the Church, & cõtinew in the same. and yet to them that make the whole Church to reuolt from God, this is no absurditie. But the truth is, that this Antichristian reuolt here spoken of, is from the Catholike Church: and Antichrist, if he euer were of or in the Church, shal be an Apostata and a renegate out of the Church, and shal vsurpe vpon it by tyrannie, and by chalenging worship, religion, & gouernement thereof, so that him self shal be adored in al the Churches of the world which he list to leaue standing for his honour. And this is to sitte in the temple or * against the Temple of God, as some interprete. If any Pope did euer this, or shal do, then let the Aduersaries call him Antichrist.

Neither Antichrist nor his precursors, are mẽbers of the Church.

Beza.

* ἀς τὸν θεὸν

Antichrist (by interpretatiõ, *One against Christ*) why so called.

And let the good Reader obserue, that there be two special causes why this great man of sinne is called Antichrist. The one is, for impugning Christes kingdom in earth, that is to say, his spiritual regiment which he constituted and appointed in his Church, and the forme of gouernement ordained therein, applying al to him self by singular tyrannie and vsurpation, in which kinde S. Athanasius (*ep. ad Solit. vit. degentes.*) is bold to call the Emperour Constantius being an Arian Heretike, Antichrist, for making him self *Principem Episcoporum, Prince ouer the Bishops and Professe of Ecclesiastical instruments &c.* The other cause is, for impugning Christes Priesthod, which is only or most properly exercised in earth by the sacrifice of the holy Masse, instituted for the commemoration of his death, & for the external exhibition of godly honour to the B. Trinitie, which kinde of external worshiping by sacrifice no lawful people of God euer lacked. And by these two things you may easily perceiue, that the Heretikes of these dales do more properly and neerely prepare the way to Antichrist and to extreme desolation, then euer any before, their special heresie being against the spiritual Primacie of Popes and Bishops, and against the sacrifice of the altar, in which two the soueraintie of Christ in earth consisteth.

Protestants & Caluinists the neere forerũners of Antichrist.

S. Augustins humilitie in interpreting the scriptures

6. What letteth.] S. Augustine (*li. 20 c. 19 de ciuit. dei.*) professeth plainely that he vnderstandeth not these wordes, nor that that foloweth of the mysterie of iniquitie, and least of al that which the Apostle addeth, *Only that he which holdeth now wil, do hold &c.* Which may humble vs al and stay the confident rashnes of this time, namely of Heretikes, that boldly feine hereof what soeuer is agreable to their heresie and phantasie. The Apostle had told the Thessalonians before by word of mouth a secret point which he would not vtter in writting, and therfore referreth them to his former talke. The mysterie of iniquitie is cõmonly referred to Heretikes, who worke to the same, and do that that Antichrist shal do, but yet not openly, but in couert and vnder the cloke of Christes name, the Scriptures, the word of the Lord, shew of holines, &c. Whereas Antichrist him self shal openly attempt and atchieue the foresaid desolation, and Satan now seruing his turne by Heretikes vnderhand, shal toward the last end vtter, reueale, & bring him forth openly. and that is here, *to be reuealed*, that is, to appeare in his owne person.

The mysterie of iniquitie is the couert working of heretikes toward the manifest reuelation of Antichrist himself.

These other wordes, *Only that he which now holdeth, hold*: Some expound of the Emperour, during whose continuance in his state, God shal not permit Antichrist to come, meaning that the very Empire shal be wholy desolate, destroied, and taken away before or by his comming: which is more then a defection from the same, whereof was spoken before: for there shal be a reuolt from the Church also, but it shal not be vtterly destroied. Others say, that it is an admonition to al faithful, to hold fast their faith and not to be beguiled by such as vnder the name of Christ or Scriptures seeke to deceiue them, til they that now pretend religion and the Gospel, end in a plaine breach, reuolt, and open apostasie by the appearance of Antichrist, whom al Heretikes seeme in mysterie, that is, couertly and in the Diuels meaning, though the world seeth it not, nor them selues at the beginning thought it, as now euery day more & more al men perceiue they tend to plaine Atheisme and Antichristianisme.

9. *and power.*] Satan vvhose power is nov bound by Christ, shal then be let loose, and shal assist Antichrist in al maner of signes, vvonders, and false miracles, vvherby many shal be seduced, not only Serves: But al such as he deceiued and caried avvay by vulgar speache only, of Heretikes that can vvorke no miracles, much more shal folovv this man of sinne doing so great vvonders. And such both novv do solovv Heretikes, and then shal receiue Antichrist, that deceiue so to be forsaken of God, by their forsaking of the vnitie and happie fellovvship of Saincts in the Catholike Church, vvhere onely *is al a Charitie of truth*, as the Apostle here speaketh. — What kinde of men shal folow Antichrist.

15. *Traditions.*] Not onely the things vvritten and set dovvne in the holy Scriptures, but al other tuthes and pointes of religion vttered by vvord of mouth and deliuered or giuen by the Apostles * to their scholers by tradition, be so here approued and els vvhere in the Scripture it self, that the Heretikes purposely guilfully, and of il cõscience (that belike reprehendeth them) refraine in their translations from the Ecclesiastical and most vsual vvord, *Tradition*, euer-more vvhen it is taken in good part, though it expresse most exactly the signification of the Greeke vvord: but vvhen it soundeth in their fond phantasie against the traditions of the Church (as in deede in true sense it neuer doth) there they vse it most gladly. Here therfore and + in the like places, that the readers might not so easily like of Traditions vnvvritten, herein commended by the Apostle, they translate it, *Institutions, Constitutions, Ordinances*, and vvhat they can inuent els, to hide the truth from the simple or vnvvarie Reader, vvhose translations haue no other end but to beguile such by art and conueiance. — Heretical translation. — Traditions vnvvritten.

* *See S. Epiphan. aduersus Haereses. Haer. 61. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80.*

+ 1. Cor. 11. 2. Thes. 3.

But S. Chrysostom (*ho. 4. in 1 Thes. 2.*) and the other greeke scholies or commentaries say hereupon, both vvritten and vnvvritten precepts the Apostles gaue by tradition, and both be vvorthy of obseruation. S. Basil (*De Sp. Sancto c. 29. in principio.*) thus, *I auouch it Apostolike to continevv sumely euen in vnvvritten traditions.* and to proue this, he alleageth this place of S. Paul. In the same booke c. 27 he saieth, *If vve once go about to reiect vnvvritten customs as things of no importance, vve shal, are vve beavvare, doe damage to the principal partes of the faith, and bring the preaching of the Gospel to a naked name.* And for example of these necessarie traditions, he nameth the signe of the Crosse, praying tovvards the east, the vvords spoken at the eleuatiõ of shevving of the holy Eucharist, vvith diuerse ceremonies vsed before & after the consecration, the halovving of the font, the blessing of the oile, the anointing of the baptized vvith the same, the three immersions into the font, the vvordes of abrenuntiatiõ and exorcismes of the partie that is to be baptised &c. *Vvhat scripture* (saith he) *taught those and such like? none truly, al cunning of secret and silent tradition, vvherevvith our fathers thought it meete to saue such mysteries.* Their authoritie & estimation, & examples of some peculiar traditions out of the fathers. — S. Chrysostom. — S. Basil.

S. Hierom (*Dialog. cont. Lucif. c. 4. et ep. 28 ad Lucinũ.*) reckeneth vp diuers the like traditiõs, vvilling men to attribute to the Apostles such customs as the Church hath received in diuers christian countries. S. Augustine esteemeth the Apostolike traditions so much, that he plainely affirmeth in sundrie places, not onely the obseruation of certaine festiuities, fastes, ceremonies, & whatsoeuer other solemnities vsed in the Catholike Church, to be holy, profitable, and Apostolike, though they be not vvritten at al in the scriptures: but he often also vvriteth, that many of the articles of our religion and pointes of highest importance, are not so much to be proued by scriptures, as by tradition. namely auouching that in no vvise vve could beleeue that children in their infancie should be baptized, *if it vvere not an Apostolical tradition. De Gen. ad lit. li. 10 c. 23.* Tradition caused him to beleeue that the baptized of heretikes should not be rebaptized, notvvithstanding S. Cyprians authoritie and the manifold scriptures alleaged by him, though they seemed neuer so pregnant. *De bap. li. 2. c. 7.* By tradition onely, he and others condemned Helvidius the heretike for denying the perpetual virginitie of our Lady. And vvithout this, be the Scriptures neuer so plaine, no Arian, no Macedonian, no Eutychian, no Pelagian, no Zuinglian vvil yeld. *We must vse tradition*, (saith S. Epiphanius *haer. 61 Apostolicorum.*) *For the Scripture hath not al things: and therfore the Apostles deliuered certaine things in vvriting, certaine by tradition.* and for that he alleageth this place also of S. Paul. And againe *haer. 55. Melchisid. There be bounder set dovvne for the foundation and building vp of our faith, the traditions of the Apostles, and holy Scriptures, and succession of doctrine, so that truth in euery vvay finded.* — S. Hierom. — S. Augustine. — S. Epiphanius.

S. Irenaeus (*li. 3. c. 4.*) hath one notable chapter, that in al questions vve must haue recourse to the traditions of the Apostles: teaching vs vvithal, that the vvay to trie an Apostolical tradition and to bring it to the fountaine, is by the Apostolike succession of Bishops, but specially of the Apostolike See of Rome: declaring in the same place that there be many barbarous people, simple for learning, but for constancie in their faith most vvise, vvhich neuer had Scriptures, but learned onely by tradition. Tertullian. (*li. de corona militis. ca. 2.*) reckeneth vp a great number of Christian obseruations or customs (as S. Cyprian in many places doth in maner the same) vvhereof in fine he concludeth, *Of such and such if thou require the rule of Scriptures, thou shalt finde none. Tradition shal be alleaged the author, custom the confirmer, and faith it's obseruer.* Origen also of this matter vvriteth in plaine termes, that — S. Irenaeus. — Tertullian. — S. Cyprian. — Origen.

that there be many thinges done in the Church (vvhich he there nameth) vvhereof there is no eafier reafon to be giuen then tradition from Chriſt and the Apoſtles. *Io. 5. in Numer.* S. Dionyſius Areopagita referreth the praying and oblation for the dead in the Liturgie or Maſſe, to an Apoſtolical tradition. *in fine Ec. Hierarch. c. 7. parte 3.* So doth Tertullian *De coron. militis.* S. Auguſtine *De cura pro mortuis c. 1.* S. Chryſoſtom *ho. 3. in ep. ad Philip. in Moral.* S. Damaſcene *Ser. de defunctis in initio.*

The Scriptures giuen vs by tradition, and the ſenſe thereof.

Vve might adde to al this, that the Scriptures them ſelues, euen al the bookes and partes of the holy Bible, be giuen vs by tradition: els vve ſhould not nor could not take them (as they be in deede) for the infallible vvord of God, no more then the vvorkes of S. Ignatius, S. Clement, S. Denys, and the like. The true ſenſe alſo of the Scriptures (vvhich Catholikes haue & heretikes haue not) remaineth ſtil in the Church by tradition. The Crede is an Apoſtolike traditiõ. *Ruffin. in expo. Symb. in principio. Hieron. ep. 61. c. 9. Ambroſ. Ser. 58. Aug. de Symb. ad Catechum. li. 3. c. 1.* And vvhat Scriptures haue they to proue that vve muſt accept nothing not expreſly vvritten in Scriptures? Vve haue to the contrarie, plaine Scriptures, al the fathers, moſt euident reaſons, that vve muſt either beleeue traditions or nothing at al. And they muſt be aſked vvhether, if they vvere aſſured that ſuch and ſuch things (vvhich be not expreſſed in Scriptures) vvere taught and deliuered by vvord of mouth from the Apoſtles, they vvould beleeue them or no? If they ſay no, then they be impious that vvil not truſt the Apoſtles preaching: if they ſay they vvould, if they vvere aſſured that the Apoſtles taught it: then to proue vnto them this point, vve bring them ſuch as liued in the Apoſtles daies, and the teſtimonies of ſo many fathers before named neere to thoſe daies, and the vvhole Churches practiſe and aſſeuratiõ deſcending dovvne from man to man to our time. vvhich is a ſufficient proufe (at leaſt for a matter of fact) in al reaſonable mens iudgement. ſpecially vvhen it is knovven that S. Ignatius the Apoſtles equal in time, vvrote a booke of the Apoſtles traditions, as Euſebius vvitneſſeth *li. 3. Ec. hiſt. c. 30.* And Tertullians booke of preſcriptiõ againſt Heretikes, is to no other effect but to proue that the Church hath this vantage aboue Heretikes, that ſhe can proue her truth by plaine Apoſtolike tradition, as none of them can euer do.

The Creede an Apoſtolical tradition.

An inuincible argument for the credite of Traditions.

CHAP. III.

He deſireth their praiers, & inculcateth his precepts and traditions, namely of vvorking quietly for their ovvne liuing, commaunding to excommunicate the diſobedient.

FOR the reſt, brethren, pray for vs, that the vvord of God may haue courſe and be glorified, as alſo vvith you: † and that vve may be deliuered from importunate and naughtie men. for al men haue not faith. † But our Lord is faithful, vvho vvil confirme and keepe you from euil. † And vve haue confidence of you in our Lord, that the things vvhich vve commaund, both you doe, and vvil doe. † And our Lord direct your hartes in the charitie of God, and patience of Chriſt.

† And vve denounce vnto you, brethren, in the name of our Lord IESVS Chriſt, that you vvithdravv your ſelues frõ euery brother vvalking inordinatly, and not according to the [c] traditiõ vvhich they haue receiued of vs. † For your ſelues knovv hovv you ought to imitate vs: for vve haue not been vnquiet

1 Ep. 6, 18. Col. 4, 3.

3

4 Here alſo (as is noted before 2 Theſſ. 2. 15) the aduerſaries in their trauſlatiõs avoid the vvord, *Tradition*, being plaine in the Greeke, leſt them ſelues might ſeeme to be noted as men vvalking inordinately, and not according to Apoſtolical Tradition, as al Schiſmatikes, Heretikes, and rebels to gods Church doe.

7

c παρά δοσιν

Act. 20. 1. Cor. 4. 1. Th. 2. 1. Cor. 9, 6.

8 vnquiet among you: † * neither haue vve eaten bread of
any man gratis, but in labour & in toile night and day vvor-
9 king, leſt vve ſhould burden any of you. † * Not as though
vve had not authoritie: but that vve might giue our ſelues a
10 paterne vnto you for to imitate vs. † For alſo vvhen vve
vvere vvith you, this vve denounced to you, that if any vvil
11 not vvorke, neither let him eate. † For vve haue heard of
certaine amóg you that vvalke vnquietly, vvorking nothing,
12 but curiouſly meddling. † And to them that be ſuch vve
denounce, & beſeeche them in our Lord IESVS Chriſt, that
vvorking vvith ſilence, they eate their ovvne bread.

Gal. 6, 9.

13 † But you brethren * fainte not vvel-doing. † And if
14 any * obey not our vvord, * note him by an epiſtle: † and do
15 not companie vvith him, that he may be confounded: and
do not eſteeme him as an enemie, but admoniſh him as a
16 brother. † And the Lord of peace him ſelf giue you euerla-
17 ſting peace in euery place. Our Lord be vvith you al. † The
ſalutation, vvith mine ovvne hand, Paules: vvhich is a ſigne
18 in euery epiſtle. ſo I vvrite. † The grace of our Lord IESVS
Chriſt be vvith you al. Amen.

ANNOTATIONS
CHAP. III.

10. *Neither let them eate.*] It is not a general precept or rule, that euery man ſhould liue by his handvvorke, as the Anabaptiſtes argue falſely againſt Gentlemen, and the Caluiniſtes applie it peruerſely againſt the vacant life of the Clergie, ſpecially of Monkes and other Religious men. But it is a natural admonitiō onely, giuen to ſuch as had not vvherevvith to liue of their ovvne, or any right or good cauſe vvhy to chalenge their finding of others, and to ſuch as vnder the colour of Chriſtian libertie did paſſe their time idly, curiouſly, vnprofitably, and ſcandalouſly, refuſing to do ſuch vvorkes as vvere agreeable to their former calling and bringing vp. Such as theſe, vvere not tolerable, ſpecially there and then, vvhen the Apoſtle and others (that might lavvfully haue liued of the altar and their preaching) yet to diſburden their hearers, and for the better aduancement of the Goſpel, vvrought for their liuing: * proteſting neuertheles continually, that they might haue done othervviſe, as vvel as S. Peter and the reſt did, vvho vvrought not, but vvere found othervviſe iuſtly and lavvfully, as al ſortes of the Clergie preaching or ſeruing the Church and the altar, be and ought to be, * by the lavv of God and nature. Vvhoſe ſpiritual labours far paſſe al bodily trauailes, vvhere the dueties and functions of that vocation be done accordingly: as S. Auguſtine affirmeth of his ovvne extraordinarie paines incident to the Eccleſiaſtical affaires and regiment: inſteede of vvhich, if the vſe of the Church and his infirmitie vvould haue permitted it, he vviſheth he might haue laboured vvith his handes ſome houres of the day. as ſome of the Clergie did euer voluntarily occupie them ſelues in teaching, vvriting, grauing, painting, planting, ſovving, embrodering, or ſuch like ſeemely and innocent labours. *See S. Hierom ep. 114 ſeu præf. in lib. 2. and in vit. Hilarii.*

1 Cor. 9.

* See S. Cypr. ep. 66.

The heretikes cauillation againſt Religious mē that vvorke not, anſvvered.

The ſpiritual trauailes of the Clergie.

Religious mē working with their handes.

And Monkes for the moſt part in the primitiue Church (fevv of them being Prieſts, and many taken from ſeruile vvorkes and handicraftes, yea often times profeſſed of bondmen, made free by their maiſters to enter into religiō) vvere appointed by their Superiors to vvorke certaine houres of the day, to ſupply the lackes of their Monaſteries: as yet the

Religious do (vvomen specially) in many places, vvhich standeth vvell vvith their profession. And S. Auguſtine vvriteth a vvhole booke (*de opere Monachorum* c. 3.) againſt the errour of certaine diſordered Monkes that abuſed theſe vvordes, (*Nolite eſſe ſolliciti, be not careful &c.* and *Reſpicite volatilia cæli, behold the foules of the aire &c.*) to proue that they ſhould not labour at al, but pray only and commit their finding to God: not only ſo excuſing their idlenes, but preferring them ſelues in holines aboue other their fellowes that did worke, and erroneouſly expounding the ſaid Scriptures for their defence: as they did other Scriptures, to proue they ſhould not be ſhauen after the maner of Monkes. Vvhich letting their heads to grow he much blameth alſo in them. *Sozo. li. 2. Hiſtor. c. 22. & de op. Monach. c. 31.* and S. Hierom ep. 48. c. 3. of Nonnes cutting their heare.

Monkes were ſhauen in the primitiue Church, and Nonnes clipped of their heare.

Vvhere by the vvay you ſee that the Religious vvere ſhauen euen in S. Auguſtines time, vvho reprocheth them for their heare, calling them *Crinitos, Hairelings*, as the Heretikes novv contrarievviſe deride them by the vvord *Raſos, Shauelings*. So that there is a great difference betvveene the auncient Fathers and the nevv Proteſtants. And as for hand labours, as S. Auguſtine in the booke alleaged, would not haue Religious folke to refuſe them, vvhere neceſsitie, bodily ſtrength, and the order of the Church or Monaſterie permit or require them: ſo he expreſly vvriteth, that al can not nor are not bound to vvorke, and that vvho ſo euer preacheth or miniſtreth the Sacraments to the people or ſerueth the altar (as al Religious men commonly now do) may chalenge their liuing of them vvhom they ſerue, and are not bound to vvorke, * no nor ſuch neither as haue been brought vp before in ſtate of Gentlemen, and haue giuen avvay their lands or goods, and made them ſelues poore for Chriſtes ſake. Vvhich is to be noted, becauſe the Heretikes affirme the ſaid Scripture and S. Auguſtine to condemne al ſuch for idle perſons.

S. Auguſtines opinion conſerning Religious mens vvorking or not vvorking.

li. de op. Monach. c. 21.

14. *Obey not.*] Our Paſtors muſt be obeied, and not onely ſecular Princes, and ſuch as vvill not be obedient to their ſpiritual gouernours, the Apoſtle (as S. Auguſtine ſaith) giueth order and commaundement that they be corrected by correption or admonition, *by degradation, excommunication, and other lamentful kindes of puniſhments. Cont. Donatiſt. poſt collat. c. 4. 20.* Read alſo this holy fathers anſwer to ſuch as ſaid, *Let our Prelates commaund vs onely vvhat vve ought to do, and pray for vs that vve may do it: but let them not correct vs.* Vvhere he proueth that Prelates muſt not onely commaund and pray, but puniſh alſo if that be not done vvhich is commaunded. *Li. de correp. & grat. c. 5.*

Eccleſiaſtical cenſures againſt the diſobedient.

14. *Note him.*] Diſobedient perſons to be excommunicated, and the excommunicated to be ſeparated from the companie of other Chriſtians, and the faithful not to keepe any companie or haue conuerſation vvith excommunicated perſons, neither to be partaker vvith them in the fault for vvhich they are excommunicated, nor in any other act of religion or office of life, except caſes of mere neceſsitie and other preſcribed and permitted by the law: al this is here inſinuated, and that al the Churches cenſures be grounded in Scriptures and the examples of the Apoſtles.

Not to communicate with excõmunicate perſons but in certaine caſes.

THE

THE ARGVMENT OF THE FIRST EPISTLE OF S. PAVL TO TIMOTHEE.

AFTER the Epistles to the Churches, now folow his Epistles to particular persons, as to Timothee, to Titus, who were Bishops: and to Philémon.

Of Timothee we reade Act. 16. how S. Paul in his visitation took him in his traine at Lystra, circumciding him before, because of the Iewes. he was then a Disciple, that is to say, a Christian man. Afterward the Apostle gaue him holy Orders, and consecrated him Bishop, as he testifieth in both these Epistles vnto him. 1. Tim. 4. v. 14. and 2. Tim. 1. v. 6.

He writeth therfore vnto him as to a Bishop, and him self expresseth the scope of his first Epistle, saying: These things I write to thee, that thou maiest knowe howe thou oughtest to conuerse in the House of God, which is the Church. And so he instructeth him (and in him, al Bishops) how to gouerne both him self, & others. and touching him self, to be an example & a spectacle to al sortes, in al vertue. as touching others, to prohibite al such as goe about to preach other wise then the Catholike Church hath receiued, and to inculcate to the people the Catholike faith: to preach vnto yong and old, men and women: to seruants, to the riche, to euery sort conueniently. Vnto what circumspection to giue orders, & to what persons: for whom to pray: whom to admit to the vow of widowhod &c. 1 Timoth. 3.

This Epistle was written, as it seemeth, after his first emprisonmēt in Rome, when he was dismissed and set at libertie. and therevpon it is, that he might say here, I hope to come to thee quickly. to wit vnto Ephesus, where he had desired him to remaine, although in his voiage to Hierusalem, before his being at Rome, he said at Miletum to the Clergie of Ephesus, vpō probable feare: And now behold I knowe, that you shal no more see my face. 1 Timoth. 3. * 1 Tim. 1. Act. 20. v. 25. 38.

Where it was written, it is vncertaine: though it be commonly said, at Laodicia. Which seemeth not, because it is like he was neuer there, as may be gathered by the Epistle to the Colossians, written at Rome in his last trouble, when he was put to death. Col. 2. v. 1.

THE FIRST EPISTLE OF PAVL TO TIMOTHEE.

CHAP. I.

He recommendeth vnto him, to inhibite certaine teachers vvho taught of the Lavv as though it were contrarie to his preaching. 11 Against vvhom he maineineth his miniſterie, though he acknovvledge his vnvvorthines.

PAVL an Apoſtle of IESVS Christ according to the commaundement of God our ſauiour, and of Christ IESVS our hope: † to Timothee his beloued ſonne in the faith. Grace, mercie, and peace from God the father, and from Christ IESVS our Lord. 1 2

† As I deſired thee to remaine at Epheſus vvhen I vvent into Macedonia, that thou ſhouldeſt denounce to certaine 3 "not to teache othervviſe, † nor to attend" to fables and genealogies hauing no ende: vvhich miniſter "queſtions rather 4 then the edifying of God vvhich is in faith. † But" the ende 5 of the precept is charitie from a pure hart, and :: a good conſcience, and a faith not feined. † From the vvhich things 6 certaine ſtraying, are turned into c vaine talke, † " deſirous 7 to be doctors of the Lavv, not vnderſtanding neither vvhat things they ſpeake, nor of vvhat they affirme. † But vve know 8 that * the Lavv is good, if a man vſe it lavvfully: † knovving 9 this that" the Lavv is" not made to the iuſt man, but to the vniuſt, and diſobedient, to the impious and ſinners, to the vvicked and contaminate, to killers of fathers and killers of mothers, to murderers, † to fornicatours, to lyers vvith mā- 10 kinde, to man-ſtealers, to liers, to periured perſons, and vvhat other thing ſoeuer is contrarie to ſound doctrine, † vvhich 11

is

:: S. Auguſtine ſaith, He that liſt to haue the hope of heauē let him looke that he haue a good cōſciēce. to haue a good conſcience, let him beleeue & vvorke vvel. for that he beleeueth he hath of faith: that he vvorketh, he hath of charitie. Præfat. in Pſa. 31.

c ματαιολογίαν,

Ro. 7. 12

is according to the Gospel of the glorie of the blessed God, vvhich is committed to me.

12 † I giue him thankes vvhich hath strengthened me, Christ IESVS our Lord, because he hath esteemed me faithful, put-
13 ting me in the ministerie. † vvho before vvas blasphemous and a persecutor & contumelious. but I obteined the mercie
14 of God, because I did it being ignorant in incredulitie. † And the grace of our Lord ouer-abounded vvith faith and loue,
15 vvhich is in Christ IESVS. † A faithful saying, & vvorthie of al acceptatiõ, that Christ IESVS came into this vvorld *to
Mt.9,13. Mr.2,17. 16 saue sinners, of vvhom I am the cheefe. † But therfore haue I obtained mercie: that in me first of al Christ IESVS might shevv al patience, [c] to the information of them that shal
c πρὸς ὑποτύπωσιν 17 beleeue on him vnto life euerlasting. † And to the king of the vvorldes, immortal, inuisible, onely God, honour & glorie for euer and euer. Amen.

18 † This precept I commend to thee ô Timothee † according to the prophecies going before [d] on thee, that thou warre
d ἐπὶ σὲ 19 in them a good vvarfare, † hauing faith and a good conscience, [e] vvhich certaine repelling, haue made shipvvracke
20 about the faith. † Of vvhom is Hymenæus & Alexander: vvhom I haue [f] deliuered to Satan, that they may learne not to blaspheme.

e Euil life and no good conscience is often the cause that men fall to Heresie from the faith of the Catholike Church. Againe, this plainely reproueth the heretikes false doctrine, saying, that no man can fall from the faith that he once truely had.

ANNOTATIONS
CHAP. I.

3. *Not to teach othervvise.*] The proper marke of Heretikes & false preachers, is, to teach othervvise or contrarie to that vvhich they found taught and beleeued generally in the vnitie of the Catholike Church before their time: al doctrine that is odde, singular, new, differing from that vvhich vvas first planted by the Apostles, and descended downe from them to al nations and ages following vvithout contradiction, being assuredly erroneous.

Teaching othervvise then the doctrine receiued, is a special marke of Heretikes.

* ἑτεροδιδασκαλεῖν * The Greeke vvord vvhich the Apostle here vseth, expresseth this point so effectually, that in one compound terme he giueth vs to vvit, that an Heretike is nothing els but an after-teacher, or teacher-otherwise. vvhich euen it self alone is the easiest rule euen for the simple to discerne a false Prophet or preacher by, specially vvhen an heresie first beginneth. Luther found al Nations Christian at rest and peace in one vniforme faith, and al preachers of one voice and doctrine touching the B. Sacrament and other Articles: so that vvhat so euer he taught against that vvhich he found preached and beleeued, must needes be an other doctrine, a later doctrine, an after-teaching or teaching-otherwise, and therfore consequently must needes be false. And by this admonitiõ of S. Paul, al Bishops are vvarned to take heede of such, and specially to prouide that no such odde teachers arise in their dioceses.

Luthers teaching otherwise.

4. *To fables.*] He speaketh specially of the Iewes after-doctrines and humane constitutions repugnant to the lawes of God, vvhereof Christ giueth Warning Mat. 23 and in other places, vvhich are conteined in their Cabala and Talmud: generally of al heretical doctrines, vvhich in deede, how so euer the simple people be beguiled by thẽ, are nothing but fabulous inuentions, as vve may see in the Valentinians, Manichees, and others of old: by the brethren of loue, Puritans, Anabaptistes, and Calumnistes of our time. For

Al heretical doctrine is but fabulous inuentions.

which cause Theodoretz entitleth his booke against Heretikes, *Haereticarum fabularum*, *Of Heretical fables.*

Curious questioning in religion.

4. *Question.*] Let our louing brethren consider vvhether these contentious and curious questionings and disputes in religion, vvhich these vnhappie heresies haue ingendered, haue brought forth any increase of good life, any deuotion, or edification of faith and religion in our daies. and then shal they easily iudge of the truth of these new opinions, and the end that wil folovv of these innouations. In truth al the vvorld now seeth they edifie to Atheisme and no otherwise.

Charitie the very formal cause of our iustification.

5. *The end Charitie.*] Here againe it appeareth, that Charitie is the cheefe of al vertues, and the end, consummation, and perfection of al the law and precepts. and yet the Aduersaries are so fond as to preferre faith before it, yea to exclude it from our iustification. Such obstinacie there is in them that haue once in pride & stubbernes forsaken the euident truth. Charitie doubtles which is here commended, is iustice it self, and the very formal cause of our iustificeation, as the vvorkes proceding thereof, be the vvorkes of iustice. *Charitas inchoata* (saith S. Augustine) *inchoata iustitia: Charitas prouecta, prouecta iustitia: Charitas magna, magna iustitia: Charitas perfecta, perfecta iustitia est. Charitie newly beginning, is iustice beginning: Charitie growen or increased, is iustice growen or increased: great Charitie, is great iustice: perfect Charitie, is perfect iustice. Li. de nat. & grat. c. 70.*

Heretikes great boasters, but vnlearned.

7. *Desirous to be Doctors.*] It is the proper vice both of Iudaical and of Heretical false teachers, to professe knowledge and great skill in the Lavv and Scriptures, being in deede in the sight of the learned most ignorant of the vvord of God, not knowing the very principles of diuinitie, euen to the admiration truely of the learned that reade their bookes or heare them preach.

Libertines alleage scripture.

9. *The lavv not made to the iust.*] By this place and the like, the Libertines of our daies vvould discharge them selues (vvhom they count iust) from the obedience of lavves. But the Apostles meaning is that the iust man doth vvel, not as compelled by lavv or for feare of punishment due to the transgressors thereof, but of grace & mere loue tovvard God & al goodnes, most willingly, though there were no law to commaund him.

Excommunication of Heretikes, and the effect thereof.

10. *Deliuered to Satan.*] Hymenæus and Alexander are here excõmunicated for falling from their faith & teaching heresie: an example vnto Bishops to vse their spiritual power vpon such. In the primitiue Church, corporal affliction through the ministerie of Satan vvas ioyned to excommunication. Vvhere we see also the diuels readines to inuade them that are cast out by excommunication, from the fellowship of the faithful, and the supereminent power of Bishops in that case. Vvhereof S. Hierom (*ep. 1. ad Heliod. c. 7*) hath these memorable vvordes: *God forbid* (saith he) *I should speake sinistrously of them, vvho succeeding the Apostles in degree, make Christes body vvith their holy mouth, by vvhom vve are made Christians: vvho hauing the keies of heauen, do after a sort iudge before the day of iudgement: vvho in sobrietie and Chastitie haue the keeping of the spouse of Christ.* And a litle after, *They may deliuer me vp to Satan, to the destruction of my flesh, that the spirit may be saued in the day of our Lord Iesus. And in the old Lavv vvhosoeuer vvas disobedient to the Priest, vvas either cast out of the campe and so stoned of the people, or laying downe his necke to the svvord, expiated his offence by his bloud: but nowe the disobedient is out of vvith the spiritual svvord, or being cast out of the Church, is torne by the furious mouth of Diuels.* So saith he. Vvhich vvordes vvould God euery Christiã man vvould vvigh.

The Priests high authoritie of Excommunication.

The terrible effect thereof.

CHAP. II.

By his Apostolike authoritie he appointeth publike praiers to be made for al men vvithout exception. 8 also men to pray in al places: 9 and vvomen also in semely attire, 11 to learne of men, and not to be teachers in any vvise, but to seeke saluation by that vvhich to them belongeth.



:: Euen for heathen kings & Emperours by vvhom the Church suffereth persecution: much more for al faithful Princes & powers

1 Desire therfore first of al things that ‖ obsecrations, praiers, postulations, thankesgeuings be made for al men, † :: for kings 2 and al that are in preeminence: that vve may leade a quiet and a peaceable life in al pietie and chastitie. † For this is good 3 and acceptable before our Sauiour God,

vvho

4 † * vvho vvill al men to be saued, and to come to the knovv-
5 ledge of the truth, † For there is one God, * one also media-
6 tour of God and men, man Christ IESVS: † vvho gaue him
self a redemption for al, vvhose testimonie in due times is co-
7 firmed. † * vvherein I am appointed a preacher & an Apo-
2. Tim. 1, 11. stle (I say the truth, I lie not) doctor of the Gentiles in faith and truth.

8 † I vvil therfore that men pray in euery place: lifting vp
9 pure handes, vvithout anger and altercation. † In like ma-
1. Pet. 3, 3. ner * vvomen also in comely attire: vvith demurenesse and sobrietie adorning them selues, not in plaited heare, or gold,
10 or pretious stones, or gorgeous apparel, † but that vvhich
11 becōmeth vvomen professing pietie by good vvorkes. † Let
1. Cor. 14, 34. 12 a vvoman learne in silence, vvith al subiection. † But * to teach * I permit not vnto a vvoman, nor to haue dominion
Gen. 1, 27. 3, 6. 13 ouer the man: but to be in silēce. † For * Adam vvas formed
14 first: then Eue. † and Adam vvas not seduced: but the
15 vvoman being seduced, vvas in preuarication. † Yet she shal be saued by generation of children: if 'they' continue in faith & loue and sanctification vvith sobrietie.

'she

and people both spiritual and temporal, for vvhom as members of Christes body, and therfore ioyning in prayer & oblation vvith the ministers of the Church, the Priestes more properly and particularly offer the holy Sacrifice. See S. Augustine *de orig. anima li. 1. c. 9.*

ANNOTATIONS
CHAP. II.

1. *Obseruations.*] This order of the Apostle S. Augustine (*ep. 59*) findeth to be fulfilled specially in the holy celebration of the Masse, vvhich hath al these kindes, expressed here in foure diuers vvordes pertaining to foure sortes of praiers. the difference vvhereof he exactly seeketh out of the proper signification and difference of the Greeke vvordes. And he teacheth vs that the first kind of praiers vvhich here be called, *obseruations*, are those that the Priest saith before the consecration: that the second called, *Praiers*, be al those vvhich are said in and after the Consecration, & about the Receiuing, including specially the *Pater noster*, vvherevvith the vvhole Church (saith he) in manet endeth that part, as S. Hierom also affirmeth, that Christ taught his Apostles to vse the *Pater noster* in the Masse. Sic docuit, &c. *So taught he his Apostles, that daily in the Sacrifice of his body the faithful should be bold to say Pater noster &c. Li. 3 cons. Prolog. cap. 5.* Where he alludeth to the very vvordes no vv vsed in the preface to the said *Pater noster* in the said Sacrifice, *audemus dicere, Pater noster.* The third sort called here in the text, *Postulatiōs*, be those vvhich are vsed after the Cōmunion, as it vvere for dimissing of the people vvith benediction, that is, vvith the Bishops or Priests blessing. Finally the last kinde, vvhich is *Thankes-giuings*, concludeth al, * vvhen the Priest and people giue thankes to God for so great a mysterie then offered and receiued. Thus the said holy father handleth this text ep. 59 to Paulinus.

δήσεις. προσευχαὶ. ἐντεύξεις. εὐχαριστίαι. * Theoph. in hunc lo.

The praiers & petitions in the Masse, deduced out of the Apostles vvordes by S. Augustine, & other fathers.

PATER NOSTER in the Masse.

S. Epiphanius also insinuateth these vvordes of the Apostle to pertaine to the Liturgie or Masse, vvhen he thus vvriteth to Iohn Bishop of Hierusalem. *Vvhen vve accomplish our praiers after the rite of the holy Mysteries, vve pray both for al others, and for thee also, ep. 60 c. 2 ad Io. Hierosolym. apud Hieronymum.* And most of the other fathers expōdd the foresaid vvordes, of publike praiers made by the Priest, vvhich are said in al Liturgies or Masses both Greeke and Latin, for the good estate of al that be in high dignitie, as kings and others. *See S. Chrys. ho. 6. in 1 Tim. & S. Ambr. in hunc lo. Prosper de vocat. li. 1. c. 4.* So exactly doth the practise of the Church agree vvith the Precepts of the Apostle and the Scriptures, and so profoundly do the holy fathers seeke out the proper sense of the Scriptures, vvhich our Protestants do so prophanely, popularely, and lightly skimme ouer, that they can neither see nor endure the truth.

Prayer in the Masse for kings and other.

4. vvho

God vvil no mans perditiō but the saluation of al.

4 *Vvho vvil al men*] The perishing or damnation of men must not be imputed to God, vvho delighteth not in any mans perdition, but hath prouided a general medicine & redemption to sane al from perishing that vvil accept it, or that haue it applied vnto them by his Sacraments and other meanes by him ordained, and so vvould haue al saued by his conditional vvil and ordinance: that is, if men vvil them selues, by accepting, doing, or hauing done vnto them al things requisite by Gods lavv. for God vvith out his absolute vvil or powver to vvas des al in this case. But he that list see the manifold senses (al good and true) that these vvordes may beare, let him se S. Augustine, *Ad articul. ibi falso impos. resp. q. 1. to. 7. Ench. c. 103. Ep. 107. De corr. & grat. c. 15.* and *S. Thomas in 1. 2 de ordine. fole 6. 29.*

Hovv there is but one Mediator, Christ: and vvhat it is to be such a Mediator.

5 *One mediator.*] The Protestants are to peuish and pitifully blind, that charge the Catholike Church & Catholikes, vvith making moe Mediators then one, vvhich is Christ our Sauiour, in that they desire the Saincts to pray for them, or to be their patrones and intercessors before God. Vve tel them therfore that they vnderstand not vvhat it is to be a Mediator, in this sense that S. Paul taketh the vvord, and in vvhich it is properly and onely attributed to Christ. For, to be thus a Mediator is, * by nature to be truely both God and man, to be that one eternal Priest and Redeemer, vvhich by his sacrifice and death vpon the Crosse hath reconciled vs to God, and paied his blood as a full and sufficient ransom for al our sinnes, him self vvithout need of any redemption, neuer subiect to possibilitie of sinning: againe, to be the singular Aduocat and Patrone of mankind, that by him self alone and by his owne merites procureth al grace & mercie to mankind in the sight of his Father, none making any intercession for him, nor geuing any grace or force to his praiers, but he to al moue al king or obtaining either grace in this life, or glorie in the next, but by him. In this sort then (as S. Augustine truely saith, Cont. ep. Parm. li. 2. c. 8.) neither Peter nor Paul, no nor our B. Lady, nor any creature vvhatsoeuer, can be our Mediator. The aduersaries thinke to basely of Christes mediation, if they imagine this to be his onely prerogatiue, to pray for vs, or that vve make the saincts our Mediators in that sort as Christ is, vvhen vve desire them to pray for vs. vvhich is so far inferior to the singular mediation of him, that no Catholike euer can or dare thinke or speake so basely vnto him, as to desire him to pray for vs: but vve say, *Lord haue mercie vpō vs, Christ haue mercie vpon vs*: & not, *Christ pray for vs*, as vve say to our Ladie and the rest. Therfore to inuocate Saincts in that sort as the Catholike Church doth, can not make them our Mediators as Christ is, vvhom vve must not inuocate in that sort. And as vvel make vve the faithful yet liuing, our Mediators (by the Aduersaries arguments) vvhen vve desire their praiers, as the departed Saincts.

* *Aug. li. 9. de Ciu. cap. 15. De fid. ad Pet. c. 2.*

The different maner of praying to Christ, and to Saincts.

Kyrie eleison. Christe eleison.

Hovv there be many mediators, as there be many sauiours, and redeemers, euē in the Scriptures.

But novv touching the vvord *Mediator*, though in that singular sense proper to our Sauiour, it agreeth to no mere creature in heauen or earth, yet taken in more large and common sort by the vse of Scriptures, doctors, and vulgar speach, not onely the Saincts, but good men liuing, that pray for vs and help vs in the vvay of saluation, may and are rightly called Mediators. As S. Cyril li. 12 Thesaur. c. 10 proueth, that Moyses according to the Scriptures and Ieremie and the Apostles and others be Mediators. Read his owne vvordes, for they plainely refute al the Aduersaries cauillations in this case. And if the name of * sauiour and redeemer be in the Scriptures giuen to men, vvithout derogation to him that is in a more excellent and incomparable maner the onely Sauiour of the vvorld: vvhat can they say, vvhy there may not be many Mediators, in an inferior degree to the onely and singular Mediator? S. Bernard saith, *Opus est mediatore ad Mediatorem Christum, nec alter nobis vtilior quam Maria.* that is, *We haue needs of a mediator to Christ the Mediator, and there is none more for our profits then our Ladie.* Bernard. Ser. qui incipit, *Signum magnum apparuit &c. post Ser. 3 de Assumpt.* S. Basil also in the same sense, vvriting to Iulian the Apostata, desireth the mediation of our Ladie, of the Apostles, Prophets, and Martyrs, for procuring of Gods mercie and remission of his sinnes. His vvordes are cited in *Conc. Nic. 2. act. 4. pag. 110 & 111.* Thus did and thus beleeued al the holy fathers, most agreably to the Scriptures, and thus must al the children of the Church do, be the Aduersaries neuer so importunate and vvilfully blinde in these matters.

* *Ind. 3. 9. 2 Esd. 9. 27. Act. 7. 35.*

Vvomen great talkers of Scripture, and promoters of heresie.

12. *I permit not.*] In times of licentiousnes, libertie, and heresie, vvomen are much giuen to reading, disputing, chatting, and iangling of the holy Scriptures, yea and to teach also if they might be permitted, but S. Paul vtterly forbiddeth it, and the * Greeke Doctors vpon this place note that the vvoman taught but once, that vvas vvhen after her reasoning vvith Satan, she persuaded her husband to transgression, and so she vvadid al mankind. And in the Ecclesiastical vvriters vve find that vvomen haue been great promoters of euery sort of heresie (vvherof see a notable discourse in S. Hierom *ep. ad Ctesiph. cont. Pelag. c. 2.*) vvhich they vvould not haue done, if they had according to the Apostles rule, folovved pietie and good vvorkes, and liued in silence and subiection to their husbands.

* *S. Chrys. Ho. 9. in 1. Tim.*

CHAP.

CHAP. III.

Of what qualitie they muſt be, whom he ordaineth Biſhops. 1 and Deacons. 14 and the cauſe of his writing to be, the confirmation of the Catholike Church, and of Chriſt, who is the ground of our religion.

1  Faithful ſaying. If a man deſire a Biſhops of-
2 fice, he deſireth a good worke. † * It behoueth
Tit. 1, 6. therfore [a] a Biſhop to be irreprehenſible, the
huſband [a] of one vvife, ſobre, vviſe, comely,
3 chaſt, a man of hoſpitalitie, a teacher, † not
giuen to vvine, no fighter, but modeſt, no quareler, not coue-
4 tous, † vvel ruling his ovvne houſe, [c] hauing his children
5 ſubiect with al chaſtitie. † But if a man knovv not to rule
his ovvne houſe: hovv ſhal he haue care of the Church of
6 God? † [a] Not [b] a neophyte: leſt puffed into pride, he fall into
7 the iudgment of the Deuil. † And he muſt haue alſo good
teſtimonie of them that are vvithout: that he fall not into
reproch and the ſnare of the Deuil.
8 † Deacons in like maner [c] chaſt, not double-tonged, not
9 giuen to much vvine, not folovvers of filthie lucre: † ha-
10 uing the myſterie of faith in a pure cõſcience. † And let theſe
alſo be proued firſt: & ſo let them miniſter, hauing no crime.
11 † The vvomen in like maner chaſt, not detracting, ſober,
12 faithful in al things. † Let deacons be the huſbandes of one
13 vvife: vvhich rule vvel their children, & their houſes. † For
they that haue miniſtred vvel, ſhal purchaſe to them ſelues
a good degree, and much confidence in the faith vvhich is
in Chriſt IESVS.
14 † Theſe things I vvrite to thee, hoping that I ſhal come
15 to thee quickly. † but if I tary long, that thou maieſt knovv
how thou oughteſt to conuerſe [a] in the houſe of God, which
is the CHVRCH of the liuing God, [a] the piller and ground
16 of truth. † And manifeſtly it is a great ſacrament of pietie,
vvhich vvas manifeſted in fleſh, vvas iuſtified in ſpirit, ap-
peared to Angels, hath beene preached to gentils, is beleeued
in the vvorld, is aſſumpted in glorie.

c He ſaith, hauing children, not, getting children. S. Ambr. Ep. 82.

b *Neophytus* is he that vvas lately chriſtened or newely planted in the myſtical body of Chriſt.

ANNOTATIONS CHAP. III.

The great charge, & great merite, of Eccleſiaſtical functions.

1. *A good worke.*] Nothing (ſaith S. Auguſtine) *in this life, and eſpecially in this time, is eaſier, pleaſanter, or more acceptable to men, then the office of a Biſhop, Prieſt, or Deacon, if the thing be done onely for faſhions ſake and flatteringly: but nothing before God more miſerable, more lamentable, more damnable. Againe, There is nothing in this life, and eſpecially at this time, harder, more laborious, or more dangerous, then the office of a Biſhop, Prieſt, or Deacon: but before God nothing more bleſſed, if they worke in ſuch ſort as our Captaine commaundeth.* Auguſt. ep. 148.

The Apoſtle vnder the name of Biſhop inſtructeth Prieſtes alſo.

2. *A Biſhop.*] That vvhich is here ſpoken of a Biſhop (becauſe the vvordes Biſhop & Prieſt in the newe Teſtament be often taken indifferently for both or either of the twaine, as is noted in an other place) the ſame is meant of euery Prieſt alſo: though the qualities here required, ought to be more ſingular in the Biſhop, then in the Prieſt, according to the difference of their degrees, dignities, and callings.

The heretikes opinion cõcerning Prieſts mariage.

2. *Of one vvife.*] Certaine Biſhops of Vigilantius ſect (vvhether vpon falſe conſtruction of this text, or through the filthines of their fleſhly luſt) vvould take none to the Cleargie, except they vvould be maried firſt, *not beleeuing* (ſaith S. Hierom aduerſ. Vigilant. c. 1.) *that any ſingle man liueth chaſtly, ſeruing God holily they liue them ſelues, that ſuſpect ill of euery man, and will not giue the Sacrament* (of Order) *to the Cleargie, vnleſs they ſee their vvines haue great bellies, and children vvalking at their mothers breaſtes.* Our Proteſtants though they be of Vigilantius ſect, yet they are ſcarſe come ſo farre, to commaund euery Prieſt to be maried. Neuertheles they miſlike them that vvil not marrie, ſo much the vvorſe, and they ſuſpect ill of euery ſingle perſon in the Church, thinking the gift of chaſtitie to be very rare among them, & they do not onely make the ſtate of mariage equal to chaſt ſingle life, vvith the Heretike Iouinian, but they are bold to ſay ſometimes, that the Biſhop or Prieſt may do his duety and charge better maried, then ſingle: expreſly againſt S. Paul, vvho affirmeth that the vnmaried thinke of the things that belong to God, and that the maried be diuerſely diſtracted and intangled vvith the vvorld. 1 Cor. 7.

S. Paules place, *of one vvife*, excludeth bigamos from holy Orders.

The Apoſtle then, by this place vve novv treate of, neither commaũdeth, nor counſeleth, nor vvil heth, nor vvould haue Biſhops or Prieſts to marrie, or ſuch onely to be receiued as haue been maried: but, that ſuch an one as hath been married (ſo it were but once, and that to a virgin) may be made Biſhop or Prieſt. Which is no more then an inhibition that none hauing been twvife maried or being *bigamus*, ſhould be admitted to that holy Order. And this expoſition onely is agreable to the practiſe of the vvhole Church, the definition of aũcient Councels, the doctrine of al the fathers vvithout exception, and the Apoſtles tradition. Vvhich ſenſe S. Chryſoſtom vvholy folovveth vpon the Epiſtle to Titus (though here he folovv not vvholy the ſame ſenſe.) *Hom. 2 in ep. ad Tit.* S. Ambroſe alſo vpon this place, and moſt plainely and largely in his 82 Epiſtle *poſt med.* giuing the cauſe vvhy *bigamus* can not be made Biſhop or Prieſt, in fine affirmeth, not onely the Apoſtle but the holy Councel of Nice to haue taken order that none ſhould be receiued into the Cleargie, that vvere twvife maried. S. Hierom *Ep. 83. ad Oceanum c. 2. & ep. 2. c. 12. ep. 11. c. 2* expreſly vvriteth that the Cleargie is made of ſuch as haue had but one vvife, at leaſt after Baptiſme: for he thought that if one vvere often maried vvhen he vvas yet no Chriſtian, he might notvvithſtanding be ordered Biſhop or Prieſt. But S. Ambroſe ep. 82. S. Auguſtine *de bono Coniug. c. 18.* S. Innocentius the firſt *ep. 2. c. 5. & ep. 1. Concil.* S. Leo, *ep. 87.* S. Gregorie, & after them the vvhole Church, exclude thoſe alſo vvhich haue been twvife maried vvhen ſo euer. vvhereof S. Auguſtine giueth goodly reaſon and example in the place alleaged. S. Leo *ep. 87* addeth further, & prouveth that the mã is coũted bigamus, & not the huſband of one vvife, in reſpect of holy Orders, not onely if he hath had twvo vviues, but if his one vvife vvere not a virgin. vvhich being obſerued in the high Prieſts of the old lavv, muſt needes be much rather kept novv. See alſo the booke *de Eccleſiaſticis dogmatibus c. 72.* in S. Auguſtines vvorkes. * *Il. 2 ep. 25.* *Conſt. 21.*

Vvho are counted *bigami*.

The Heretical clergie nothing regardeth the Apoſtles preſcription of one vvife.

None euer maried after holy Orders.

They that vvere made Prieſts of maried men, abſteined from their vviues.

And by theſe fevv you may ſee hovv ſhamefully the ſtate of the nevv heretical Cleargie of our time is fallen from the Apoſtolike and al the fathers practiſe and doctrine herein. Vvho do not onely take men once or twiſe maried before, but (vvhich vvas neuer heard of before in any perſon or part of the Catholike Church) they marie after they be Biſhops or Prieſts, once, twviſe, and as often as their luſtes require. Whereas it vvas neuer lawful in Gods Church to marrie after Holy Orders. Neither is there one authentical example thereof in the world. For thoſe of vvhom Nice Councel ſpeaketh, vvere maried before, & were but tolerated onely to vſe their vviues: the fathers in the ſame Councel prouiding expreſly at the ſame time, that none from thence forth ſhould marrie after they came to holy Orders, *and that according to the ancient tradition of the Church*, as Socrates and Sozomenus declare in moſt plaine vvordes. See Suidas in the vvord *Paphnutius*. And in vvhat countrie ſo euer they haue been permitted to haue carnal dealing euen vvith their vviues vvhom they had before, it vvas not according to the exact rule of the Apoſtles & Churches tradition, by vvhich al that be in holy Orders, ſhould vvholy abſtaine, not onely from marying, but euen from their Wiues before maried. Vvhereof thus vvriteth S. Epipha-

Socrat. li. 1 c. 8. *Sozom. li. 1 c. 22.*

nius

nius haref. 59 cont. Catharos. *The holy breathing of God reuiueth not, after Christ, them that marrie againe after their wiues departure, by reason of the great dignitie and honour of Priesthod. And this the holy Church of God obserueth with al fauoritisme. Yea if she doth not receiue the once married person that yet vseth his wife and begetteth children: but onely such an one as be taken to be Deacon, Priest, Bishop, or Subdeacon, as abstaineth from his one wife, or is a widower, specially where the holy canons be sincerely kept. But then will say vnto me, that in certaine places Priests, Deacons, and Subdeacons do yet beget children* (belike this holy father neuer heard of any Bishop that did so, and therfore he leaueth out that order, which he named with the other in the former part of the sentence) *but that is not done according to order and rule, but according to mans minde, which by time slideth, and for the great multitude* (of Christian people) *whom there were not found sufficient for the ministerie. &c.* the rest of his wordes be goodly for that purpose.

3 Epiphanius.

Marriage of Priests is contrarie to the aūcient canōs.

Eusebius also *Euang. demonstr. li. 1. c. 9* saith, that such as be consecrated to the holy ministerie, should abstaine wholy from their wiues which they had before. S. Hierom *Apolog. ad Pammach. c. 8* proueth, that such of the Apostles as were maried, did so, and that the Clergie ought to do the same by their example. Yea in his time he testifieth (*Cont. Vigil. c. 1.*) that they did liue single in maner through the world, euē in the East Church also. *What, saith he, shal the Churches of the East do, which they of Ægypt, of the Eu-Apostolike: which take to the Clergie, either virgins, or the continent and vnmaried, or such as if they haue wiues, cease to be husbands?* And againe he saith *in Apolog. ad Pāmach c. 3.* (See also c. 8.) *If maried men like not wel of this, let them not be angrie with me, but with the holy Scriptures, which al Bishops, Priests, Deacons, and the whole companie of Priests and Leuites, that knowe they can not offer sacrifices if they vse the act of mariage.* S. Augustine *de adult. Coniug. li. 2. c. 20.* maketh it so plaine a matter that al Priests should liue chast, that he writeth, that euen such as were forced (as many were in the primitiue Church) to be of the Clergie, were bound to liue chast, yea and did it with great ioy and felicitie, neuer complaining of these necessities and intolerable burdens, or impossibilities of liuing chast, as our flesh ly companie of new Ministers and Superintendents do now, that thinke it no life whithout women. much like to S. Augustine before his conuersion, when he was yet a Manichee, who (as him self reporteth *Confess. li. 6. c. 3*) admiring in S. Ambrose al other his incomparable excellencies, yet counted al his felicities lesse, because he lacked a woman, without which he thought (in time of his infidelitie) no man could liue. But after his conuersion thus he said to God of S. Ambrose: *What hope he had, and against the temptations of his exalteasie what a fight he fought, or rather what a comfort and solace in tribulation, and his secret mouth which was within in his hart, what sauouris and feruente loues inuelled of thy bread, neither could I coniecture, neither did I tried.*

Euſebius.

S. Hierom.

S. Augustine.

See S. Leo ep. 92. c. 3.

S. Ambrose.

See Tertullian *li. 1 ad vxorem.* S Cyprian *de singul. Clericor.* the first Councel of Nice *can. 3. Conc. Tolet. 2 can. 3. Conc. Aurelian. 3 can. 2.* of Carthage the second cap. 2, of Neocæsarea cap. 1, of Ancyra cap. 10. and you shal find that this was generally the Churches order euen from the Apostles time, though in some places by the licentiousnes of many, it was sometime not so religiously looked vnto. Whereby you may easily refute the impudent clamors of Heretikes against Siricius, Gregorie 7, and others, whom they falsely make the authors of the Cleargies single life.

Tertullian. S. Cyprian. Councels.

6. Not a Neophyte.] That which is spoken here properly and principally of the newly baptized (for so the word Neophyte doth signifie) the fathers extend also to al such as be but newly retired from prophane occupations, ciuil gouernement, warfare, or secular studies, of whom good trial must be taken before they ought to be preferred to the high dignitie of Bishop or Priest. though for some special prerogatiue and excellencie, it hath in certaine persons been otherwise, as in S. Ambrose and some other notable men. Tertullian (*li. de præscript.*) noteth Heretikes for their lightnes in admitting euery one without discretion to the Clergie. *Their Orders* (saith he) *are rash, light, inconstant: neuer ful ey place Neophytes, that can secular man, them our Apostles taught, that they may tie them by glorie and preferment, Whom vnto the truth they haue not. Nowhere may a man sooner prosper and come forward, then in the camps of rebelles, where to be emply, is to deserue much. therfore to day a Bishop, to morrow somewhat els: to day a Deacon, to morrow Lector, that is, a Reader: to day a Priest, to morrow a lay man. for to lais man also they enioyne the functions of Priestes.* And S. Hierom *ep. 83 ad Oceanum c. 4.* saith of such, *Yesterday a Catechumene or newly conuerted, to day a Bishop: yesterday in the theatre, to day in the Church: at night in the place of games and maistries, in the morning at the altar: a while ago a great patrone of stageplaiers, now a mainteiner of holy virgins.* And in an other place, *Out of the bosome of Plato and Aristotle came they are driuen to a Bishoprike, whose care is, not how to sucke out the marrow of the Scriptures, but how to feather the peoples eares with florishing declamations.* Dialog. cont. Luciferi. c. 5.

None rashly to be admitted to the Clergie

Heretikes admit al sortes without exception.

8. Deacons.] Vnder the name of Deacons are here conteined Subdeacons, as before vnder the name of Bishop, Priests also were comprehended. for to these foure pertaineth the Apostles precept and order touching one wife, and touching continēcie and chastitie, as by the alleaged Councels and fathers (namely by the wordes of S. Epiphanius) doth appeare. for they onely be in holy Orders, as serueing by their proper function about the Altar and the B. Sacrament: in respect whereof

Leo ep. 92. c. 3. Greg. li. 1, ep. 41.

The three holy orders, only bound to chastitie.

The 4 inferiour orders not bound to chastitie.

vvhereof, the law of chastitie pertaineth to them, and not to the foure inferior Orders of *Acolyti, Exorcista, Lectores*, and *Ostiarij*. Vvho neither by precept nor vovv be bound to perpetual chastitie, as the others of the holy and high Orders be bound, both by precept and promis or solemne assent made vvhen they tooke Subdeaconship.

Al the seuen orders auncient, and from Christ and the Apostles time.

Al these degrees and orders to haue been euer since Christes time in the Church of God, it might be proued by al antiquitie: but for as much as the Apostles purpose is not here to recken vp al the Ecclesiastical Hierarchie, it neede not be treated of in this place. But we vvish the learned to reade the 3. 4. 5. 6. 7. 8. 9 chapters of the 4 Councel of Carthage, vvhereat S. Augustine vvas present: vvhere they shal see the expresse callings, offices, and maner of ordering or creating al the said sortes, and shal vvel perceiue these things to be most auncient and venerable. Let them read also Eusebius historie, the 35 Chapter of the 6 booke, vvhere for al these orders he receiteth Cornelius epistle to Fabius, concerning Nouatus. Likewise S. Cyprian in many places, namely *ep.* 55. *ad.* 1. Where see the notes vpon the same. *S. Hiero. ep.* 2. *c.* 6. Of Subdeacon there is mention in S. Augustine. *ep.* 74. *and ep.* 20 *de epistolis* 32 *in edit. Paris. S. Epiph. har.* 59. S. Cyprian *ep.* 24. S. Ignatius *ep.* 9 ad Antiochenos. and in the 43 canon of the Apostles. *Conc. Tolet.* 2. *can.* 1 & 3. *Conc. Laodicen. can.* 21. *Epist. Epiph. apud Hiero.* 60. *c.* 1.

S. Ambrose calleth the B. of Rome Rector of the vvhole Church.

13. In the house of God.] *Al the vvorld being Gods, yet the Church onely is his house, the Rector or Ruler vvhereof at this day.* (saith S. Ambrose vpon this place) *is damasus*. Where let our louing brethren note vvel, how cleere a case it vvas then, that the Pope of Rome vvas not the Gouernour onely of one particular See, but of Christes vvhole house, vvhich is the Vniuersal Church, vvhose Rector this day is Gregorie the thirteenth.

The heretikes say directly cõtrarie to the Apostle, that the Church is not the piller of truth.

15. The piller of truth.] This place pincheth al Heretikes vvonderfully, and so it euer did, and therfore they opposite them selues directly against the very letter and confessed sense of the same, that is, cleane contrarie to the Apostle. some saying, the Church to be lost or hidden: some, to be fallen avvay from Christ these many ages: some, to be driuen to a corner onely of the vvorld: some, that it is become a stevves and the seate of Antichrist: lastly the Protestants most plainely and directly, that it may and doth erre, and hath shamefully erred for many hundred yeres together. And they say herein like them selues, and for the credit of their ovvne doctrine, vvhich can not be true in very deede, except the Church erre, euen the Church of Christ, vvhich is here called the house of the liuing God.

That the Church is the piller of truth and can not erre, is proued by many reasons.

But the Church vvhich is the house of God, whose Rector (saith S. Ambrose) in his time was Damasus, and novv Gregorie the thirteenth, and in the Apostles time S. Peter, is the piller of truth, the establishement of al veritie: therfore it can not erre. It hath the Spirit of God to lead it into al truth till the vvorldes end: therfore it can not erre. It is builded vpon a rocke, hel gates shal not preuaile against it: therfore it can not erre. Christ is in it til the end of the vvorld, he hath placed in it Apostles, Doctors, Pastors, and Rulers, to the consummation and ful perfection of the vvhole body, that in the meane time we be not caried about vvith euery blast of doctrine: therfore it can not erre. He hath praied for it, that it be sanctified in veritie, that the faith of the cheefe Gouernour therof faile not: it is his house, his spouse, his body, his lotte, kingdom and inheritance, giuen him in this vvorld: he loueth it as his ovvne flesh, and it can not be diuorced or separated from him: therfore it can not erre. the nevv Testament, Scriptures, Sacraments, and sacrifice can not be changed, being the euerlasting dourie of the Church, continued and neuer rightly occupied in any other Church but in this our Catholike Church: therfore it can not erre. And therfore al those pointes of doctrine, faith, and vvorship, vvhich the Arians, Manichees, Protestants, Anabaptistes, other old or nevv Heretikes, vntruely thinke to be errors in the Church, be no errors in deede, but them selues most shamfully are deceiued, and so shal be still, til they enter againe into this house of God, vvhich is the piller and ground of al truth: that is to say, not onely it self free from al error in faith and religion, but the piller and stay to leane vnto in al doubtes of doctrine, and to stand vpon against al heresies and errors that al times yeld, without vvhich there can be no certaintie nor securitie. And therfore the holy Apostles, and Councels of Nice and Constantinople, made it an article of our *Creede*, to beleeue the CATHOLIKE and APOSTOLIKE CHVRCH. Vvhich is, not onely to acknowledge that there is such a Church, as heretikes falsely say: but that that which is called the Catholike Church, & knovven so to be, and cõmunicateth vvith the See Apostolike, *is* the Church: and that vve must beleeue, heare, and obey the same, as the touch stone, piller, and firmament of truth. For, al this is comprised in that principle, *I beleeue the Catholike Church*. And therfore the Councel of Nice said, *I beleeue in the Church*, that is, I beleeue and trust the same in al things.

Ie. 14. 16. Mat. 16. Mat. 28. Eph. 4. Ie. 17. Luc. 22. Psal. 2. Eph. 5.

The meaning of this article, *I beleeue the Cath. Church.*

Neither can the Heretikes escape by fleing from the knovven visible Church, to the hid congregation or companie of the Predestinate. For that is but a false phantastical apprehension

apprehenſion of Vvicleffe and his folowers, The companie of the Predeſtinate maketh not any one Societie among them ſelues, many of them being yet vnborne, and many yet Infidels and hereſikes, and therfore be not of the one houſe of God vvhich is here called, *the piller of truth*. And thoſe of the Predeſtinate that be already of the Church, make not a ſeuerall companie from the knovven Catholike Church, but are baptized, houſeled, taught, they liue and die in the common Catholike viſible Church, or els they can neither receiue Sacraments, nor ſaluation. S. Paul inſtructeth not Timothee hovv to teach, preach, correct, and conuerſe in the inuiſible ſocietie of the Predeſtinate, but in the viſible houſe of God. So that it muſt needes be the viſible Church which can not erre.

It is the viſible Church that is the pillier or truth and can not erre.

If any make further queſtion, how it can be that any companie or ſocietie of men (as the Church is) can be void of error in faith, ſeing al men may erre: he muſt knovv that it is not by nature, but by priuilege of Chriſtes preſence, of the Holy Ghoſts aſsiſtance, of our Lordes promis and praier. See S. Auguſtine vpon theſe vvordes of the 118 Pſalme Conc. 13. *Ne auferas de ore meo verbum veritatis vſquequaque.* Vvhere he hath goodly ſpeaches of this matter. For the ſame purpoſe alſo theſe vvordes of Lactantius are very notable. *It is the Catholike Church onely, that keepeth the true vvorſhip of God, this is the fountaine of truth, this the houſe of faith, this the Temple of God: vvhither if any man enter not, or from vvhich if any man go out, he is an alien and ſtranger from the hope of euerlaſting life and ſaluation. No man muſt by obſtinate contention flatter him ſelf, for it ſtandeth vpon life and ſaluation. &c.* S. Cyprian ſaith, *The Church neuer departeth from that vvhich ſhe once hath knovvn. Ep. 55 ad Cornel. nu. 3.* S. Irenæus ſaith, *That the Apoſtles haue laid vp in the Church as in a riche treaſurie, al truth.* And, *that ſhe keepeth vvith moſt ſincere diligence, the Apoſtles faith and preaching. li. 3 c. 4. & 40. & li. 4 c. 3.* It vvere an infinite thing to recite al that the fathers ſay of this matter, al counting it a moſt peraicious abſurditie to affirme, that the Church of Chriſt may erre in religion.

Vvhence the Church hath this priuilege neuer to erre.

S. Auguſtine.

Lactantius.

S. Cyprian.

S. Irenæus.

CHAP. IIII.

He prophecieth that certaine ſhould depart from the Catholike faith, vvilling Timothee therfore to inculcate to the people thoſe articles of the ſaid faith. 7 Item to exerciſe him ſelf in ſpiritual exerciſe, 12 to gette authoritie by example of good life, 13 to ſtudie, to teach, to increaſe in the grace giuen him by holy orders.

2 *Tim.* 3 3 *Pet.* 3. *Iude* v. 18.

1 AND the Spirit manifeſtly ſaith that in the laſt times certain [a] ſhal depart from the
2 faith attending to ſpirites of errour, and doctrines of diuels, † ſpeaking lies in hy-
3 pocriſie, and hauing their conſcience ſeared, † [b] forbidding to marie, to abſtaine from meates vvhich God created to receaue vvith thankes-giuing for the faithful, and them that
4 haue knovven the truth. † For [c] euery creature of God is good, and nothing to be reiected that is receiued [d] vvith
5 thankes-giuing. † For it is [e] ſanctified by the vvord of God and praier.
6 † Theſe things propoſing to the brethren, thou ſhalt be a good miniſter of Chriſt IESVS, nouriſhed in the vvordes of the faith and the good doctrine vvhich thou haſt attained vnto.
7 † But foliſh and old vviues fables auoid: and

[a] we ſee plainely by theſe vvordes ſuch abſtinence only to be diſalovved as condemneth the creatures of God to be naught by nature & creation.

exercise thy self to pietie. † For ‡ corporal exercise is profi- 8 1.Tim.4.
table to litle: but pietie is profitable to al things: hauing pro- 4.1 ii.3.
misse of the life that now is, and of that to come. † A faith- 9 3.
ful saying and worthie of al acceptation. † For to this pur- 10
pose we labour and are reuiled, because we hope in the liuing God which is the Sauiour of al men, especially of the faithful. † Commaund these things and teach. 11

† Let no man contemne thy youth: but be an example 12
of the faithful, in word, in conuersation, in charitie, in faith, in chastitie. † Til I come, attend vnto reading, exhortation, 13
doctrine. † Neglect not * the grace that is in thee: which is 14
giuen thee by prophecie, with imposition of the handes * of priesthod. † These things doe thou meditate, be in these 15
things: that thy profiting may be manifest to al. † Attend 16
to thy self, and to doctrine: be earnest in them. For, this doing, thou shalt * saue both thy self and them that heare thee.

‡ Some (saith S. Chrysost.) expound this of fasting, but they are deceiued: for fasting is a spiritual exercise. See a goodly commentarie of these words in S. August. *li. de mor. Eccl. Cath. c. 33.*

ANNOTATIONS
CHAP. IIII.

1. Shal depart.] It is the proper description of Heretikes, to forsake their former faith, and to be Apostataes, as the Greeke word importeth: to giue eare to particular spirites of error & deception, rather then to the Spirit of Christ in his Church, to folow in hypocrisie and shew of vertue the pernicious doctrine of Diuels, who are the suggesters and prompters of al Sects, and ar lying spirites in the mouthes of al Heretikes and false preachers: men that haue put their conscience to silence and made it senseles to the holy Churches admonition: the Apostle noting * once before also in this same Epistle, that Heretikes haue no conscience, which is the cause both of their fall and of their obduration in heresie.

Al Heretikes are apostataes from the faith.

ἀποστή-σονται

cap. 1. 19.

3. Forbidding to marrie.] He speaketh (saith S. Chrysostom) of the Manichees, Encratites, and Marcionistes. *ho.* 12 *in* 1 *Tim.* S Ambrose vpon this place, addeth to these the Patritians also. S. Irenæus *li.* 1 *c.* 30. S. Epiphanius *har.* 45. 26. 61. 30. S. Hierom 1 *aduers. Iouin. c.* 2. & *ep.* 30 *c.* 1 & 3. S. Augustine *har.* 25. 40. and generally al antiquitie affirme the same both of them, and also of the Heretikes called Apostolici, Ebionitæ, and the like. Their heresie about mariage was, that to marrie or to vse the act of matrimonie, is of Satan, as S. Irenæus vsurpeth *li.* 1 *c.* 221 and that the distinction of male and femal and the creation of man and woman for generation, came of an ill God. They taught their hearers, * saith S. Augustine, that if they did vse women, they should in any wise prouide that they might not conceiue or beare children. Clemens Alexandrinus (li. 3. *Strom. in principio*) writeth, that such admit no mariage nor procreation of children, lest they should bring into the world creatures to suffer miserie and mortalitie. And this is the damnable opinion concerning mariage, noted here by the Apostle.

The old Heresies against matrimonie.

* *Aug. har.* 46.

For the second point consisting in the prohibition of meates or vse of certaine creatures made to be eaten, the said Heretikes or diuers of them (for they were not al of one sect touching these points) taught, that men might not eate certaine sortes of meates, specially of beastes and liuing creatures, for that they were not made (say they) of the good God, but of the euil. And vsing they called the gall of the Prince of darkenes, and not to be drunke at al, and the Vine whereof it came, to be of the Diuels creation. And diuers other creatures they condemned as things by nature and creation polluted and abominable. *August. har. Manich. 46. & har. 25 Tatian. & teste libro de mor. Manich. to.* 1. Lo these were the Heretikes and their heresies which S. Paul here prophecieth of, that forbid mariage and meates as you haue heard, for which they and their followers were condemned in diuers Councels.

The old Heresies about abstinence from meates.

* The Catholikes impudently charged with the said old heresies.

Is it not now an intolerable impudencie of the Protestants, who for a smal similitude of wordes in the eares of the simple, apply this text to the fastes of the Church, and the chastitie of

of Priests and Religious? As though either by appointing or vsing some daies of abstinence from certaine meates, the Church or any Catholike man condemned the said meates. vnles the Rechabites *Hieron.* 35. or the Nazarites *Num.* 6. or the Ninivites *Ion.* 3. or Moyses *Exod.* 34. or Elias 3 *Reg.*19. or holy Anna the vvidow *Luc.* 2. or Iohn Baptist *Matt.* 3 & 9. or Christ himself *Matt.* 4. commending, vsing, and folovving a prescript number of fasting daies, or God himself that in the very beginning, in Paradise, prescribed abstinence from the fruite of one certaine tree, and after appointed so many fastes in the Lavv, vnles he therfore, condemd his ovvne creatures, & the rest, those creatures from vvhich they abstained. No, there be many good and lavvful causes to forbid some or to abstaine frō some meates: as, for obedience, as in Paradise: for signification, as the leaves for that they haue been offered to Idols, as in the Epistle to the Corinthians: for chastening the bodie and penance, for health also: and onely those causes are vnlavvful for vvhich the Manichees and other Heretikes abstained.

Abstinence from certaine meates is no condemnation of the meates.

Diuers good causes of abstinence.

Concerning mariage likewise, they may as vvel charge God or the Church for forbidding the father to marrie the daughter, or the brother the sister, or other prohibited persons in the Lavv: as vvel might they charge Christ and the Apostle for prohibiting the man to marrie, during his vvives life: and appointing vvidowes that serue the Church, to liue vnmaried, and not admitting a maried woman as vvel as vvidovv, nor her that hath had moe husbands, as vvel as her that hath bē maried but once: as they charge the Church for not admitting maried persons to the altar, and for forcing them & Religious persons to keepe their promis of chastitie. No, the holy Church is so farre from condemning vvedlocke, that she honoureth it much more then the Protestants, accounting it an holy Sacrament, vvhich they do not, who onely vse it to lust as the Heathen doe, and not to religion.

Forbidding certaine persons to marrie is no condemnation of matrimonie. Catholikes esteeme matrimonie more then the Protestants doe.

But it is an old deceitful practise of Heretikes to charge Catholike men vvith old condemned heresies. The Eutychians slaundered the Councel of Chalcedon and S. Leo to be Nestorians, and to make two persons in Christ, because they said there vvere tvvo natures. *Vigilius li. 1. cont. Eutychen.* Arius charged Alexander his Bishop of Sabellianisme, for auouching the vnitie of substance in Trinitie. *Socrat. li. 1. c. 3.* Iulianus accused S. Augustine of the heresie of Apollinaris. *li. 5. cont. Iulian. c. 15.* Other Pelagians chalenged him for condemning mariage. *Retract. li. 2. c. 53.* And that our Protestants bragge not to much of their goodly inuention, louinian the old Heretike, their Maister in this point, accused * the holy doctors and Catholikes vpon this same place, to be Manichees, and to condemne meates and mariage, as both S. Hierom and S. Augustine do testifie. And they both answer to the Heretike, that the Church in deede & Catholikes do abstaine frō some for euer, and some for certaine daies, and euery Christian man lightly al the 40 daies of Lent fast: not for that they thinke the meates vncleane, abominable, or of an il creation, as the Manichees do: but for punishment of their bodies and taming their concupiscences. *Hier. li. 1. cont. Iouin. c. 12. Aug. cont. Adimantum c. 14. Li. de mor. Cath. Ec. Hier. in c. 4. ad Galat.* And as for mariage, the said doctors answer, that no Catholike man condemneth it for vnlavvful, as the old Heretikes did, but onely preferreth virginitie and continencie before it, as a state in it self more agreable to God and more meete for the Cleargie. See S. Augustine against Faustus the Manichee *li. 30 c. 5. 6.* and *bar. 25* in the name, *Apostolici.* S. Hierom *ep. 50. c. 1. & 3.* Al this the Catholikes continually tel the Aduersaries, and they can not but see it. Yet they accustomed audacitie and impudencie they beare it out still.

The Protestants obiections answered long ago by S. Hierom and S. Augustine.

* *Aug. li. 2. c. 5 de nupt. & concupis.*

4. *With thanks giuing.*] By the most ancient custom of the faithful both before Christ and sithence, men vse to blesse their table and meates, by the hand and word of a Priest, if any be presēt, or otherwise by such as can conueniently do it. And in husbandmens houses vvhere they haue no other meanes, they should at least blesse Gods gifts and them selues vvith a *Pater noster* or the signe of the Crosse: not onely to acknowledge from whom they haue their continual sustenance, but also to blesse their meate and sanctifie it. For the Greeke vvord vsed of S. Paul, by Ecclesiastical vse, vvhē it cōcerneth meates, signifieth not onely thankes giuing, but blessing or sanctifying the creatures to be receiued, as being al one vvith εὐλογία, and in English vve call it grace, not onely thas after meate, vvhich is onely thankes to God, but that before meate, vvhich is alvvaies a benediction of the creatures, as it is plaine in the prescript and vsual formes of grace. For vvhich cause a Priest should euer do it rather then a lay man or any of inferior order in the Cleargie. In so much that S. Hierom (ep. 85) reprehendeth certaine Deacons vvhom he savv say grace or blesse the meate and the compasse, in the presence of a Priest. V vho also recordeth (in the life of S. Paul the holy Eremite) the great curtesie and humilitie of him and S. Antonie, yelding one to the other the preeminence of blessing their poore dinner. For to blesse is a great thing, and a Priestly prerogatiue, as the Apostle vvitnesseth, declaring the preeminence of Melchisedec in that he blessed Abraham. Read the note folowing.

Blessing of the table or of meates, specially by a Priest.

μετὰ εὐχαριστίας.

To blesse it a preeminence of the better person.

Hebr. 7.

1. Sanctified

No creature il by nature, yea one more sanctified then an other.

Holy times and places, & euery thing deputed to the seruice of God, holy.

Creatures hallowed by the signe of the Crosse.

The blessing of our meate what a vertue it hath.

Holy bread.

The signe of the crosse vsed in blessing.

The Churches exorcismes.

Holy vvater.

v. Sanctified.) Al creatures be of Gods creation, none of the Diuel, or of any other cause and beginning, as the Manichees blasphemed: and therfore none are il, abominable, or vncleane by creation, nature, and condition, but al good and made for mans vse, though al be not alike holy nor equally sanctified. God made seuen daies, but he sanctified onely one of them. he made al places, but he sanctified none but the Temple and such like deputed to his seruice, as the Arke, the altar, and the rest vvhich vvere by sacred vse both holy them selues, and gaue also holines and sanctification to things that touched them or vvere applied vnto them. So our Sauiour saith, that the Temple sanctified the gold, and the altar the gift, and generally al creatures seuered from common and profane vse, to religion and vvorship of God, are made sacred thereby. So the places and daies of Gods apparition or vvorking some special vvonders or benefites tovvard the people, vvere holy, as Bethel, Sinai, and others. And much more those times and places of Christes Natiuitie, Passion, burial, Resurrection, Ascension: vvhich is so plaine a case, that the hil vvhere he vvas transfigured onely, is called therfore by S. Peter, *the holy mount*.

Mat. 23.

2 Pet. 1.

These therfore be holy memories and monuments of al sortes sanctified, besides that creatures (as vve see here) be sanctified also by the vvord of God and prayer, that is to say, by benediction & inuocation of our Lordes holy name vpon them, specially by the signe of the Crosse, as S. Chrysostom noteth on this place, *ho. 12 in 1 ad Tim.* by the vvhich the aduersarie powver of Satan vsurping vniustly vpon Gods creatures through mans sinne, and seeking deceitfully in or by the same to annoy mans body or soule, is expelled, and the meates purged from him and made holesom. S. Gregorie (*li. 1 Dialog. c. 4.*) recordeth that the Diuel entered into a certaine religious vvoman by eating the herbe lettice vnblessed. And S. Augustine *li. 18 de ciu. Dei c. 18.* sheweth at large, vvhat vvaies he hath by meates and drinkes and other vsual creatures of God, to annoy men: though his powver be much lesse then it vvas before Christ. but still much desire he hath on al sides to molest the faithful by abusing the things most neere and necessarie vnto them, to their hurt both bodily and ghostly. for remedie vvhereof, this sanctification vvhich the Apostle speaketh of, is very soueraine, pertaining not onely to this common and more vulgar benediction of our meates and drinkes, but much more (as the proprietie of the Greeke vvord vsed by the Apostle for sanctification, doth import) to other more exact sanctifying and higher applying of some creatures, and blessing them to Christes honour in the Church of God, and to mans spirituall and corporal benefites.

ἁγιάζεται. Tim

For as S. Augustine vvriteth *li. 2 de pec. merit. c. 26.* besides this vsual blessing of our daily foode, the Cathecumens (that is, such as vvere taught tovvard Baptisme) are sanctified by the signe of the Crosse, and the bread (saith he) vvhich they receiue, though it be not the body of Christ, yet is holy, and more holy then the vsual bread of the table. He meaneth a kinde of bread then halovved, specially for such as vvere not yet admitted to the B. Sacrament: either the same, or the like to our holy bread, vsed in the Church of England and France on Sundaies. And it vvas a common vse in the primitiue Church to blesse loaues, and send them for sacred tokens from one Christian man to an other. and that not among the simple and superstitious (as the Aduersaries may imagine) but among the holiest, learnedst, and vvisest. Such halovved breads did S. Paulinus send to S. Augustine and Alipius, and they to him againe, calling them blessings. Read S. Hierom in the life of Hilarion (*post medium*:) hovv Princes and learned Bishops & other of al sortes came to that holy man for holy bread, *panem benedictum*. In the primitiue Church the people commonly brought bread to the Priests to be halovved, *Author op. imp. ho. 14 in Mt.* The 3 Councel of Carthage cap. 14. maketh mention of the blessing of milke, honie, grapes, and corne. See the 4 Canon of the Apostles. And not onely diuers other creatures vsed at certaine times in holy Churches seruice, as vvaxe, fire, palmes, ashes, but also the holy oile, Chrisme, and the vvater of Baptisme, that also vvhich is the cheefe of al Priestly blessing of creatures, the bread and vvine in the high Sacrifice, be sanctified. for vvithout sanctification, yea (as S. Augustine affirmeth *tract. 118 in Ioan.*) vvithout the signe of the Crosse, none of these things can rightly be done.

Augustin. 31. 34 35. 36.

Can any man novv maruel that the Church of God by this vvarrāt of S. Paules vvord expounded by so long practise and tradition of the first fathers of our religion, doth vse diuers elements and blesse them for mans vse and the seruice of God, expelling by the inuocatiō of Christes name, the aduersarie powver from them, according to the authoritie giuen by Christ, *Super omnia dæmonia. Luc. 9.* *euer al Diuels*: and *by prayer*, vvhich importeth as the Apostle here speaketh, desire of help, as it vvere by the vertue of Christ to combat vvith the Diuel, and so to expel him out of Gods creatures, vvhich is done by holy exorcisme, and euer beginneth, *Adiutorium nostrum in nomine Domini*, as vve see in the blessing of holy vvater and the like sanctification of elements. Vvhich exorcismes, namely of children before they come to Baptisme, see in S. Augustine *li. 6 cont. Iulian. c. 5. & de Ec. dogmat. c. 31. De nupt. & concupisc. li. 1 c. 20.* and of holy vvater, that hath been vsed these 1400 yeres in the Church by the institution of Alexander the first, in al Christian countries, and of the force thereof against Diuels, see a famous historie in Eusebius *li. 5 c. 21.* and in Epiphanius *hær. 30 Ebionitarum*. See S. Gregorie to S. Augustine our Apostle, of the vse thereof in halovving the Idolatrous temples to be made the Churches of Christ. *apud Bedam li. 1 c. 30 hist. Angl.* Remember hovv the Prophet Eliseus applied salt to the healing and purifying of vvaters, *4 Reg. 2*: hovv the

Angel

Angel Raphael vſed the liuer of the fiſh to driue avvay the Diuel, Tob. c. 8: hovv Dauids harp and Pſalmodie kept the euil ſpirit from Saul, 1 Reg. 16: hovv a peece of the holy earth ſaued ſuch a mans chamber from infeſtatiõ of Diuels. *Auguſt. de Ciuit. dei li. 22 c. 8:* hovv Chriſt him ſelf, both in Sacramẽts, & out of them, occupied diuers ſanctified elements, ſome for the health of the body, ſome for grace and remiſſion of ſinnes, and ſome to vvorke miracles by. See in S. Hierom againſt Vigilantius. *Theodoret. li. 3 c. 3.* hovv holy Relikes tormẽt them. *In the hiſtorie of Iulianus the Apoſtata, hovv the ſigne of the Croſſe: in the Actes (cap. 19) hovv the name of IESVS yea and of Paul putteth them to flight.

The force of ſanctified creatures.

The holy land.

Relikes.

The croſſe.

The name of IESVS.

Furniſh your ſelues vvith ſuch examples and grounds of Scriptures and antiquitie, and you ſhal contemne the Aduerſaries cauillations and blaſphemies againſt the Churches practiſe in ſuch things, and further alſo finde, theſe ſacred actions and creatures, not only by increaſe of faith, feruor, and deuotion, to purge the impuritie of our ſoules, and procure remiſſion of our daily infirmities, but that the cheefe Miniſters of Chriſtes Church, by their ſoueraine authoritie graunted of our Lord, may ſoyne vnto the ſame, their bleſſing and remiſſion of our venial ſinnes or ſpiritual dettes: as vve ſee in S. Iames, remiſſion of al ſinnes to be annexed to the vnction vvith holy oile, vvhich to the Catholikes is a Sacrament, but to the Proteſtants vvas but a temporal ceremonie, and to ſome of them not of Chriſtes inſtitution, but of the Apoſtles onely. In their ovvne ſenſe therfore they ſhould not maruel that ſuch ſpiritual effectes ſhould procede of the vſe of ſanctified creatures, vvhereas venial treſpaſſes be remitted many vvaies, though mortal ordinarily by the Sacraments onely. S. Gregorie did commonly ſend his benediction and remiſſion of ſinnes, in and vvith ſuch holy tokens as vvere ſanctified by his bleſſing and touching of the Apoſtles bodies and Martyrs Relikes, as novv his ſucceſſors do in the like halovved remembrances of religion. See his 7 booke, epiſtle 126: and 9 booke, epiſtle 60. Thus therfore and to the effectes aforeſaid the creatures of God be ſanctified. *Iac. 5.*

Remiſſion of venial ſinnes annexed to halovved creatures.

S. Gregorie.

If any man obiect that this vſe of creatures is like coniuration in Necromancie, he muſt knovv the difference is, that in the Churches ſanctifications and exorciſmes, the Diuels be commaunded, forced, and tormented by Chriſtes vvord and by praiers: but in the other vvicked practiſes, they be pleaſed, honoured, and couenanted vvithal: and therfore the firſt is godly and according to the Scriptures, but Necromancie abominable and againſt the Scriptures.

The difference betvvene the Churches exorciſmes & other coniurations.

14. *The grace.*] S. Auguſtine declareth this grace to be the gift of the holy Ghoſt giuen vnto him by receiuing this holy Order, vvhereby he vvas made fitte to execute the office to his ovvne ſaluation and other mens. And note vvithal, that grace is not onely giuen in or vvith the Sacraments, by the receiuers faith or deuotion, but by the Sacrament, *per impoſitionem, by impoſition of handes.* for ſo he ſpeaketh 2 *Tim.* 1. Which is here ſaid, *cum impoſitione, vvith impoſition.*

Grace giuen in the Sacramẽt of Orders.

14. *With impoſition.*] S. Ambroſe vpon this place, implieth in the vvord *Impoſition of handes*, al the holy action and ſacred vvordes done and ſpoken ouer him vvhen he vvas made Prieſt. *Whereby* (ſaith he) *he vvas deſigned to the vvorke, and receiued authoritie, that he durſt offer ſacrifice in our Lordes ſtede vnto God.* So doth the holy Doctor allude vnto the vvordes that are ſaid novv alſo in the Catholike Church to him that is made Prieſt: *Accipe poteſtatem offerendi pro viuis & mortuis in nomine Domini.* that is, *Take or receiue thou authoritie to offer for the liuing and the dead in the name of our Lord.* for the vvhich S. Hierom alſo (as is noted before) ſaith, that the ordering of Prieſts is, *by impoſition of handes and imprecation of voice.* *In Eſa. c. 58.*

Conſecratiõ of Prieſts by impoſition of handes.

14. *Of Prieſthod.*] The practiſe of the Church giueth vs the ſenſe of this place, vvhich the auncient Councel of Carthage doth thus ſet dovvne. *When a Prieſt taketh orders, the Biſhop bleſſing him and holding his hand vpon his head, let al the Prieſts preſent lay alſo their hands on his head by the Biſhops hands &c.* Vvho ſeeth not novv, that holy Orders giuing grace by an external ceremonie and vvorke, is a Sacrament? So al the old Church counteth it. And S. Auguſtine (*cont. ep. Parmen. li. 2 c. 13.*) plainely ſaith that no man doubteth but it is a Sacrament, and leſt any man thinke that he vſeth not the vvord Sacrament properly and preciſely, he ioyneth it in nature and name vvith Baptiſme. Againe vvho ſeeth not by this vſe of impoſition of hands in giuing Orders and other Sacraments, that Chriſt, the Apoſtles, and the Church may borovv of the Ievviſh rites, certaine conuenient ceremonies and Sacramental actions, ſeing this ſame (as * the Heretikes can not deny) vvas receiued of the maner of Ordering Aaron and the Prieſts of the old lavv or other heads of the people? See *Exod. 29. Num. 27, 23.* *Cone. Carth. 4 c. 3.* *Beda in cap. 6. Act.*

Holy Orders a Sacrament.

16. *Saue both thy ſelf.*] Though Chriſt be our onely Sauiour, yet the Scriptures forbeare not to ſpeake freely and vulgarly and in a true ſenſe, that man alſo may ſaue him ſelf and others. But the Proteſtants notvvithſtanding folovv ſuch a captious kind of Diuinitie that if a man ſpeake any ſuch thing of our Lady or any Sainct in heauen, or other meane of procuring ſaluation, they make it a derogation to Chriſtes honour. Vvith ſuch hypocrites haue vve novv a daies to do.

Men alſo are called ſauiours vvithout derogatiõ to Chriſt.

CHAP. V.

Hovv to behaue him ſelf towvardes yong and old. 3 to beſtovv the Churches oblations vpon the needy vvidovvs, 9 and not to admitte the ſaid Churches vvidovves vnder threeſcore yeres old. 17 In diſtribution to reſpect vvel the Prieſts that are painful. 19 and hovv in his Confeſſion to heare accuſations againſt Prieſts. 22 to be ſtraite in examining before he giue Orders. to be thaſt, and to remitte ſomevvhat of his drinking vvater.



Seniour rebuke not: but beseeche as a father: 1
yong men, as brethren: † old vvomen, as 2
mothers: yong vvomen, as sisters, in al chastitie.

The Epistle for holy vvidovves.

† Honour vvidovves: vvhich are " vvi- 3
dovves in deede. † But if any vvidovv haue children or ne- 4
phevves: let her learne first to rule her ovvne house, and to
render mutual dutie to her parents. for this is acceptable be-
fore God. † But she that is a vvidovv in deede and desolate: 5
let her hope in God, and continue in obsecrations & :: prai-
ers night and day. † For she that is in deliciousenes, liuing 6
is dead. † And this commaund that they be blamlesse. † But 7
if any man haue not care of his ovvne, and especially of his 8
domesticals, " he hath denied the faith, and is vvorse then an
infidel. †" Let a vvidovv be chosen of no lesse thē three score 9
yeres, vvhich hath been the " vvife of one husband, † hauing 10
testimonie in good vvorkes, if she haue brought vp her chil-
dren, if she haue receiued to harbour, if she haue vvashed
the Saincts feete, if she haue ministred to them that suffer tri-
bulation, if she haue folovved euery good vvorke. ¶ † But 11
the yonger vvidovves auoid. For vvhen they shal be " vvan-
ton in Christ, " they vvil marie: † " hauing damnation, be- 12
cause they haue made void " their first faith. † and vvithal 13
idle also they learne to goe about from house to house: not
only idle, but also ful of vvordes and curious, speaking
things vvhich they ought not. † " I vvil therfore the yonger 14
to marie, to bring forth children, to be housevviues: to giue
no occasion to the aduersarie for to speake euil. † For novv 15
certaine are turned backe " after Satan. † If any faithful man 16
haue vvidovves, let him minister to them, and let not the
Church be burdened: that there may be sufficient for them
that are vvidovves in deede.

:: Because of this continual praier vvhich standeth not vvith cōiugal & carnal actes of matrimonie (as the Apostle signifieth 1 Cor. 7, 5) therfore vvere these vvidovves to liue in the state of perpetual continencie.

† The priestes that rule vvel, let them be esteemed c vvor- 17
thie of double honour: especially they that labour " in the
vvord and doctrine. † For the Scripture saith: *Thou shalt not* 18
muosel the mouth to the oxe that treadeth out the corne and, *The vvorke man is vvorthie of his hire.* † :: Against a priest receiue not accusation: 19
but vnder tvvo or three vvitnesses. † Them that sinne, re- 20
proue before al: that the rest also may haue feare.

† I testifie before God and Christ IESVS, and the elect 21
Angels, that thou keepe these things vvithout preiudice,
doing

c Double honour and liuelihod due to good Priestes.

:: Here the Apostle vvil not haue euery light felovv to be heard against a priest. So S. Augustin for the like reuerence of priesthod, admonisheth Piscarius that in no vvise he admitte any testimonies or accusations of Heretikes against a Catholike priest. ep. 212.

Deu. 25. 1. Cor. 9. Mat. 10, 10.

22 doing nothing by declining to the one part. † Impose hãdes on no man :: lightly, neither do thou communicate vvith
2 other mens sinnes. Keepe thy self chast. † Drinke not yet ° vvater: but vse a litle vvine for thy stomake, and thy often
24 infirmities. † Certaine mens sinnes be manifest, going before
25 to iudgement: and certaine men they folovv. † In like maner also good deedes be manifest, & they that are othervvise, can not be hidde.

22 Bishops must haue great care that they giue not orders to any that is not wel tried for his faith, learning, and good behauiour.

ANNOTATIONS
CHAP. V.

Ambr. in hunc loc. Luc. c. 2, 37.

3. *Widowes in deede.*] S. Ambrose calleth them vvidovves and desolate in deede, that might marie, but to make them selues better and more vvorthy of God, refuse mariage, vvhich they knovv to be but once blessed, imitating ° holy Anne, vvho in fasting and praiers serued God night and day, neuer knovving but one husband. Such professed vvidovves then are to be honoured and succoured. Neither doth he speake onely of the Churches vvidovves (of vvhom specially aftervvard) but of al that by profession kept their vvidovvhod, exhorting them to passe their time in praier and fasting. v. 5. Vvhich vvas an honorable and holy state much vvritten of, and commended in the primitiue Church, namely by S. Ambrose and by S. Augustine, vvho vvrote bookes intitled thereof, and make it next to virginitie. *Ambr. de viduis. August. de bono viduitatis.*

Widowhod.

8. *He hath denied.*] Not that by this or by any other deadly sinne (except incredulitie or doubtfulnes in beleefe) they lose their faith: but that their factes be not answerable to their faith and to Christian religion, vvhich prescribeth al such duties.

9. *Let a vvidovv be chosen.*] Novv he speaketh more particularly and specially of such vvidovves as vvere nourished and found by the oblations of the faithful & the almes of the Church, and did vvithal some necessarie seruices about vvomen that vvere to be professed or baptized, for their instruction and addressing to that and other Sacraments, and also about the sicke and impotent: and vvithal sometimes they had charge of the Church goods or the disposition of them vnder the Deacons: in respect vvhereof they also and the like are called *Diacomissæ*, Eusebius li 6 c 35 reciteth out of Cornelius Epistle, that in the Church of Rome there is one Bishop, 40 Priests, sixe Deacons, seuen Subdeacons, Acoluthi 42, Exorcistes, Lectors, and Ostiarij 52, vvidovves together vvith the poore 150, al vvhich God nourisheth in his Church. See *Act. Apost.* c. 6. S. Chrysostom *li. 3 de Sacerdotij proprio finem.* S. Epiphanius *in hæres 79 Collyridianorum.* Novv then, vvhat maner of vvomen should be taken into the fellovvship of such as vvere found of the Church, he further declareth.

Widowes called *Diacomissæ*, & their office.

9. *The vvife of one husband.*] If you vvould haue a plaine patterne of Heretical fraude, corruption, and adulteration of the native sense of Gods vvord, and an inuincible demonstration that these nevv Glosers haue their consciences seared and hartes obdurated, vvillingly peruerting the Scriptures against that vvhich they knovv is the meaning thereof, to the maintenance of their sectes: marke vvel their handling of this place about these vvidovves of the Church. S. Paul prescribeth such onely to be admitted as haue been the vviues of one husband, that is to say, once onely maried, not admitting any that hath been tvvise maried. By vvhich vvordes the Catholikes proue first, that the like phrase ° vsed before of Bishops and Deacons, that they should be the husbands of one vvife, must needes signifie that they can not be tvvise maried, nor admitted to these and the like functions, if they vvere more then once maried before. Secondly, vve proue by this place against the Aduersaries, that the state of vvidovvhod is more vvorthy, honorable, decent, and pure in respect of the seruice of the Church, and more to be relieued of the reuenues thereof, then the state of maried folkes, and that not onely (as the Aduersaries perhaps may answer) for their greater necessitie, or more leisure, freedom, or expedition to serue, in that they be not combered vvith husband and household, but in respect of their vidual continencie, chastitie, and puritie. for els such as vvere vvidovves vvith intention and freedom to marie aftervvard, might haue been admitted by the Apostle, as vvel as those that vvere neuer to marie againe.

These widowes must haue had but one husband: wherof many Catholike coclusiõs are deduced.

c. 3. 2.

1

2

Thirdly, vve proue that second mariage not onely after admission to the almes or seruice of the Church, but before also, is disagreable and a signe of incontinencie or more lust and fleshlines then is agreable or comely for any person belonging to the Church: and consequently, that the

3

Apoſtle in the laſt chapter treating of the holy functions of Biſhops, Prieſts, Deacons, and of the Churches refuſing generally *bigamos* or tvviſe maried perſons, muſt needes much more meane that no man tvviſe maried ſhould be receiued to holy Orders: and further, that as none vvere admitted to be vvidovves of the Church, that euer intended to marie againe, ſo none ſhould euer be receiued to miniſter the Sacraments (vvhich is a thing infinitely more, and requireth more puritie, and continencie, then the office or ſtate of the ſaid vvidovves,) that intended to marie againe. To receiue the body of Chriſt (ſaith S. Hierom *in Apolog. pro lib. cont. Iouin. ep.* 50. *c.* 6.) is a greater and hoſier thing then praier, and therfore Prieſts that muſt both continually pray and alſo be occupied about the receiuing or miniſtring the holy Sacrament daily, muſt liue continently.

4 Fourthly, vve proue that it is not vnlavvful to annexe, by precept or the parties promis, ſingle life or chaſtitie to a vvhole ſtate or order of the faithful, becauſe the Apoſtle & the vvhole Church
5 in his time ioyned to this ſtate of the Churches vvidovves, perpetual cõtinencie. Fifthly, vve proue hereby that to refuſe and not to accept the tvviſe maried or ſuch as vvil not liue ſingle, into the ſtate of vvidovves or holy Orders, is not to condemne or forbid ſecond mariage, or once & often marying, vvith the Manichees according to the doctrine of Diuels, as the Proteſtants (and before them the old condemned Iouinianiſtes) do blaſpheme the Church, for then did S. Paul allovv and teach doctrine of Diuels, vvho refuſeth a tvviſe maried vvoman, and bindeth others by their entering into this ſtate, neuer to marie againe: as no doubt he did the Cleargie men much more in the 3 chapter before. Thus loe vve Catholikes cõferre & conſter the Scriptures, & for this meaning vve haue al the Doctors vvithout exception. Vvhat ſhift then haue the Heretikes here? for marie and remarie they muſt, let the Scriptures & al the Doctors in the vvorld ſay nay to it. In truth they do not expound the vvord of God, but flee from the euidence of it, ſome one vvay & ſome an other.

And of al other, their extremeſt and moſt ſhameful tergiuerſation is, that the Apoſtle here forbiddeth * not the admiſſion of ſuch vvidovves as haue been tvviſe maried, but onely them that haue had tvvo huſbands at once. vvhich vvas a very vnprobable and extorted expoſition before, concerning Biſhops and Deacons, c. 3. and (as S. Hierom ſaith ep. 83.) *male nodo malus nauus*: but here that an exception ſhould be made onely againſt vvidovves that had had tvvo huſbands together (vvhich vvas a thing neuer lavvful nor neuer heard of) that is a moſt inſolerable impudencie, and a cõſtruction that neuer came to any tviſe mans cogitation before: and yet theſe their fanſies muſt be Gods vvord, and *bigamus* or *bigamia* muſt againſt their old natures and vſe of al vvriters, be al one vvith *Polygamus* and *Polygamia*. They giue an example of ſuch vvidovves, in vvomen diuorced iuſtly from their huſbands in the old lavv. As though S. Paul here tooke order for the Ievves vvidovves onely, or that had been ſuch a cõmon caſe among the Ievves alſo, that the Apoſtle needed to take ſo careful order for it. finally, they let not to ſay that if the Apoſtle ſhould be vnderſtood to refuſe a vvidovv tvviſe maried at ſundrie times, it vvere vnreaſonable & iniurious to ſecond mariages, vvhich haue no more indecencie or ſigne of incontinencie (ſay they) then the firſt. Thus bold they are vvith the Apoſtle and al antiquitie.

Beſavvpon this place.

The Caluiniſts moſt abſurd expoſition of the Apoſtles vvordes.

Their blaſphemie againſt the plaine text.

11. *Wanton in Chriſt.*] Vvidovves vvaxing vvarme, idle, and vvel fedde by the Church, luſt after huſbands, as alſo Apoſtate-Prieſts and Superintendents marie, ſpecially after they haue gotten good Eccleſiaſtical liuings. Which is to waxe vvanton in Chriſt, or againſt Chriſt, κατὰ χριστοῦ. * The Greeke vvord ſignifieth to caſt of the raines or bridle, that is, the bond or promis of continencie which they had put vpon them.

* καλε-τησιων

The very vvil to breake the vovv of chaſtitie, is damnable.

11. *They vvil.*] *In the chaſtitie of vvidovvhod or Virginitie* (ſaith S. Auguſtine) *the excellencie of a greater gift is ſought for. Which being once deſired, choſen, and offered to God by vovv, it is not onely damnable to enter aftervvard into mariage, but though it come not actually to mariage, onely to haue the vvil to marie is damnable.* Aug. li. de bono viduit. cap. 9.

12. *Hauing damnation.*] It ſignifieth not blame, checke, or reprehenſion of men, as ſome to make the fault ſeeme leſſe, vvould haue it: but * iudgement or eternal damnatiõ, Which is a heauy ſentence. God graunt al maried Prieſts and Religious may conſider their lamentable caſe. Vvhat a greuous ſinne it is, ſee S. Ambroſe *ad virginem lapſam cap.* 5 & 8.

* κρῖμα

12. *Their firſt faith.*] Al the auncient fathers that euer vvrote commentaries vpon this Epiſtle, Greeke and Latin, as S. Chryſoſtom, Theodorete, Oecumenius, Theophylactus, Primaſius, S. Ambroſe, Ven. Bede, Haimo, Anſelme, and the reſt: alſo al others that by occaſion vſe this place, as the 4 Councel of Carthage ca. 104. and the 4 of Toleto *c.* 55. S. Athanaſius *li. de virginitate*. S. Epiphanius *har.* 48. S. Hierom *cont. Iouinianum li.* 1. *c.* 7. & *in c.* 44 *Ezech. prope finem*. S. Auguſtine in exceding many places: al theſe expound the Apoſtles vvordes of the vovv of Chaſtitie or the faith and promis made to Chriſt to liue continently. *Vvhat is to breake their firſt faith?* ſaith S. Auguſtine. *They vovved, and performed not.* In pſ. 75. *prope finem*. Againe in an other place, *They breake their firſt faith, that ſtand not in that vvhich they vovved. Li. de Sancta virgin. c.* 33. Againe he and al the fathers vvith him in Carthage Councel before named: *If any vvidovvs, how yong ſo euer they vvere left of their huſbands deceaſed, haue vovved them ſelues to God, left their laical habite, and vnder the teſtimonie of the Biſhop and Church haue appeared in religious vveede, and aftervvard go any more to ſecular mariage, according to the Apoſtles ſentence*

Breaking of their firſt faith, is (by the conſent of al antiquitie) vvhē they breake their vovv of chaſtitie.

sentence they shal be damned, because they woare so bold to make void the faith or promis of Chastitie which they vowed to our Lord. So saith he and all fathers moe in that Councel.

Why this vow is called faith or fidelitie.

And this promis of chastitie is called, *faith*, because the fidelitie betwixt maried persons is ordinarily called of holy writers, *faith*: and the vow of chastitie made to God, toucheth him & the persons so vowing, as it were in mariage, so farre, that if the said persons breake promis, they are counted and called in the last alleaged Councel, *Gods adulterers*. In the 3 to the Romanes also and often els where, faith is taken for promis or fidelitie. And that it is so taken here, the wordes *irritum facere* (to frustrate and make void) do proue. for that terme is commonly vsed in matter of vow, promis, or compacte. *Gen.* 17. *Num.* 30.

Why the first faith.

This promis is called here *prima fides* (the first faith) in respect of the later promis which vow breakers make to them with whom they pretend to marrie. So saith S. Augustine *li. de bono vidui. c.* 8. *&* 9. and Innocentius *ep.* 2. *cap.* 13. *to.* 1. *Conc.* And this is the onely native, euident, and agreable sense to the circumstance of the letter. And the vaine euasion of the Heretikes to saue the Apostate-Monkes, Friers, Nunnes, and Priests from damnation for their pretended mariages, is friuolous: to wit, that *first faith* here signifieth the faith of Baptisme or Christian beleefe, & not the promis or vow of Chastitie. But we aske them if this faith of Baptisme be broken by mariage or no. For the text is plaine that by intending to marie, they breake their faith, and by breaking their faith they be damned, if they die without repentance. In truth which way so euer they writhe them selues to defend their sacrilege or pretended mariages, they lose their labour and struggle against their owne conscience and plaine Scripture.

The heretikes exposition of this first faith, impossible & against the text.

14. *I will the yonger.*] He speaketh of such yong ones as were yet free. For such as had already made vow, neither could they without damnation marie, were they yong or old, nor he without sinne commaund or counsel them to it. Neither (as S. Hieron proueth to * Gerontia, and S. Chrysostom vpon this place) doth he precisely commaund or counsel the yong ones that were free, to marie, or absolutely forbid them to vow chastitie: God forbid, say they. But his speach conteineth onely a wise admonition to the frailer sort, that it were farre better for them not to haue vowed at all, but to haue maried againe, then to haue fallen to aduoutrie and Apostasie after profession. Which is no more but to preferre second mariage before fornication: and a good warning, that they which are to professe, looke wel what they do. S. Paules experience of the fall of some yong ones to mariage, caused him to giue this admonition here: as also that before, that none should be receiued to the Churches almes vnder threescore yeres of age. Not forbidding the Church for euer, to accept any vowes of widowes or virgins til that age, as the Heretikes falsely affirme: but shewing what was meete for that time and the beginning of Christianitie, when as yet there were no Monasteries builded, no prescript rule, no exact order of obedience to Superiors: but the professed (as S. Paul here noteth) coursed & wandered vp and downe idly, as now our professed virgins or Nunnes do not, neither can do. Of whom therfore, where discipline is obserued, there is no cause of such danger. Besides that widowes hauing had the vse of carnal copulation before, are more dangerously tempted, then virgins that are brought vp from their tender age in pietie and haue no experience of such pleasures. See S. Ambrose *li. de viduis*, prouing by the example of holy Anna, who liued a widow euen from her youth til 80 yeres of age, in fasting and praying night and day, that the Apostle doth not here without exception forbid al yong widowes to vow, yea he esteemeth that profession in the yonger women much more laudable, glorious, and meritorious. See his booke *de Viduis in initio*.

S. Paul meaneth not that widowes professed should marie.

It is better for the frailer sort, that are in danger of falling, to marie rather then to vow.

Yong women may be professed & taken into religion.

* otherwise *Agerochia ep.* 11.

15. *After Satan.*] We may here learne, that for those to marie which are professed, is to turne backe after Satan. For he speaketh of such as were maried cõtrarie to their vow. And herevpon we call the Religious that marie (as Luther, Bucer, Peter martyr and the rest) Apostataes. More we learne, that such yong ones haue no excuse of their age, or that they be vehemently tempted and burne in their concupiscences, or that they haue not the gift of Chastitie. For notwithstanding al these excuses, these yong professed widowes if they marie, go backward after Satan, and be Apostataes, & damned, except they repent. For as for the Apostles wordes to the Corinthians, *It is better to marie then to burne*, We haue before declared out of the fathers, and here we adde, that it pertaineth onely to persons that be free and haue not vowed to the contrarie. as S. Ambrose *li. ad virg. lapsc. c.* 5. S. Augustine *de bono vid. c.* 8. and S. Hierom *li.* 1. *cont. Iouin. c.* 7. expound it.

To marie after the vow of Chastitie, is to goe after Satan.

1 Cor. 7.

The Heretikes of our time thinke there is no remedie for fornication or burning, but mariage. and so did S. Augustine when he was yet a Manichee. *Putabam me misericors &c. I thought* (saith he *li.* 6. *Confes. c.* 11.) *that I should be an vnhappie and miserable man if I should lacke the company of a woman, and the medicine of thy mercie to heale the same infirmitie I thought not vpon, because I had not tried it: and I imagined that continencie were in a mans owne power and libertie, which in my self I did not feele: being so foolish as not to vnderstand that no man can be continent vnles thou*

The heretikes only remedie against concupiscence is mariage.

gine it. Verely thou wouldeſt giue it, if vnfeigned mourning I would knocke at thy eares, and vnfeined faith would caſt my cares vpon thee.

The vow of chaſtitie lawful, poſſible to be kept, more grateful to God.

By al vvhich you may eaſily proue, that chaſtitie is a thing that may lavvfully be vowed, that it is not impoſſible to be fulfilled by prayer, faſting, and chaſtiſement of mens concupiſcence, that it is a thing more grateful to God then the condition of maried perſons: for els it ſhould not be required either in the Clergie or in the Religious. finally, that it is moſt abominable to perſuade the poore virgins or other profeſſed to ſuch ſacrilegious vvedlocke, which S. Auguſtine auoucheth to be vvorſe then aduoutrie. *de bon. vidu. c. 4. 11.*

Iouinians hereſie in this point, cõdemned of old, is called of the Proteſtants, Gods vvord.

Iouinian vvas the firſt that euer made mariage equal with virginitie or chaſt life, for vvhich he vvas condemned of hereſie. *Aug. in argumento li. de bono Coniugali. De pec. merit. li. 3. c. 7. Li. de hæreſ. hær. 82.* He vvas the firſt that perſuaded profeſſed virgins to marie, vvhich S. Auguſtine ſaith vvas ſo clerely and vvithout queſtion vvicked, that it could neuer in fact any Prieſt, but certaine miſerable Nunnes. Yea for this ſtrange perſuaſion he calleth Iouinian a monſter, ſaying of him thus *Li. 2. Retract. cap. 22. The holy Church (that is there* (at Rome) *moſt faithfully and ſtoutly reſiſted this monſter.* S. Hierom calleth the ſaid Heretike and his complices, *Chriſtian epicures. li 2 cont. Iouin. c. 19.* See S. Ambroſe *ep. 82 ad vercellenſem epiſcopum in initio.* But vvhat vvould theſe holy doctors haue ſaid, if they had liued in our doleful time, vvhen the Proteſtants go quite avvay vvith this vvickednes, and call it Gods vvord?

17. In vvord and doctrine.] Such Prieſts ſpecially and Prelates are vvorthy of double, that is, of the more ample honour, that are able to preach and teach, and do take paines therein. Vvhere vve may note, that al good Biſhops or Prieſts in thoſe daies vvere not ſo vvel able to teach as ſome others, and yet for the miniſterie of the Sacraments, and for vviſedom and gouernment, vvere not vnmeete to be Biſhops and Paſtors. for though it be one high commendation in a Prelate, to be able to teach, as the Apoſtle before noted: yet al can not haue the like grace therein, and it is often recompenſed by other ſingular giftes no leſſe neceſſarie. S. Auguſtine laboured in vvord and doctrine, Alipius and Valerius vvere good Biſhops, and yet had not that gift. *Poſſid. in vit. Aug. c. 5.* And ſome times and countries require preachers more then other. Al vvhich vve note, to diſcouer the pride of Heretikes, that contemne ſome of the Catholike Prieſts or Biſhops, pretending that they can not preach as they do, vvith meretricious and painted eloquence.

Many good & vvorthie Biſhops, that haue not the gift of preaching and teaching.

21. Water.] You ſee hovv lavvful and hovv holy a thing it is, to faſt from ſome meates or drinkes, either certaine daies, or alvvaies, as this B. Biſhop Timothee did: vvho vvas hardly induced by the Apoſtle to drinke a litle vvine vvith his vvater in reſpect of his infirmities. And marke vvithal, vvhat a calumnious and ſtale cauillation it is, that to abſtaine from certaine meates and drinkes for puniſhment of the body or deuotion, is to condemne Gods creatures. See an homilie of S. Chryſoſtom vpon theſe vvordes, to. 5.

CHAP. VI.

Vvhat to teach ſeruants. 3 If any teach againſt the doctrine of the Church obſtinately, he doth it of pride and for lucre. 11 But the Catholike Biſhop muſt folovv vertue, hauing his eie alvvaies to life euerlaſting and to the cõming of Chriſt. 17 Vvhat to commaund the riche. 20 Finally, to keepe moſt carefully the Catholike Churches doctrine, vvithout mutation.

WHOSOEVER are ſeruantes vnder yoke, let 1
them counte their maiſters vvorthie of al honour: leſt the name of our Lord and his doctrine
be blaſphemed. † But they that haue faithful 2
maiſters, let them not contemne them becauſe they are brethren, but ſerue the rather, becauſe they be faithful and beloued, vvhich are partakers of the benefite. Theſe things teache and exhort.

† If any man c teach othervviſe, and conſent not to the 3
ſound vvordes of our Lord IESVS Chriſt, and to that doctrine

c See the annotation before cap. 1, 3. 4.

ετεροδιδασκαλεῖ

4 ctrine vvhich is according to pietie: † he is proude, know-
ing nothing, but [a] languishing about questions and strife of
vvordes: of vvhich rise enuies, contentions, blasphe-
5 mies, euil suspicions, † conflictes of men corrupted in their
minde, and that are depriued of the truth, that esteeme gaine
6 to be pietie. † But [b] pietie vvith sufficiencie is great gaine.
Iob 1,21. 7 † For vve * brought nothing into this vvorld: doubtlesse,
Mat.6, 8 neither can vve take avvay any thing. † But * hauing foode,
25. and vvhervvith to be couered, vvith these vve are content.
9 † For they that vvil be made riche, fall into tentation & the
snare of the deuil, & many desires vnprofitable and hurteful,
10 vvhich drovvne men into destruction and perdition. † For
the roote of al euils is couetousnes: :: vvhich certaine de-
siring haue erred from the faith, and haue intangled them sel-
ues in many sorovves.
11 † But thou, ô man of God, flee these things: and [b] pursue
12 iustice, pietie, faith, charitie, patience, mildenes. † Fight the
good fight of faith: apprehend eternal life, ¶ vvherein thou
art called and hast confessed a good confession before many
13 vvitnesses. † I commaund thee before God vvho quic-
Io.18,37 keneth al things, and Christ Iesvs vvho * gaue testimonie
14 vnder Pontius Pilate a good confession: † that thou keepe
the commaundement vvithout spotte, blameless vnto the
15 comming of our Lord Iesvs Christ. † vvhich in due times
Apoc.17, the Blessed & onely Mightie vvil shevv, the * King of kings
14.19, 16. and Lord of lordes, † vvho only hath immortalitie, and in-
Io.1,18. habiteth light not accessible, * vvhom no man hath seen, yea
neither can see, to vvhom be honour and empire euerlasting.
m Amen. ¶
17 † Commaund the riche of this vvorld not to be high
minded, nor to trust in the vncertaintie of riches, but in the
liuing God (vvho giueth vs al things aboundantly to enioy)
18 † to doe wel, to become riche in good workes, to giue easily,
19 to communicate, † to heape vnto them selues a good :: fou-
dation for the time to come, that they may apprehend the
true life.
20 † O Timothee, keepe the [d] *depositum*, auoiding the [e] profane
cauillations. [e] nouelties of voices, & oppositions of [f] falsely called knovv-
S. Chrysostom. 21 ledge. † Vvhich certaine promising, haue erred about the
faith. Grace be vvith thee. Amen.

[b] The epistle for S. Alexius *Iul.* 17.

:: As in the 1. chap. lack of faith and good conscience, so here couetousnes or desire of these temporal things, & in the end of this chap. presumption and boasting of knowledge, are causes of falling from the faith: heresie often being the punishmēt of former sinnes.

[b] The epistle for S. Timothee, *Ian.* 24.

:: Almes deedes and good workes laide for a foūdatiō and ground to attaine euerlasting life. So sayth the doctors vpō this place.

ANN

ANNOTATIONS
CHAP. VI.

4. Languishing.] Euen these be the good disputes of our newe Sect-maisters, and the vvorld hath to long proued these inconueniences here named, to be the fruites of such endles altercations in religion as these vnhappie sectes haue brought forth.

20. Depositum.] The vvhole doctrine of our Christianitie being taught by the Apostles, and deliuered to their successors, and comming dovvne from one Bishop to an other, is called the *Depositum*, as it vvere a thing laid into their hands, and committed vnto them to keepe. Vvhich because it passeth from hand to hand, from age to age, from Bishop to Bishop vvithout corruption, change, or alteration, is al one vvith Tradition, and is the truth giuen vnto the holy Bishops to keepe, and not to lay men. See the notable discourse of Vincentius Lirinensis vpon this text. *li. cont. profan. haer. Nouationes.* And it is for this great, old, and knovven treasure committed to the Bishops custodie, that S. Irenæus calleth the Catholike Church *Depositorium diues, the rich treasurie of truth.* li. 3. c. 4. And as Clemens Alexandrinus vvritteth *li. 2 Strom.* this place maketh so much against al Heretikes vvho do al change this *Depositum*, that feare onely such men in his daies denied this Epistle. The Heretikes of our daies challenge also the truth, and say it is the old truth: but they leape 14 or 15 hundreth yeres for it ouer mens heads to the Apostles. But vve call for the *Depositum*, and aske them in vvhose hands that truth vvhich they pretend, vvas laid vp, and hovv it came dovvne to them. for it can not be Apostolical, vnles it vvere Depositum in some Timothees hand, so to continevv from one Bishop to an other vntil our time and to the end.

Depositum, is the Catholike truth descending from the Apostles by succession of Bishops, euen vnto the end.

The Protestats can shew no such *depositum*.

20. Profanas nouitates.] *Non dixit antiquitates* (saith Vincentius Lirinensis) *non dixit vetustatis, sed prophanas nouitates. Nam si vitanda est nouitas, temenda est antiquitas: si prophana est nouitas, sacrata est vetustas.* that is, *He said not*, ANTIQVITIES: *he said not*, AVNCIENTNES: *but* PROFANE NOVELTIES. *For if nouelties is to be auoided, antiquitie is to be kept: if nouelties be profane, auncientnes is holy and sacred.* See his vvhole booke against the profane nouelties of heresies.

Prophane nouelties of vvordes how to be tried and examined.

Vve may not measure the newnes or oldnes of vvordes and termes of speaking in religion, by holy Scriptures only: as though all those or only those were new and to be reiected, that are not expresly found in holy vvrite: but vve must esteeme them by the agreablenes or disagreablenes they haue to the true sense of Scriptures, to the forme of Catholike faith and doctrine, to the phrase of the old Christians, to the Apostolike vse of speache come vnto vs by tradition of all ages and Churches, and to the prescription of holy Councels and Schooles of the Christian vvorld: vvhich haue giuen out (according to the time and questions raised by heretikes and contentious persons) very fit, artificiall, and significant vvordes, to discerne and defend the truth by, against falshod.

Catholike termes not expresly in the Scriptures, but in sense, are no such nouelties of vvordes.

These termes, *Catholike, Trinitie, Person, Sacrament, Incarnation, Masse*, and many moe, are not (in that sense vvherein the Church vseth them) in the Scriptures at all, and diuers of them were spoken by the Apostles before any part of the new Testament vvas vvritten, some of them taken vp straight after the Apostles daies in the vvrittings and preachings of holy Doctors, and in the speach of all faithfull people, and therfore can not be counted Nouelties of vvordes. Others beside these, as, *Consubstantial, Deipara, Transubstantiation*, and the like, vvhich are neither in expresse termes found in Scriptures, nor yet in sense (if vve should folovv the iudgement of the speciall sectes against vvhich the said vvordes were first inuented, the Arians crying out against Nicene Councel, for the first: the Nestorians against the Ephesine Coūcel, for the second: the Lutherans & Caluinists against the Laterā and the later Councels, for the third) these vvordes also notwithstanding, by the iudgemēt of holy Church and Councels approued to be consonant to Gods vvord, and made authentical among the faithfull, are sound and true vvordes, and not of those kinde vvhich the Apostle calleth *Nouitias*.

Heretical nouelties of vvordes.

The vvordes then here forbidden, are the new prophane termes and speaches inuented or specially vsed by heretikes, such as S. Irenee recordeth the Valentinians had a number most monstruous: as the Manichees had also diuers, as may be seene in S. Augustine: The Arians had their **Similis substantia*, and Christ to be *ex non existentibus*: the other heretikes after those daies had their ** Christiparam*, and such like, agreable to their sectes. But the Protestants passe in this kinde, as they excede most heretikes in the number of new opinions: as their *Seruum arbitrium*, their *sola fayth*, their *fiducia*, their *apprehension of Christ in iustific.*, their *imputatiue righteousnes*: their horrible termes of terrors, anguishes, distresses, distrust, feares and feeling of hell paines in the soule of our Sauiour, to expresse their blasphemous fiction of his temporall damnation, vvhich they call his descending to hell: Their *markes, tokens*, and *badges Sacramentall*, their *Companation, Impanation, Circumpanation*, to auoid the true conuersion in the Eucharist: their presence *in figure, in faith, signe, spirit, pleasure, effect*,

The Protestats prophane nouelties of vvordes.

* ὁμοούσιον.

* χριστοτόκον.

ofsid, to auoid the reall presence of Christes body. These and such like innumerable vvhich they occupie in euery part of their false doctrine, are in the sense that they vse them, all false, captious and deceitfull vvordes, and are *omnino* vnto vs forbidden.

And though some of the said termes haue been by some occasion obiter vvithout ill meaning spoke by Catholikes before these Heretikes arose, yet now knowing thē to be the proper speaches of Heretikes, Christiā men are bōd to auoid them. Wherein the Church of God hath euer been as diligent to resist Nouelties of vvordes, as her Aduersaries are busy to inuent them. for vvhich cause she vvil not haue vs cōmunicate vvith them, nor folow their fashion and phrase newly inuented, though in the manie of the vvordes sometime there be no harme. In S. Augustines dales vvhen Christiā men had any good befallē them, or entered into any mans house, or met any frind by the vvay, they vsed alvvaies to say, *Deo gratias*. The Donatistes and Circumcellions of that time being newfangled, forsooke the old phrase and vvould alvvaies say, *Laus Deo*: from vvhich the Catholike men did so abhorre (as the said Doctor vvriteth) that they had as leefe meete a theefe as one that said to them, *Laus Deo*, in steede of *Deo gratias*. As now we Catholikes must not say, *The Lord*, but, *Our Lord*: as we say, *Our Lady*, for his mother, not, *The Lady*. Let vs keepe our forefathers vvordes, and we shal easily keepe our old and true faith that we had of the first Christians. Let them say, *Amendment, abstinence, the Lordes Supper, the Communion table, Elders, Ministers, Superintendent, Congregation, so be it, praise ye the Lord, Morning-Prair, Euening-prair*, and the rest, as they vvill: Let vs auoid those Nouelties of vvordes, according to the Apostles prescript, and keepe the old termes, *Penance, Fasting, Priest, Church, Bishop, Masse, Mattins, Euensong, the B. Sacrament, Altar, Oblation, Host, Sacrifice, Alleluia, Amen, Lent, Palme-Sunday, Christmas*, & the very vvordes vvil bring vs to the faith of our first Apostles, and condemne these newe apostates newe faith and phrases.

Catholikes must abhorre from heretical phrases and vvordes.

In Ps. 132.

20. *Falsely called knowledge.*] It is the propertie of al Heretikes to arrogate to them selues great knowledge, and to condemne the simplicitie of their fathers the holy Doctors and the Church. but the Apostle calleth their pretended skill, a knowledge falsely so called, being in truth high and deepe blindnes. *Such* (saith S. Irenæus li. 5 c. 17.) *as forsake the preaching of the Church, argue the holy Priests of vnskilfulnes, not considering howe far more vvorth a religious idiote is, then a blasphemous and impudent sophister, such as al Heretikes be.* And against Vincentius Lirinensis speaking in the person of Heretikes saith, *Come & ye soli & miserable men, that are commonly called Catholikes, and learne the true faith vvhich hath been hid many ages heretofore, but is reuealed and shevved of late, &c.* See his vvhole booke concerning these matters.

Heretikes arrogate knowledge falsely so called.

THE ARGVMENT OF THE SECOND EPISTLE OF S. PAVL TO TIMOTHEE.

THE cheefe scope of this second to Timother, is, to open vnto him that his martyrdom is at hand. Vvhich yet he doth not plainely before the end: preparing first his minde vvith much circumstance, because he knevv it vvould greiue him sore, and also might be a tentation vnto him. Therfore he talketh of the cause of his trouble, & of the reward: that the one is honorable, and the other most glorious: and exhorteth him to be constant in the faith, to be ready alvvaies to suffer for it, to fulfil his ministerie to the end, as him self now had done his.

Vvhereby it is certaine, that it vvas vvritten at Rome, in his last apprehension and emprisonment there: as he signifieth by these vvordes Cap. 1: Onesiphorus vvas not ashamed of my chaine, but when he was come to Rome, carefully sought me, &c. *And of his martyrdom, thus:* For I am now ready to be offered, and the time of my resolution (*or death*) is at hand, *cap.* 4.

THE SECOND EPISTLE OF PAVL TO TIMOTHEE.

CHAP. I.

With his praiſe he courtly exhorteth him not to be diſmaied for his trouble, 6 (hauing grace giuen in Orders to helpe him,) 8 and knowing for vvhat cauſe he is perſecuted) and namely vvith the example of Onéſiphorus.

PAVL an Apoſtle of IESVS Chriſt 1
by the vvil of God, according to the
promiſſe of the life which is in Chriſt
IESVS: † to Timothee my deereſt 2
ſonne, grace, mercie, peace from God
the father, and Chriſt IESVS our
Lord.

† I giue thankes to God, vvhom 3
I ſerue from my progenitours in a
pure conſcience, that vvithout intermiſſion I haue a memorie
of thee in my praiers, night and day † deſiring to ſee thee, 4
mindeful of thy teares, that I may be filled vvith ioy, † cal- 5
ling to minde that faith vvhich is in thee not feined, vvhich
alſo dvvelt firſt [a] in thy grandmother Loïs, and thy mother
Eunice, and I am ſure that in thee alſo. † For the vvhich 6
cauſe I admoniſh thee that thou reſuſcitate the [::] grace of
God, vvhich is in thee by the impoſition of my handes.
† For God hath not giuen vs the ſpirit of feare: but of 7
povver, and loue, and ſobrietie. † Be not therfore aſhamed 8
of the teſtimonie of our Lord, nor of me his priſoner: but
trauail vvith the Goſpel according to the povver of God,
† vvho hath deliuered and called vs by his holy calling, *not 9 *Tit.3,5.
according to our vvorkes, but according to his purpoſe and
grace, vvhich vvas giuen to vs in Chriſt IESVS* before the *Tit.1,3.
ſecular times. † But it is manifeſted novv by the illumination 10
of

[::] Here againe it is plaine that holy Orders giue grace, & that euen by and in the external ceremonie of impoſing the Biſhops hands. And it is a maner of ſpeach ſpecially vſed in this Apoſtle and S. Luke, that Orders giue grace to the ordered, & that to take orders or authoritie to miniſter Sacramẽts or preach, is, to be giuen or deliuered to Gods grace. *Act 14, 25.*

of our Sauiour IESVS Christ, vvho hath destroied death, &
11 illuminated life and incorruption by the Gospel: † vvherein
1 Timo. 2,7. * I am appointed a preacher and Apostle and Maister of the
12 Gentiles. † For the vvhich cause also I suffer these things:
but I am not cõfounded. For I know whom I haue beleeued,
& I am sure that he is able to keepe my *depositum* vnto that day.
13 † Haue thou "a forme of sound vvordes, vvhich thou hast
c ἀράπην τῆ ἐν Χριστῷ 14 heard of me in faith & c in the loue in Christ IESVS. † Keepe
the good *depositum* by the holy Ghost, vvhich dvvelleth in vs.
15 † Thou knovvest this, that al vvhich are in Asia, be auerted
from me: of vvhom is Phigelus and Hermogenes.
2 Tim. 4,19. 16 † Our Lord giue mercie to * the house of Onesiphorus:
because he hath often refreshed me, and hath :: not been a-
17 shamed of my chaine. † but vvhen he vvas come to Rome:
18 he sought me carefully, and found me. † "Our Lord graunt
him to finde mercie of our Lord in that day. And how many
things he ministred to me at Ephesus, thou knovvest better.

c Faith and loue coupled commonly together in this Apostles vvritings.

" Vvhat a happie & meritorious thig it is to relieue the afflicted for religiõ, & not to be ashamed of their disgrace, yrõt or what miseries so euer.

ANNOTATIONS
CHAP. I.

5. *In thy grandmother.*] Though God shevv mercie to many that be of incredulous, heretical or ill parents, yet it is a goodly benediction of God to haue good education and to haue good faithful progenitors and Catholike parents. And it is a great sinne to forsake the faith of our fathers that be Catholikes, or contrarie to our education in the Church to folovv strange doctrines, abandoning not onely our next natural parents faith, but the ancient faith and beleefe of al our progenitors for many hundred yeres together. And if to folovv the faith of mother and grandmother onely, the Christian religion being then but newly planted, vvas so commendable euen in a Bishop, hovv much more is it novv laudable to cleaue fast to the faith of so many our progenitors and ages that continued in the same Christian religion vvhich they first receiued?

A great blessing, to haue Catholike progenitors: and very cõmendable to cleaue fast to their faith.

Apol. cõt. Ruff. li. 1. c. 8. Our Protestants in their great vvisedom laugh at good simple men vvhen they talke of their fathers faith. But S. Hierom, *I am a Christian*, saith he, *and borne of Christian parents, and carie the signe of the crosse in my forehead.* And againe cp. 65. c. 3. *Until this day the Christian vvorld hath bene vvithout this doctrine, that faith vvil I hold fast being an old man, vvherein I vvas borne a child.* And the holy Scriptures set vs often to schole to our fathers, *Deut. 32. & Ps. 43.* *Aske thy fathers, and they vvil shevv thee, thy auncestours, and they vvil tel thee.* And againe, *Our fathers haue shevved vnto vs.* And cõmonly the true God is called the God of the faithful and of their forefathers, Dan. 2. 3. And false Gods and nevv doctrines or opinions be named, *Nevv and such as their fathers vvorshipped not*, Deut. 32. Finally S. Paul both here and * often els alleageth for his defense and commendation, that he vvas of faithful progenitors. And it is a case that Heretikes can not lightly brągge of, no one sect commonly during so long vvithout intermission, that they can haue many progenitors of the said sect, vvhich is a demonstration that their faith is not true, and that it is impossible our Catholike faith to be false, supposing the Christian religion to be true.

The peoples speaches of their fathers faith, is very Christian and laudable.

* *Act. 24.* 2 *Cor. 11.*

12. *Depositum.*] A great comfort to al Christians, that euery of their good deedes and sufferings for Christ, and al the vvorldly losses susteined for defense or confession of their faith, be extant vvith God, and kept as *depositum*, to be repaied or receiued againe in heauen. Vvhich if the vvorldlings beleeued or considered, they vvould not so much maruel to see Catholike men so vvillingly to lose land, libertie, credit, life and al for Christes sake and the Churches faith.

Al our good deedes are laid vp vvith God, to be revvarded

13. *A forme.*] The Apostles did set dovvne a platforme of faith, doctrine, & phrase of Catholike speach and preaching, & that not so much by vvriting (as here vve see) as by vvord of mouth: to vvhich he referreth Timothee ouer and abous his Epistles vnto him. And hovv precisely Chri-

We must speake as Catholike Doctors ought to keepe the forme of wordes auncietly appropriated to the mysteries and matters of our religion, S. Augustine expresseth in these wordes li. 10 *de ciuit. c.* 23. *Philosophers speake vvith freedom of wordes &c. but vve must speake according to a certaine rule, lest licentious libertie of wordes breede an impious opinion of the things also that are signified by the same.* Trinitie, person, essence, Consubstantial, Transubstantiation, Masse, Sacraments, and such like, be *verba sana* (as the Apostle speaketh) *sound wordes*, giuen to expresse certaine high truthes in religion, partly by the Apostles and first founders of our religion vnder Christ, and partly very aptly inuented by holy Councels and fathers, to expresse as neere as could be the high ineffable or vnspeakable veritie of some points, and to stoppe the Heretikes audacitie and inuention of newe wordes and prophane speaches in such things, vvhich the Apostle vvarneth Timothee to auoid 1 *ep.* 6. 20. and 2 *ep.* 2. 16. See the Annotations there.

Relieuers of Cath. prisoners.

18. *Our Lord.*] To haue this praier of an Apostle, or any Priest or poore Cath. man so relieued, giueth the greatest hope at the day of our death or general iudgemẽt, that can be: and it is worth al the landes, honours, and riches of the vvorld.

CHAP. II.

He exhortath him to labour diligently in his office, considering the reward in Christ, and his denial of them that deny him. 14 Not to contend, but to shunne heretikes: neither to be moued to see some subuerted, considering that the elect continue Catholikes, and that in the Church be of al sorts. 24 Yet vvith al fortitude to reclaime the deceiued.

THOV therfore my sonne, be strong in 1
the grace vvhich is in Christ IESVS:
† & the things vvhich thou hast heard 2
of me by many witnesses, these cõmend
to faithful men, vvhich shal be fit to
teach others also. † Labour thou as 3
a good souldiar of Christ IESVS. † *No 4
man being a souldiar to God, intãgleth
him self vvith secular businesses: that he may please him to
vvhom he hath approued him self. † For he also that striueth 5
for the maistrie, is not crovvned vnlesse he striue lavvfully.
† The husbandman that laboureth, must first take of the 6
fruites. † Vnderstand vvhat I say: for our Lord vvil giue 7
thee in al things vnderstanding. † Be mindeful that our 8
Lord IESVS Christ is risen againe from the dead, of the seede
of Dauid, according to my Gospel, † vvherein I labour 9
euen vnto bandes, as a malefactour: but the vvord of God is
not tied. † Therfore ** I sustaine al things for the elect, that 10
they also may obtaine the saluation, vvhich is in Christ IE-
SVS, vvith heauenly glorie. † A faithful saying. For if vve 11
be dead vvith him, vve shal liue also together. † If vve shal 12
sustaine, vve shal also reigne together. * If vve shal deny, he *Mat.* 10.
also vvil denie vs. † * If vve beleeue not: he continueth 13 *Ry.* 3. 3.
faithful, he can not denie him self. † These things admonish 14
testifying before our Lord.

** Marke here that the elect (though sure of saluation) yet are saued by meanes of their preachers & teachers, as also by their owne endeuours.

Contend

Contend not in vvordes, for it is profitable for nothing,
15 but for the subuertion of them that heare. † Carefully prouide to present thy self approued to God, a vvorkeman not to be confounded, [a] rightly handling the vvord of truth.
16 † But [c] profane and vaine speaches auoid: for they doe much
17 grovv to impietie: † & [d] their speache spreadeth as a canker:
18 of vvhom is Hymenæus and Philetus: † vvho haue erred from the truth, saying that the resurrection is done already, and haue subuerted the faith of some.
19 † But the sure foundation of God standeth, hauing this seale, Our Lord knovveth, vvho be his, and let euery one de-
20 part from iniquitie that nameth the name of our Lord. † But in a great house there are not only vessels of gold and of siluer, but also of vvood and of earth: and certaine in deede
21 vnto honour, but certaine vnto contumelie. † If any man therfore shal [e] cleanse him self from these, he shal be a vessel vnto honour, sanctified & profitable to our Lord, prepared to euery good vvorke.
22 † But youthful desires flee: and pursue iustice, faith, charitie, & peace vvith them that inuocate our Lord from a pure
Tit.3, 9. 23 hart. † And * foolish and vnlearned questiõs auoid, knovv-
24 ing that they ingender braules. † But the seruant of our Lord must not vvrangle: but be milde tovvard al men,
25 apt to teache, patient, † vvith modestie admonishing them that resist the truth: lest sometime [f] God giue them repen-
26 tance to knovv the truth: † and they recouer them selues from the snares of the deuil, of vvhom they are held captiue at his vvil.

c See the Annotatiõ before 1 Tim.6.v.10.

f Conuersion from sinne and heresie is the gift of God and of his special grace: yet here vve see, good exhortations and praier and such other helpes of man be profitable therevnto. Vvhich could not be, if vve had not free vvill.

ANNOTATIONS
CHAP. II.

4 *No man being a souldier.*] First of al, the Apostle (1 Cor.7.) maketh mariage & the needful cares, solicitude, and distractions therevpon euer depending, special impediments of al such as should employ them selues vvholy to Gods seruice, as Bishops & Priests are bound to do. *He that is vvith a vvife* (saith he) *is careful for the vvorld, hovv to please his vvife, and is distracted & deuided.* 1 Cor. 7.

Vvhat secular affaires do not agree nor cõsist vvith spiritual mens function.

Secondly, the practise of Physitke, merchandise, or any other profane faculte and trade of life to gather riches, and much more to be giuen to hunting, hauking, gamening, shevves, enterludes, or the like passimes, is here forbidden.

Thirdly, the seruices of Princes and manifold base offices done to them for to obtaine dignities and promotions, are disagreable to Priestly functions, not so, to be their chaplens for this purpose to preach vnto them, to heare their confessions, to minister the Sacraments vnto them, to say Diuine seruice before them, and such other spiritual duelties. for, al such seruices done to principal persons both of the Clergie and Laitie, be godly and cõsonant to Priestly vocation. As also seruing of Princes and Commonvveales in ciuil causes and matters of state, in making peace and quietnes

Hovv spiritual men may serue secular Princes, & deale in ciuil causes.

among the people, by deciding or compounding their controuersies, and al such like affaires tending to the honour of God and good of men, and to the vpholding of true religion, vvhen they may be done vvithout notorious damage or hinderance of their spiritual charge, or vvhen the hurtes thereof be aboundantly recompensed by the necessarie duties done for the general good of kingdom or Countrie: al such things (I say) be lavvful and often very requisite. And S. Augustine, S. Ambrose, S. Bernard, and other holy Bishops of old vvere much occupied therein, as vve see in S. Augustines booke *de opere Monachorum c. 29. & Possid. in vit. c. 19.* *in vit. S. Ambr. & Bern.*

Catholikes only, right hādlers of the Scripture.

15. Rightly.] The Scriptures or chalenge of the vvord of God is common to Catholikes and Heretikes, but al is in the handling of them. these later handle them guilefully, adultering the vvord of God, as els vvhere the Apostle speaketh: the other sincerely after the maner of the Apostles and doctors of Gods Church. Vvhich the Greeke expresseth by a significant vvord of cutting a thing straight by a line, ὀρθοτομοῦντα. 2 *Cor.* 2 & 4.

Heretical bookes and sermōs are to be auoided.

17. *Their speache.*] The speaches, preachings, and vvritings of Heretikes be pestiferous, cōtagious, and creeping like a canker. therfore Christian men must neuer heare their sermons nor read their bookes. For such men haue a popular vvay of talke vvherby the vnlearned, and specially vvomen loden vvith sinne, are easily beguiled. *Nothing is so easy* (saith S. Hierom) *as vvith voluble and rolling tong to deceiue the rude people, vvhich admire vvhatsoeuer they vnderstand not. Ep. 5. ad Nepot. c. 10.*

Who are out of the Church or vvithin it.

20. *In a great house.*] He meaneth not that Hymenæus and Philetus (of vvhō he spake immediatly before) or other heretikes, be properly vvithin the Church, as catholike men are, though greuous sinners: but that euil men vvho for the punishment of their sinnes become heretikes, vvere before they fell from their faith as vessels of contumelie, vvithin the Church. Yea and often also after they be seuered in hart and in the sight of God, so long as they stand in external profession and vse of the same Sacraments, and in the outvvard fellovvship of Catholikes, not yet either separated of themselues, nor cast out by the gouernours of the Church, so long (we say) they be after a sort in the Church: though properly and in deede they be out of the compasse of Gods house. Many of those that are openly seuered in Sacraments, Seruice, and communion, there is no question but they are out of the Church.

Free vvil.

21. *Cleanse him self.*] Man then hath free vvil to make him self a vessel of saluation or damnation: though saluation be attributed to Gods mercie principally, the other to his iust iudgement: neither of both being repugnant to our free vvil, but vvorking vvith and by the same, al such effectes in vs as to his prouidence and our deserts be agreable.

CHAP. III.

He prophesieth of Heretikes to come, 6 and notably ouertaketh them also for such, bidding him to auoid them, 10 and (vvhat so euer persecution befall for it) to continue constant in the Catholike doctrine, both because of his Maister (S. Paul him self) 15 and also because of his owne knowledge in the Scriptures.



AND this knovv thou, that *in the last daies shal approche perilous times. † and 2 men shal be louers of them selues, couetous, hautie, proud, blasphemous, not obedient to their parents, vnkinde, vvicked, † vvithout affection, vvithout peace, accusers, incontinent, vnmerciful, vvithout benignitie, † traitours, stubburne, puffed vp, and louers of volaptuousnes more then of God: † hauing an appearance in deede of pietie, but denying the vertue thereof. And these auoid. † For of these be they that craftely enter into houses: and leade captiue seely ° vvomen loden vvith sinnes, 1 *Tim.* 4, 1.

7 sinnes, vvhich are ledde vvith diuers desires: † alvvaies
learning, and neuer attaining to the knovvledge of the truth.
Exo. 7. 8 † But as ‡ Iannes & Mambres * resisted Moyses, so these also
9 resist the truth, men corrupted in minde, reprobate cõcerning
the faith. † But they shal prosper no further: for their * folly
shal be manifest to al, as theirs alsovvas.
10 † But thou hast attained to my doctrine, institution, pur-
11 pose, faith, longanimitie, loue, patience, † persecutions, pas-
sions: vvhat maner of things vvere done to me at Antioche,
at Iconium, at Lystra: vvhat maner of persecutiõs I sustained.
12 and out of al our Lord deliuered me. † And * al that vvil line
13 godly in Christ IESVS, shal suffer persecution. † But euil
men and seducers shal prosper to the vvorse: erring, and dri-
14 uing into errour. † But thou, ‡ continue in those things
vvhich thou hast learned, and are committed to thee: know-
15 ing of vvhom thou hast learned: † and because from thine
infancie thou hast knovven the holy Scriptures, vvhich can
instruct thee to saluation, by the faith that is in Christ IESVS.
2. Pet. 1, 21. 16 † * All Scripture inspired of God, is profitable to teach,
17 to argue, to correct, to instruct in iustice: † that the man of
God may be perfect, instructed to euery good vvorke.

‡ That those Magicians vvhich resisted Moyses, were thus called, it is not Written in al the old Testamẽt. therfore it came to the Apostles knowledge by tradition, as the Church novv hath the names of the 3 kings, of the penitẽt theefe, of the souldier that pearced Christes side on the Crosse, and of the like.

‡ In al danger and diuersitie of false sectes, S. Paules admonition is, euer to abide in that vvas first taught & deliuered, neuer to giue ouer our old faith for a new fansie. This is it which before he calleth *depositum*, 1. Tim. 6, and 2. Tim. 1.

ANNOTATIONS
CHAP. III.

1. *Men shal be.*] Al these wordes S. Cyprian expounded of such as by pride and disobedience resist Gods Priests. Let no faithful man, saith he, that keepeth in minde our Lordes and the Apostles admonition, maruel if he see in the later times some proud and stubburne fellowes and the enimies of Gods Priests, goe out of the Church or impugne the same: vvhen both our Lord and the Apostle foretold vs that such should be. *Cypr. ep. 55. nu. 3.*

6. *Women laden.*] Women loden with sinnes, are for such their deseruings, and through the frailtie of their sexe, more subiect to the heretikes deceites, then men: the enemie attempting (as he did in the fall of our first parents) by them to ouerthrove men. See S. Hierom vpon the 3 chapter of Ieremie. Where he addeth that euery heresie is first broched *propter gulam & ventrem*, for glutonie and belly-cheere. Women easily seduced by heresie.

9. *Folly manifest.*] Al heretikes in the beginning seeme to haue some shevv of truth, God for iust punishment of mens sinnes permitting them for some vvhile in some persons and places to prevaile: but in short time God detecteth them, and openeth the eies of men to see their deceites: in so much that after the first brunt they be mainteined by force onely, al wise men in maner seing their falshod, though for troubling the state of such common weales vvhere vnluckely they haue been receiued, they can not be so sodenly extirped. The folly of Heretikes in time appeareth.

12. *Al that vvil line.*] Al holy men suffer one kinde of persecutiõ or other, being greeued and molested by the vvicked, one vvay or an other: but not al that suffer persecution, be holy, as al malefactors. The Church and Catholike Princes persecute heretikes, and be persecuted of them againe, as S. Augustine often declareth. *Serm. 42.* Persecution.

13. *Prosper.*] Though heresies and the authors of them be after a while discouered & by litle and litle forsaken generally of the honest, discrete, and men careful of their owne saluation

saluation, yet their authors and other great sinners proceede from one errour and heresie to an other, and finally to plaine Atheisme and al Diuelish disorder.

16. *All Scripture.*] Besides the Apostles teaching and tradition, the reading of holy Scriptures is a great defense and helpe of the faithful, and specially of a Bishop, not onely to auoid and condemne al heresies, but to the guiding of a man in al iustice, good life and vvorkes. Vvhich commendation is not here giuen to the bookes of the new Testament onely (vvhereof he here speaketh not, as being yet for a great part not vvritten) but to the Scripture of the old Testament also, yea and to euery booke of it. For there is not one of them, nor any part of them, but it is profitable to the end aforesaid, if it be read and vnderstood according to the same Spirit vvherevvith it vvas vvritten.

The great profit of reading the Scriptures.

The Heretikes foolish argument: Al Scripture is profitable, ergo only Scripture is necessarie & sufficient.

The Heretikes vpon this commendation of holy Scriptures, pretend (very simply in good sooth) that therfore nothing is necessarie to iustice and saluation but Scriptures. As though euery thing that is profitable or necessarie to any effect, excluded al other helpe, and vvere onely vvough to attaine the same. By vvhich reason a man might as vvel proue that the old Testament vvere vvough, and so exclude the new: or any one peece of al the old, and thereby exclude the rest. For he affirmeth euery Scripture to haue the foresaid vtilities: and they might see in the very next line before, that he requireth his constant perseuerance in the doctrine vvhich he had taught him ouer and aboue that he had learned out of the Scriptures of the old Testament, vvhich he had read from his infancie, but could not thereby learne al the mysteries of Christian religion therein. Neither doth the Apostle affirme here that he had his knowledge of Scriptures, by reading onely, vvithout helpe of maisters and teachers, as the Aduersaries herevpon (to commixte the holy Scriptures to euery mans presumption) do gather: but affirmeth onely that Timothee knevv the Scriptures and therfore had studied them by hearing good readers and teachers, as S. Paul him self did of Gamaliel and the like, and as al christian students doe, that be trained vp from their youth in Catholike vniuersities in the studie of Diuinitie.

CHAP. IIII.

He requireth him to be earnest vvhile he may, because the time vvil come vvhen they vvil not abide Catholike preaching. 5 and to fulfil his course, as him self vvas hasting. 9 and to come vnto him vvith speede, because the rest of his traine are dispersed, and he drevvith neere to heauen.

The Epistle for holy Doctors, and for S. Dominike *August.* 4.

I Testifie before God and IESVS Christ 1
vvho shal iudge the liuing and the dead,
and by his aduent, and his kingdom:
† Preach the vvord. vrge in season, out of 2
season, reproue, beseeche, rebuke in al pa-
tience and doctrine. † For * there shal be 3
a time vvhen they vvil not beare sound
doctrine: but according to their ovvne desires they vvil
heape to them selues maisters, hauing itching eares, † and 4
from the truth certes they vvil auert their hearing, and to fa-
bles they vvil be conuerted. † But be thou vigilant, labour 5
in al things, doe the vvorke of an Euangelist, fulfil thy mini-
sterie. Be sober. † For I am euen novv * to be sacrificed: & 6
the time of my resolutiō is at hand. † I haue fought a good 7
fight, I haue consummate my course, I haue kept the faith.
† Concerning the rest, there is laid vp for me * a crovvne of 8
iustice, vvhich our Lord vvil render to me in that day, a iust
iudge:

* The martyrdom of saincts is so acceptable to God, that it is counted as it vvere a sacrifice in his sight, and therfore hath many effectes both in the partie that suffereth it, and in others that are partakers of the merite as of a sacrifice: vvhich name it hath by a Metaphore.

judge: and not only to me, but to them also that loue his comming. ¶

9 † Make hast to come to me quickly. † For Demas hath
10 left me, louing this vvorld, and is gone to Thessalonica:
Col.4,14 11 Crescens into Galatia, Titus into Dalmatia. † * Luke only
is vvith me. Take Marke, and bring him vvith thee: for he is
12 profitable to me for the ministerie. † But Tychicus I haue
13 sent to Ephesus. † The cloke that I left at Troas vvith Carpus, cõming bring vvith thee, and the bookes, especially the
14 parchement. † Alexander the Coppersmith hath shevved me much euil, our Lord vvil revvard him according to his
15 vvorkes: † vvhom doe thou also auoid, for he hath greatly
16 resisted our vvordes. † In my first answver no man vvas with
17 me, but al did forsake me: be it not imputed to them. † But our Lord stoode to me, and strengthened me, that by me the preaching may be accomplished, and al Gentiles may heare:
18 and I was deliuered from the mouth of the lion. † Our Lord
'vvil deliuer 'hath deliuered' me from al euil vvorke: and vvil saue me vnto his heauenly kingdom. to vvhom be glorie for euer & euer. Amen.

2 Tim. 4, 16. 19 † Salute Prisca and Aquila, and * the house of Onesi-
20 phorus. † Erastus remained at Corinth. And Trophimus I
21 left sicke at Miletum. † Make hast to come before vvinter. Eubulus and Pudens and [c] Linus and Claudia, and al the bre-
22 thren, salute thee. † Our Lord IESVS Christ be vvith thy spirit. Grace be vvith you. Amen.

c This Linus vvas coadiutor with S. vader S. Peter, & so counted secõd in the number of Popes.

ANNOTATIONS
CHAP. IIII.

3. *There shal be a time.*] If euer this time come (as needes it must that the Apostle foresavv and foretold) novv it is vndoubtedly, for the properties fall so iust in euery point vpon our nevv Maisters and their Disciples, that they may seeme to be pourtred out, rather then prophecied of. Neuer vvere there such delicate Doctors that could so pleasantly clavv and so sveetly rubbe the itching eares of their hearers, as these, vvhich haue a doctrine framed for euery mans phansie, iust liking and desire. the people not so fast crying, *Speake plausible, things that please*: but the Maisters as fast vvarranting them to doe *plausibly*. Esa.30.v. 10.

The Apostle prophecied of our nevv delicate preachers.

8. *A crovvne of iustice.*] This place conuinceth for the Catholikes, that al good vvorkes done by Gods grace after the first iustification, be truely and properly meritorious, and fully vvorthy of euerlasting life: and that therevpon heauen is the due and iust stipend, crovvne, or recompense, vvhich God by his iustice ovveth to the persons so vvorking by his grace. for he rendreth or repaieth heauen as a iust iudge, and not onely as a merciful giuer. and the crovvne vvhich he paieth, is not onely of mercie or fauour or grace, but also of iustice. It is his merciful fauour and grace, that vve vvorke vvel & merite heauen: it is his iustice, for those merites to giue vs a crovvne correspondent in heauen. S. Augustine vpon these vvordes of the Apostle, expresseth both breifely thus,

Vvorkes meritorious.

How heauen is due both of iustice and mercie.

How should he repay as a iust iudge, vnles he had first giuen as a merciful father? Li. de gen. & lib. arbit. c. 6.

And vvhen you heare or read any thing in the Scriptures, that may seeme to derogate from mans vvorkes in this case, it is alvvaies meant of vvorkes considered in their ovvne nature and valure, not implying the grace of Christ, by vvhich grace it cõmeth, & not of the vvorke in it self that vve haue a right to heauen & deserue it vvorthily: vvhich the Apostle in the 6 to the Hebrues more then insinuateth, saying these vvordes, *God is not vniust, to forget your vvorke & loue vvhich you haue shevved in his name &c.* As though he vvould say, that he vvere vniust if he did forget to recompense their vvorkes.* The parable also of the men sent into the vineyard, proueth that heauen is our ovvne right, bargained for and vvrought for, and accordingly paid vnto vs as our hire at the day of iudgement, for that is *merces* and *μισθὸς* vvhereby the Scripture so often calleth it. It is the goale, the marke, the price, the hire, of al striuing, running, labouring, due both by promis and by couenant and right dette. See a notable place in S. Augustine *in Psal.* 83 *in fine:* and 109 *in initio, & ho.* 14 *c.* 2. *li.* 50 *hom:* S. Cyprian also, and namely the later end of his booke *de opere & elemosyna:* and thou shalt easily consemne the contrarie falshod, vvhich doth not so much derogate from mans vvorkes, as from Gods grace vvhich is the cause and ground of al vvorthines in mans merites. S. Augustines vvordes be these, *Marke that he to vvhom our Lord gaue grace, hath our Lord also his debter. He found him a giuer, in the time of mercie: he hath him his debter in the time of iudgement.* See the place and the rest here cited, vvhere he examineth and explicateth the matter at large.

It is not of vs, but of Gods grace, that vvorkes be meritorious.

To such good vvorkes heauē is due: to say the contrarie, is to derogate from Gods grace.

Mat. 20.

In Ps. 100

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO TITVS.

THAT Titus vvas a Gentil, and not a Ievv, and that he vvas in S. Paules traine, at the least the 14 yere after his conuersion, if not before, vve vnderstand by the Epistle to the Galatians c. 2. And that he continued vvith him to the very end, appeareth in the second to Timother c. 4. Vvhere he maketh mention that he sent him from Rome into Dalmatia, vvhen him self vvas shortly after to beput to death.

And therefore although S. Luke neuer name him in the Actes, as neither him self, yet no doubt he comprehendeth him commonly, vvhen he speaketh thus in the first person plurall: Forthvvith vve sought to goe into Macedonia. Act. 16. For S. Paul also sent him to Corinth, betvvene the vvriting of his 1 & 2 to the Corinthians (vvhich time concurreth vvith Act. 19) by occasion vvhereof he maketh much and honorable mention of him in the said second Epistle c 2. & c. 7. and againe* he sent him vvith the same Epistle: both times about great matters: so that no doubt he vvas euen then also a Bishop, and receiued accordingly of the Corinthians, vvith feare and trembling. 2. Cor. 7, v. 15. But the same is plainer in this Epistle to him self c. 1. v. 5. Vvhere the Apostle saith: for this cause I left thee at Crete, &c. By vvhich vvordes it is manifest also, that this Epistle vvas not vvritten during the storie of the Actes (seing that no mention is there of S. Paules being in the ile of Crete) but after his dismission at Rome out of his first trouble, and before his second or last trouble there, as is euident by these vvordes: Vvhen I shall send to thee Artemas or Tychicus, make hast to come to me to Nicopolis, for there I haue determined to vvinter. *Tit.* 3.

2 Corinth. 8.

Therefore he instructeth him (and in him, all Bishops) much like as he doth Timothee, vvhat qualities he must require in them that he shall make priests and Bishops, in vvhat sort to preach, and to teach al sortes of men, to commend good vvorkes vnto them: finally, him self to be their example in all goodnes.

THE

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

Of vvhat qualitie the Priests and Biſhops muſt be: 9 namely learned, conſidering the Iudaical ſeducers of that time. 12 That the Cretenſians muſt be roughly vſed, to haue them continue ſound in faith.

1 PAVL the ſeruant of God, and an Apoſtle of IESVS Chriſt according to the faith of the elect of God and knowledge of the truth: vvhich is according to pie-
2 tie † into the hope of life euerlaſting, vvhich he promiſed that lieth not, God,
2.Tim.1, 9. 3 * before the ſecular times: † but hath manifeſted in due times his vvord in preaching, vvhich is cõmitted to me according to the precept of our Sauiour God:
4 † to Titus my beloued ſonne according to the cõmon faith, grace and peace from God the father, and Chriſt IESVS our Sauiour.

5 † For this cauſe left I thee in Crete, that thou ſhouldeſt reforme the things that are vvanting, and ſhouldeſt ordaine prieſtes by cities, as I alſo appointed thee:
1.Tim.3, 2. 6 † * if any be vvithout crime, the huſband of one vvife, haning faithful children, not in the accuſation of riote, or not
7 obedient. † For a Biſhop muſt be vvithout crime, as the ſtevvard of God: not proud, not angrie, not giuen to vvine,
8 no ſtriker, not couetous of filthy lucre: † but giuen to hoſ-
9 pitalitie, gentle, ſober, iuſt, holy, continent: † embracing that faithful vvord vvhich is according to doctrine, that he may be able to exhort in ſound doctrine, & to repreue them that gaineſay it.

10 † For there be many diſobedient, vaine-ſpeakers, and ſe-
11 ducers, eſpecially they that are of the Circumciſion. † vvho

must be controuled: vvho subuert vvhole houses, teaching the things they ought not, for filthie lucre. † One of 12
them said, their owne proper prophete, *The Cretenſians alvvaies* Epimenides.
liers, naughtie beaſtes, ſlouthfull bellies. † This teſtimonie is true. For 13
the vvhich cauſe rebuke them ſharpely, that they may be
ſound in the faith, † not attending to Ievviſh fables, and 14
commaundements of men auerting them ſelues from the
truth.

† * Al things are :: cleane to the cleane: but to the pol- 15 Rom. 14, 20.
luted and to infidels nothing is cleane: but polluted are
both their minde and conſcience. † They confeſſe that 16
they knovv God: but in their vvorkes they deny, vvhereas
they be abominable and incredulous and to euery good
vvorke reprobate.

:: He ſpeaketh not of the Churches abſtaining from meates ſometimes, vvhich is not for any vncleannes in the creatures, but for chaſtening their bodies: but he meaneth the Ievviſh ſuperſtition, vvho novv being Chriſtians, vvould not ceaſe to put difference of cleane and vncleane according to their old lavv. See S. Auguſtine *Cont. Fauſt. li.* 32. *c.* 4.

ANNOTATIONS
CHAP. I.

Prieſts muſt be conſecrated by Biſhops only.

5. *Ordaine Prieſts.*] Though Prieſts or Biſhops may be nominated and elected by the Princes, people, or Patrons of places, according to the vſe of the time and diuerſitie of Countries and faſhions, yet they can not be ordered and conſecrated but by a Biſhop vvho vvas him ſelf rightly ordered or conſecrated before, as this Titus vvas by S. Paul. And here it ſeemeth that he did not onely conſecrate them vvhom the people had elected before, but him ſelf alſo made choiſe of the perſons, no mention being here made of any other election popular. Vvhich though it vvere

The popular election of the Cleargie taken avvay.

long vſed in the primitiue Church, yet for diuers cauſes and ſpecially for continual tumultes, partialities, and diſorders vvhich S. Auguſtine much complaineth of in his time, vvas iuſtly taken avvay, and other better meanes of their deſignement appointed. See *Conc. Laodic. cap.* 12. 13. S. Auguſt. *de adult. conjug. li.* 2. *c.* 20. *Ep.* 110. and *Poſſid. in vita Aug. c.* 8.

The preeminẽce of a Biſhop aboue a Prieſt.

And that the ordering of Prieſts or impoſition of hands to that purpoſe, belongeth onely to Biſhops, and no inferior Prieſts or other perſons, it is plaine by the Apoſtolike practiſe ſet dovvne in the Scriptures, namely in the Actes, and in the Epiſtles to Timothee and Titus. And S. Hierom, vvho ſeemeth ſometimes to ſay that in the ptimitiue Church there vvas no great difference betvvixt a Biſhop and Prieſt, yet he euer excepteth giuing holy Orders, vvhich preeminence he attributeth to Biſhops onely. *ep.* 85. as he doth alſo Confirming the Baptized by giuing them the holy Ghoſt through impoſition of hand and holy Chriſme. *Dial. cont. Luciferi. c.* 4. Note alſo

To put no difference betvvene them is Aërius hereſie.

that Aërius vvas of old condemned of hereſie, for holding that there vvas no difference betvvixt a Prieſt and a Biſhop. *Epiph. har.* 75. *Auguſt. har.* 53. Note laſtly the fraudulent tranſlation of the Heretikes alvvaies, turning for *Prieſts* (vvhich here is euident to be a calling of Order and office) *elders*, ſaying, *That thou ordaine Elders.* vvhich in our vulgar tonge ſignifieth the age, and not the

Heret. tranſlation.

Office properly: and al this for hatred of Prieſts.

6. *Of one vvife.*] To that vvhich is ſaid vpon the like vvordes 1 *Tim.* 3: adde this teſtimonie of S. Epiphanius *li.* 3. *to.* 2. *cont. hæreſes in fine. Holy Prieſthod*, ſaith he, *for the moſt part proceedeth of Vir-*

Bigami excluded from holy Orders, and the cauſes thereof.

gins: and if not of virgins, yet of them that liue a ſole or ſingle life: but and if the ſingle and ſole perſons ſuffice not to the Miniſterie, of ſuch as continue from their vviues, or after once marying remaine vvidovvs. For, him that hath been maried tvvife, it is not lavvful to take to Prieſthod &c. If you liſt to ſee the cauſes vvhy bigamie is forbidden them that are to be Prieſts, and continencie required of the Clergie, ſee the ſame author *li.* 2. *to.* 1. *hæreſ.* 59. S. Ambroſe *li.* 1. *Offic. c.* 50. and vpon 1 *Tim.* 3. S. Auguſtine *de bono Coniugal. c.* 18. S. Hierom *ep.* 50 *c.* 3 *ad Pammachium*, and againſt Iouinian *li.* 1 *c.* 19. S. Leo *ep.* 87. and other auncient authors.

The notable men of both Teſtamẽts, that liued cõtinẽtly from vviues.

And if the ſtudious reader peruſe al antiquitie, he ſhal finde al notable Biſhops and Prieſts of Gods Church to haue been ſingle, or continent from their vviues, if any vvere maried before they came to the Clergie. So vvas S. Paul, and exhorteth al men to the like. 1 *Cor.* 7. 7. So vvere al the Apoſtles after they folovved Chriſt, as S. Hierom vvitneſſeth, affirming that our Lord loued

Iohn

Iohn specially for his virginitie. *Hypol. ad Panmach. c. 8. & li. 1 cont. Marc. c. 14.* S. Ignatius ep. 6 *ad Philadelph.* saith of the said Iohn, and of Timothee, Titus, Euodius, Clemens, that they liued and died in chastitie, reckening vp of the old Testament diuers notable personages that did the same, as Elias, Iesus Naue (otherwise called Iosue) Melchisedec, Eliseus, Hieremie, Iohn Baptist. No man is ignorant that al the notable fathers of the Greeke and Latin Church liued chast: Athanasius, Basil, Nazianzene, Chrysostom, Cyprian, Hilarie (vvho entered into holy Orders after his vviues death) Ambrose, Hierom, Augustine, Leo, Gregorie the great. Certaine other notable fathers had once vviues, but no holy men euer vsed them, much lesse maried after they vvere in holy Orders. A marueious thing, that so many heretofore should haue the gift of chastitie then, and now so few, if the Protestants say true, that euery one among them in our age of al their sectes, euen of their principal Superintendents, hath had it.

Only the Protestants complaine that they haue not the gift of chastitie.

CHAP. II.

Vvhat to preach both to old and yong (not only vvith vvord but vvith example also) and to seruants. 11 For there are of al sortes in the Church, and they must be instructed accordingly.

1 BVT doe thou speake the things that
2 become sound doctrine. † Old men
that they be sober, [c] chast, vvise, soud
3 in the faith, in loue, in patience. † Old
women in like maner, in holy attire,
not il speakers, not giuen to much
4 wine: teaching vvel, † that they may
teach the yong women vvisedom, to
loue their husbands, to loue their
5 children, † vvise, chast, sober, hauing a care of the house, gētle,
subiect to their husbandes, that the vvord of God be not
6 blasphemed. † Yong men in like maner exhort that they be
7 sober. † In al things shevv thy self an example of good
8 vvorkes, in doctrine, in integritie, in grauitie, † the vvord
sound, irreprehensible: that he vvhich is on the cōtrarie part,
9 may be afraid, hauing no euil to say of vs. †* Seruants to
be subiect to their maisters, in al things pleasing, not gain-
10 saying: † not defrauding, but in al things shevving good
faith, that they may adorne the doctrine of our Sauiour God
in al things.

11 † For the grace of God our Sauiour hath appeared to
12 al men: † instructing vs that denying impietie & worldly
desires, vve liue soberly, and iustly, and godly in this vvorld,
13 † expecting the blessed hope and [c] aduent of the glorie of the
14 great God and our Sauiour IESVS Christ, † vvho gaue him
self for vs, that he might redeeme vs from al iniquitie, and
might cleanse to him self a people acceptable, a pursuer of

[c] sanios pudicos

Eph. 6, 5. Col. 3, 22. 1. Pet. 2, 18.

The Epistle at the first Masse on Christmas day, and vpon the Circumcision of our Lord.

[c] inspectatio

good vvorkes. † These things speake, and exhort ‖ and re- 15
buke :: vvith al authoritie. Let no man contemne thee.

‖ Bishops must be stout and cõmand in Gods cause, and the people must in no vvise disobey or contemne them.

CHAP. III.

To teach them obedience vnto Princes, and meekenes towardes al men, considering that vve also vvere as they, til God of his goodnes brought vs to Baptisme. 8 To teach good vvorkes, 9 and to auoid vaine questions, 10 and obstinate Heretikes.

ADMONISH them to be subiect to Princes 1
and Potestates, to obey at a vvord, to be ready
to euery good vvorke, † to blaspheme no mã, 2
not to be litigious, but modest: shevving al
mildenes tovvard al men. † for we also vvere 3
sometime vnvvise, incredulous, erring, seruing diuerse desires
& voluptuousnesses, liuing in malice & enuie, odible, hating
one an other. † But vvhen [b] the benignitie and [c] kindnes 4
tovvard man of our Sauiour God appeared: † * not by the 5
vvorkes of iustice vvhich vve did, but according to his mer-
cie he hath saued vs :: by the lauer of regeneratiõ and renoua-
tion of the holy Ghost, † vvhom he hath povvred vpon vs 6
aboundantly by IESVS Christ our Sauiour: † that being iu- 7
stified by his grace, vve may be heires according to hope of
life euerlasting. ℣

† * It is a faithful saying, and of these things I vvil haue 8
thee auouch earnestly: that they vvhich beleeue in God, be
careful to excell in good vvorkes. These things be good and
profitable for men. † But * fooliſh questions, and genea- 9
logies, and cõtentions, and controuersies of the Lavv auoid.
For they are vnprofitable and vaine.

† A man that is ‖ an heretike after the first and second :: ad- 10
monition auoid: † knovving that he that is such an one, is 11
‖ subuerted, and sinneth, being condemned ‖ by his ovvne
iudgement.

† Vvhen I shal send to thee Artemas or Tychicus, hasten 12
to come vnto me to Nicopolis. for there I haue determined
to vvinter. † Set forvvard Zenas the lavvyer and Apollos 13
carefully, that nothing be vvanting to them. † And let our 14
men also learne [c] to excel in good vvorkes to necessarie vses:
that they be not vnfruiteful. Al that are vvith me, salute 15
thee:

[b] The Epistle at the 2 Masse on Christmas day, and in the Votiue Masse of our B. Lady betvvene Christmas and Candlemas.

:: As before in the Sacrament of holy Orders (1. *Tim.* 4. and 2 *Tim.* 1) so here it is plaine that Baptisme giueth grace, & that by it as by an instrumental cause we be saued.

:: These admonitions or correptions must be giuen to such as erre, by our Spiritual Gouernours and Pastors: to vvhom if they yeld not, Christian men must auoid them.

[c] φιλανθρωπία *Tit.* 3, 4.

1 *Tim.* 4. 2. *Tim.* 2, 23.

[c] σπεύδειν πρᾶξις.

thee: salute them that loue vs in the faith. The grace of God be vvith you al. Amen.

ANNOTATIONS
CHAP. III.

10. *A man that is an Heretike.*] Not euery one that erreth in religion, is an Heretike, but he onely that after the Churches determination, vvilfully and stubburnely standeth in his false opinion, not yelding to decree of Councel or the cheefe Pastors of the Church therein. They (saith S. Augustine *ep.* 162.) *that defend their sentence (though false and peruerse) vvith no stubburne stomake or obstinate hart, specially if it be such as them selues by bold presumption broched not, but receiued it of their deceiued parents, and do seeke the truth vvarily and carefully, being ready to be reformed if they finde it, such are not to be reputed among Heretikes.* And againe, *li.* 18 *de Ciuit. c.* 51. *They that in the Church of Christ haue any erroni or peruerse opinion, if being admonished to be of a sound and right opinion, they resist obstinately, and vvil not amend their pestiferous opinions, but persist in defence of them, are thereby become Heretikes, and going forth out of the Church, are counted for enimies that exercise vs.* Againe *li.* 4 *de Bapt. cont. Donat. c.* 16. *He is an Heretike that, vvhen the doctrine of the Catholike faith is made plaine and manifest vnto him, had rather resist it, and choose that vvhich him self held &c.* And in diuers places he declareth that S. Cyprian, though he held an errour, yet vvas no Heretike, because he vvould not haue defended it after a general Councel had declared it to be an errour. *li.* 1 *de bapt. c.* 4. So Possidonius in the life of S. Augustine reporteth, how, after the determination of the See Apostolike that Pelagius opinion vvas heretical, al men esteemed Pelagius an Heretike, and the Emperour made lavves against him as against an Heretike. Againe S. Augustine saith, *He is an Heretike in my opinion, that for some temporal commoditie, and specially for his glorie and principalitie, mineth or els fauoureth false or newe opinions.* de vtilit. credendi cap. 1.

vid. Aug. c. 18.

Vvho is properly an Heretike, & vvho is not.

Definitions or markes how vve know an Heretike.

Let our Protestants behold them selues in this glasse, and vvithal let them marke al other properties that old Heretikes euer had, and they shal finde al definitions and markes of an Heretike to fall vpon them selues. And therfore they must not maruel if vve vvarne al Catholike men by the vvordes of the Apostle in this place, to take heede of them, and to shunne their preachings, bookes, conuenticles and companies. Neither neede the people be curious to know vvhat they say, much lesse to confute them: but they must trust Gods Church, vvhich doth refute and condemne them. And it is enough for them to know that they be condemned, as S. Augustine noteth in the later end of his booke de heresibus. And S. Cyprian saith notably to Antonianus demaunding curiously vvhat heresies Nouatianus did teach: *No matter,* saith he, *What heresie he hath or teacheth, vvhen he teacheth vvithout,* that is to say, out of the Church.

The former markes agree to the Protestants.

Their bookes, seruice, & preaching must be auoided.

Ep. 52. *nu.* 7.

11. *Subuerted.*] Heretikes be often incorrigible, yet the Church of God ceaseth not by al meanes possible to reuoke them, therfore S. Augustine saith *ep.* 162. *The Heretike him self though swelling vvith odious and detestable pride, and madde vvith the frovvardnes of vvicked contention, as vve admonish that he be auoided lest he destroie the vveaklings and little ones, so vve refuse not by al meanes possible to seeke his amendment and reformation.*

The Church seeketh the amendement of the most obstinate Heretikes.

11. *By his owne iudgement.*] Other greuous offenders be *separated* by excommunication from the comunion of Saincts and the fellovvship of Gods Church, by the sentence of their Superiors in the same Church: but Heretikes more miserable and infortunate then they, runne out of the Church of their ovvne accord, and so giue sentence against their ovvne soules to damnation.

Heretikes cut them selues frō the Church.

THE EPISTLE OF PAVL TO PHILEMON.

THE ARGVMENT.

Hauing of Philemons vertue, vvho vvas a Colossian, he vvriteth a familiar letter from Rome (being prisoner there) about his fugitiue seruant Onesimus: not doubting but that he might commaund him, yet rather requesting that he vvil forgiue him, yea and receiue him as he vvould Paul him self, vvho also hopeth to come vnto him.

PAVL

PAVL the priſoner of Chriſt IESVS, 1
and brother Timothee: to Philémon
the beloued and our coadiutor, † & 2
to Appia our deereſt ſiſter, & to Ar-
chippus our ſelovv-ſouldiar and to
the church vvhich is in thy houſe.
† Grace to you and peace from God 3
our father, and our Lord IESVS
Chriſt.

:: Faith and charitie commēded alwais together, both neceſſarie to make a complete Chriſtiā man, and to iuſtification & ſaluation.

† I giue thankes to my God, alvvaies making a memorie 4
of thee in my praiers, † hearing thy :: charitie and faith 5
vvhich thou haſt in our Lord IESVS, and *tovvard al the
ſainctes: † that the communication of thy faith may be 6
made euident in the agnition of al good that is in you in
Chriſt IESVS. † For I haue had great ioy and conſolation 7
in thy charitie, becauſe the bovvels of the ſainctes :: haue re-
ſted by thee brother.

:: The duetie of charitie and mercie done to Chriſtes priſoners, are exceding acceptable to God and al good men.

† For the vvhich thing hauing great cōfidence in Chriſt 8
IESVS to commaund thee that vvhich pertaineth to the
purpoſe: † for charitie rather I beſeeche, vvhereas thou art 9
ſuch an one, as Paul being old and novv priſoner alſo of IE-
SVS Chriſt. † I beſeeche thee for my ſonne vvhom I haue 10
begotten in bandes, *Oneſimus, † vvho hath been ſome- 11 Col. 4.9.
time vnprofitable to thee, but novv profitable both to me &
thee, † vvhom I haue ſent backe to thee. And :: do thou re- 12
ceiue him as mine ovvne bovvels. † vvhom I would haue 13
reteined vvith me, that for thee he might miniſter to me in
the bandes of the Goſpel: † but vvithout thy counſel I 14
vvould doe nothing: that thy good might be not as it vvere
of neceſſitie, but voluntarie. † For perhaps therfore he de- 15
parted for a ſeaſon from thee, that thou mighteſt take him a-
gaine for euer. † novv not as a ſeruant, but for a ſeruant, 16
a moſt deere brother, eſpecially to me, but hovv much more
to thee both in the fleſh and in our Lord? † If therfore thou 17
take me for thy fellovv: receiue him as my ſelf. † And if he 18
hath hurt thee any thing or is in thy dette, that impute to me.

:: Al Spiritual men ought to be exceding propenſe and ready to procure mens pardon, and reconciliation to al penitents.

† I Paul haue vvritten vvith mine ovvne hand: I vvil repay 19
it: not to ſay to thee, :: that thou ovveſt me thine ovvne
ſelf alſo. † Yea brother. c God graunt I may enioy thee in 20 c vulgo
our Lord. Refreſh my bovvels in our Lord. † Truſting in 21
thy obedience I haue vvritten to thee, knovving that thou

:: The great debt & duetie that vve owe to ſuch as be our ſpiritual parents in Chriſt.

vvilt

22 vvilt doe aboue that alſo vvhich I do ſay. † And withal prouide me alſo a lodging. for I hope by your praiers that I ſhal be giuen to you.
23 † There ſalute thee Epaphras my fellovv-priſoner in
24 Chriſt IESVS, † Marke, Ariſtarchus, Demas and Luke my
25 coadiutors. † The grace of our Lord IESVS Chriſt be with your ſpirit. Amen,

ANNOT.

5. *Toward al the ſainctes.*] The Apoſtle ſticketh not to ſay, Charitie and faith in Chriſt and al his Sainctes, vvhich our captious Aduerſaries count in Catholike mens ſpeaches and vvritings, very abſurd, feining that in al ſuch vve make no difference betvvixt the loue vve beare to Chriſt, and the loue vve owe to our neighbours: betvvixt the truſt or beleefe vve haue in God, and that vvhich vve haue in his holy Sainctes. Malice and contention doth ſo blinde al Heretikes. Faith and beleefe in Sainctes.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE HEBREVVES.

THAT the Hebrevves vvere not all the Ievves, but only a part of them, it is manifeſt Act. 6: vvhere the primitiue Church of Hieruſalem, although it conſiſted of Ievves only, as vve reade Act. 2, yet is ſaid to conſiſt of tvvo ſortes, Grecians & Hebrues. Vvhich againe is manifeſt Phil. 3. vvhere S. Paul coparing him ſelf vvith the Iudaical falſe-Apoſtles, ſaith, that he alſo is, an Hebrue of Hebrues. Finally, they ſeeme to haue been thoſe Ievves vvhich vvere burnt in Iurie, vvhich for the moſt part dvvelled alſo there. Therefore to the Chriſtian Ievves in Hieruſalem and in the reſt of Iurie, S. Paul vvriteth this Epiſtle, out of Italie: ſaying thereupon, The brethrē of Italie ſalute you. *Heb. 13. By vvhich vvordes, & by theſe other in the ſame place,* Knovv ye our brother Timothee to be dimiſſed, vvith vvhom (if he come the ſooner) I vvil ſee you, *it is euident, that he vvrote this, not only after he vvas brought priſoner to Rome, vvherein S. Luke endeth the Acts of the Apoſtles: but alſo after he vvas ſet at libertie there againe.*

Many cauſes are giuen of the Doctors, vvhy vvriting to the Ievves, he doth not put his name in the beginning, Paul an Apoſtle &c. *as he doth lightly in*

his Epistles to the Churches and Bishops of the Gentils. The most likely cause is: for that he was the preacher and Apostle and Maister of the Gentils. And againe in an other place he saith, that him self was appointed the Apostle of the Gentils, as Peter of the Iewes. Gal. 2. Only S. Peter therfore writing to the Iewes, doth vse this stile: Peter an Apostle of Iesvs Christ &c. because he was more peculiarly their Apostle, as being the vicar of Christ, who was also him self* more specially the minister of the Circumcision, that is (as him self speaketh) not sent but to the sheepe which were lost of the house of Israël. Mat. 15.

2. Tim. 1. 1. Tim. 2. 1. Pet. 1. Rom. 1.

* Yet was Christ head of the Gentils also. So likewise his vicar S. Peter, notwithstãding his more peculiar Apostleship ouer the Iewes.

The Argument of the Epistle S. Paul him self doth tell vs in two wordes, calling it verbum solatij, the word of solace and comfort. Which also is plaine in the whole course of the Epistle, namely in the tenth chapter. v. 32. &c. Where he exhorteth them to take great comfort and confidence in their manifold tribulations sustained of their owne countrie men the Iewes, whereof the Apostle also maketh mention to the Thessalonians. 1. Thess. 2. v. 14. Those persecutions then of the obstinate incredulous Iewes their countrie men, was one great tentation vnto them. An other tentation was, the persuasions that they brought vnto them out of Scriptures, to cleaue vnto the Law, and not to beleeue in Iesvs the dead man.

Heb. 13.

And whereas the Iewes did magnifie their Law, by the Prophetes, and by the Angels, by whom it was giuen, and by Moyses, and by their land of promise, into which Iosue brought them, and by their father Abraham, and by their Aaronicall or Leuitical priesthod and sacrifices, by their Tabernacle, & by their Testament: he sheweth, that our Lord Iesvs, as being the natural sonne of God passeth incomparably the Prophetes, the Angels, and Moyses: that the Rest of quietnes which God promised, was not in their earthly land, but in heauen: that his figure Melchisedec far passed Abraham: and that his priesthod, Sacrifice, Tabernacle, and testament, far passed theirs. In al which he shooteth often at these three markes: to take away the scandal of Christes death, by giuing them sundrie good reasons & testimonies of it: to erect their mindes from visible and earthly promises (to which only, the Iewes were wholy bent) to inuisible and heauenly: and to insinuate that the Ceremonies should now cease, the time of their correction by Christ being now come.

The Epistle may be deuided into these partes: the first, Of Christes excellencie aboue the Prophetes, Angels, Moyses, and Iosue: c. 1. 2. 3. 4. The second, of his priesthod and excellencie therof aboue the priesthod of the old Testament: c. 5. vnto the middest of the 10. The last part is of exhortation c. 10. v. 9. to the end of the Epistle.

THE

THE EPISTLE OF PAVL THE APOSTLE TO THE HEBREVVES.

Let the Christian Reader note the corruption and impudent boldnes of our Aduersaries, that vpon a false priuate persuasion of their owne, that S. Paul was not the author of this Epistle, * leaue out his name in the title of the same, contrarie to the authentical copies both Greeke and Latin. In old time there was some doubt who should be the writer of it, but then, when it was no lesse doubted whether it were Canonical Scripture at al. Afterward the whole Church (by which onely we know the true Scriptures from other writings) held it and deliuered it, as now she doth, to the faithful, for Canonical, and for S. Paules Epistle. Notwithstanding the Aduersaries would haue refused the Epistle, as wel as they do the Author, but that they falsely imagine certaine places thereof to make against the Sacrifice of the Masse.

Heretical corruption.

* *In the English Bible of the yere 1579.*

The Epistle to the Hebrues, is S. Paules.

CHAP. I.

God spake to their fathers by the Prophets: but to them selues by his owne Sonne, 14 who incomparably passeth al the Angels.

1 DIVERSELY and many waies in times past God speaking to the
2 fathers in the prophets: † last of al in these daies hath spoken to vs in his Sonne, whom he hath appointed heire of al, by whom he
3 made also the worldes. † * Who being the [c] brightnesse of his glorie, and [a] the [b] figure of his substance, & carying al things by the word of his power, making purgation of sinnes, sitteth on
4 the right hand of the Maiestie in the high places: † being made so much better then Angels, as he hath inherited a more excellent name aboue them.
5 † For to which of the Angels hath he said at any time, *Thou art my Sonne, to day haue I begotten thee?* and againe, *I will be to him*
6 *a father, and he shal be to me a Sonne.* † And when againe he bringeth

The Epistle at the third masse on Christmas day.

Sap. 7, 26.

[c] ἀπαύγασμα

[b] χαρακτὴρ ὑποστάσεως

The excellencie of Christ aboue Angels.

Ps. 2, 7. 2. reg. 7, 14.

in the firſt begotten into the vvorld, he ſaith, *And* † *let al the An-* Pſ. 96. 8.
gels of God adore him. † And to the Angels truely he ſaith, *He that* 7 Pſ. 103. 4.
maketh his Angels ſpirites: and his miniſters, a flame of fire. † But to the 8 Pſ. 44. 7.
Sonne: *Thy throne ô God for euer & euer: a rod of equitie, the rod of thy king-*
dom. † *Thou haſt loued iuſtice, and hated iniquitie: therfore thee, God, thy* 9
God hath anointed vvith the oile of exaltation aboue thy fellovves. † And, 10 Pſ. 101. 26.
Thou in the beginning ô Lord didſt found the earth: and the vvorkes of thy
handes are the heauens. † *They ſhal perish, but thou ſhalt continue: and they* 11
ſhal al vvaxe old as a garment. † *And as a veſture ſhalt thou chaunge them, &* 12
they ſhal be changed: but thou art the ſelf ſame, and thy yeres ſhal not faile. 13
† But to vvhich of the Angels ſaid he at any time: *Sit on my* Pſ. 109. 1. Cor. 15. 25.
right hand, vntil I make thine enemies the footeſtoole of thy feete? † Are they 14
not al, ⁂ miniſtring ſpirits: ſent to miniſter for them vvhich
ſhal receiue the inheritance of ſaluation?

† The holy Angels (ſaith S. Auguſtine) to the ſocietie of vvhom vve aſpire in this our peregrination, as they haue eternitie to continue, ſo alſo facilitie to knovv, and felicitie to reſt: for they do helpe vs vvithout al difficultie, becauſe vvith their ſpiritual motions pure and free, they labour or trauel not. *De Ciuit. li. 11. c. 31.*

ANNOTATIONS
CHAP. I.

3. *The figure.*] To be the figure of his ſubſtance, ſignifieth nothing els but that vvhich S. Paul ſpeaketh in other vvordes to the Philippians c. 2. v. 6. that he is the forme and moſt expreſſe reſemblance of his fathers ſubſtance. So S. Ambroſe and others expound it, and the Greeke vvord *Character* is very ſignificant to that purpoſe. Note alſo by this place, that the Sonne, though he be a figure of his Fathers ſubſtance, is notvvithſtanding of the ſame ſubſtance. So Chriſtes body in the Sacrament and his myſtical death and ſacrifice in the ſame, though called a figure, image, or repreſentation of Chriſtes viſible body and ſacrifice vpon the Croſſe, yet may be and is the ſelf ſame in ſubſtance. μορφὴ χαρακτὴρ

The B. Sacrament a figure, and yet the true body.

6. *Let al the Angels adore.*] The Heretikes maruel that vve adore Chriſt in the B. Sacrament, vvhen they might learne by this place, that vvhereſoeuer his perſon is, there it ought to be adored both of men and Angels. And vvhere they ſay it vvas not made preſent in the Sacrament nor inſtituted to be adored, vve anſvver that no more vvas he incarnate purpotely to be adored: but yet ſtraight vpon his deſcending from heauen, it vvas the duety both of Angels and al other creatures to adore him.

The adoratiõ of Chriſt in the B. Sacrament.

CHAP. II.

He inferreth of the foreſaid, that it ſhal be incomparably more damnable for them to neglect the newe Teſtament then the old, 3 conſidering the irrefragable authoritie of the Apoſtles alſo. 5 Then he preferreth the excellencie of Chriſt aboue the Angels, 9 vvho neuertheles, vvas made leſſer then Angels, to ſuffer and die for men, to deſtroy the dominion of the Diuel, 15 to deliuer men from feare of death, 17 and to be a fitte Prieſt for men.



THEREFORE more aboundantly ought 1
vve to obſerue thoſe things vvhich vve
haue heard: ᵉleſt perhaps vve runne out. ᵉ μὴ πότε παραῤῥύωμεν
† For if the vvord that vvas ſpoken by 2
Angels, became ſure, and al preuarication
and diſobedience hath receiued a iuſt re-
tribution of revvard: † hovv ſhal vve 3
eſcape

ᵉ As that vvhich runneth out of a broken veſſel, or that rũneth by, is loſt.

escape if vve neglect so great saluation? vvhich vvhen it vvasbegonne to be declared by our Lord, of them that heard
Mar. 16, 20. 4 vvas confirmed on vs, † * God vvithal testifying by signes,
& vvonders, and diuers miracles, & distributions of the holy
5 Ghost according to his vvil. † For not to Angels hath God
6 made subiect the world to come, whereof vve speake. † But
Ps. 8, 5. one hath testified in a certaine place, saying: *Vvhat is man, that*
7 *thou art mindeful of him: or the sonne of man, that thou visitest him?* † *Thou*
1 Cor. 15 Eph. 1. 8 *didst minish him litle lesse then Angels: with glorie and honour thou hast crovvned him, and constituted him ouer the vvorkes of thy handes.* † *Al thinges hast thou made subiect vnder his feete.* For in that he subiected al things to him, he left nothing not subiect to him. But novv vve see not
Philip. 2, 8. 9 as yet al things subiected to him. † But * him that vvas a
litle lessened vnder the Angels, vve see IESVS, :: because of
the passion of death, crovvned vvith glorie and honour: that
10 through the grace of God he might tast death for al. † For it
became him for vvhom al things, and by vvhom al things,
that had brought many children into glorie, to consummate
11 the author of their saluation, by his passion. † For he that
sanctifieth, and they that be sanctified: al of one. For the
12 which cause he is not ashamed to call them brethrē, † saying,
Ps. 21, 23 *I vvil declare thy name to my brethren: in the middes of the Church vvil I*
Ps. 17, 3. 13 *praise thee.* And againe, *I vvil haue affiance in him.* And againe, *Behold*
Es. 8, 18. 14 *here am I and my children: vvhom God hath giuen me.* † Therfore be-
cause the children haue communicated vvith flesh & bloud,
him self also in like maner hath been partaker of the same:
that * by death he might destroy him that had the empire of
Ose. 13, 14. 1 Cor. 15, 54. 15 death, that is to say, the Deuil: † and might deliuer them that
by the feare of death through al their life vvere subiect to
seruitude.
16 † For no vvhere doth he take Angels: but [c] the seede of
17 Abraham he taketh. † Vvherevpon he ought in al things to
be like vnto his brethren: that he might become a merciful
and faithful high Priest before God, that he might repropi-
18 tiate the sinnes of the people. † For in that vvherein him
self suffered and vvas tempted: he is able to helpe them also
that are tempted.

[n] This proueth against the Caluinists that Christ by his Passiō merited his owne glorification. which they would not for shame deny of Christ, but that they are at a point to deny al meritorious workes, yea eue in Christ also. and therfore they translate also this sentēce heretically, by transposing the wordes. *In the Bible printed the yere 1579.*

[c] The dignitie of man, in that Christ tooke our nature vnto his person in Deitie, and not the nature of Angels.

CHAP. III.

By example of Christ (who is incomparably more excellent then Moyses) he exhorteth them to be faithful vnto God. 7 Their reward shal be, to enter into euerlasting rest, if they persuere, as contrariwise to be excluded (as vvas shadowed in their forefathers in the vvilderne) if they sinne and become incredulous.

1 WHEREFORE holy brethren, partakers of the
heauenly vocation, consider the Apostle, & high
2 priest of our confession IESVS: † vvho is faith-
ful to him that made him, as also * Moyses in al
his house. † For, this man is esteemed vvorthie of more
3 ample glorie aboue Moyses, by so much as more ample glorie
then the house, hath he that framed it. † For euery
4 house is framed of some man, but he that created al things, is
God. † And Moyses in deede vvas faithful in al his house
5 as a seruant, for a testimonie of those things vvhich vvere to
be said: † but Christ as the Sonne in his ovvne house: which
6 house are vve, if vve keepe firme the confidence and glorie of
hope vnto the end.

The excellencie of Christ aboue Moyses.

Nu. 12, 7

† Vvherefore, as the holy Ghost saith, *To day if you shal heare* 7 Ps. 94, 8
his voice, † harden not your hartes as in the exacerbation according to the day 8
of tentation in the desert, † vvhere your fathers tempted me: proued & sawe 9
my vvorkes † fourtie yeres. For the vvhich cause I vvas offended vvith this ge- 10
neration, and said, They doe alvvaies erre in hart. And they haue not knowen my
vvaies. † to vvhom I svvare in my vvrath, If they shal enter into my rest. 11

† Bevvare brethren, lest perhaps there be in some of you 12
an euil hart of incredulitie, to depart from the liuing God.
† but exhort your selues euery day, vvhiles *to day* is named, 13
that none of you be obdurate vvith the fallacie of sinne,
† For vve be made partakers of Christ: yet so if vve keepe 14
the ::beginning of his substance firme vnto the end. † Vvhile 15
it is said, *To day if you shal heare his voice, do not obdurate your hartes as in*
that exacerbation. † For some hearing did exasperate: but not al 16
they that vvent out of Ægypt by Moyses. † And vvith 17
vvhom vvas he offended fourtie yeres? vvas it not with them
that sinned, * vvhose carcasses vvere ouerthrovven in the de-
sert? † And to vvhom did he svveare that they should not 18
enter into his rest: but to them that were incredulous? † And 19
vve see that they could not enter in, because of incredulitie.

:: Faith is the groundworke of our creatiō in Christ, which if we hold not fast, al the building is lost.

Nu. 14, 37. 21, 23.

CHAP. IIII.

That they must feare to be excluded out of the foresaid rest (vvhich he proueth out of the psalme) 12 considering that Christ seeth their most inward secretes. 14 And that he (as their Priest vvho also him self suffered) is able and ready to strengthen them in confession of their faith.

LET

1 LET vs feare therfore leſt perhaps forſaking
the promis of entring into his reſt, ſome of
2 you be thought to be vvanting. † For to vs
alſo it hath been denounced, as alſo to them.
but the vvord of hearing did not profit them,
not mixt vvith faith of thoſe things vvhich
3 they heard. † For vve that haue beleeued, ſhal enter into
Pſ.94,11 the reſt: as he ſaid, *As I ſvvare in my vvrath, if they ſhal enter into my reſt:*
and truely the vvorkes from the foundation of the vvorld
4 being perfited. † For he ſaid in a certaine place of the :: ſe-
Gen.2,2. 5 uenth day, thus: *And God reſted the ſeuenth day from al his vvorkes.* † And
6 againe in this, *If they ſhal enter into my reſt.* † Becauſe then it re-
maineth that certaine enter into it, and they to vvhom firſt it
7 vvas preached, did not enter becauſe of incredulitie: † againe
Heb.3,7. he limiteth a certaine day: *To day*, in Dauid ſaying, after ſo long
time, as is aboue ſaid, *To day if you ſhal heare his voice: doe not obdurate*
8 *your hartes.* † For if [c] Ieſus had giuen them reſt: he vvould
9 neuer ſpeake of an other day aftervvard. † Therfore there
10 is left a ſabbatiſme for the people of God. † For he that is
entred into his reſt, the ſame alſo hath reſted frō his vvorkes,
as God from his.

11 † Let vs haſten therfore to enter into that reſt: that no
12 man fal into the ſame example of incredulitie. † For :: the
vvord of God is liuely and forcible, and more perſing then
any tvvo edged ſvvord: and reaching vnto the diuiſion of
the ſoule and the ſpirit, of the ioyntes alſo and the marowes,
and a diſcerner of the cogitations and intentes of the hart.
13 † And there is no creature inuiſible in his ſight. but al things
are naked and open to his eies, to vvhom our ſpeache is.

14 † Hauing therfore a great high Prieſt that hath entred the
heauens, Ieſus the ſonne of God, let vs hold the confeſſion.
15 † For vve haue not a high prieſt that can not haue compaſ-
ſion on our infirmities: but tempted in al things by ſimili-
16 tude, except ſinne. † "Let vs goe therfore vvith confidence
to the throne of grace: that vve may obteine mercie, and
finde grace in ſeaſonable aide.

:: If the Apoſtle had not euidētly here ſhewed that the Sabbaths reſt was a figure of the eternal repoſe in heauen, who durſt to haue applied that Scripture of Gods reſt the ſeuenth day, to that purpoſe? Or how can our Aduerſaries now reprehend the like applicatiō manifoldly vſed in al holy auncient writers to the like end?

:: Whatſoeuer God threateneth by his vvord concerning the puniſhment of ſinne and incredulitie, ſhal be executed, be the offenſe neuer ſo ſecrete, deepe, or hidden in our harts. becauſe Gods ſpeach paſſeth eaſily and ſearcheth throughly euery part, power, and faculties of mans ſoul.

" The Epiſtle in a Maſſe for the election of the Pope.

c So Ioſue is called in Greeke.

ANNOTATIONS
CHAP. IIII.

16. *Let vs goe vvith confidence.*] The Aduerſaries go about to proue by theſe vvordes that vve neede no helpe of Saincts to obtaine any thing, Chriſt him ſelf being ſo readie, and vve being admoniſhed

Scripture abused against inuocation of Saincts.

monished to come to him with confidence as to a most mercifull Mediator and Bishop. But by that argument they may as wel take away the helpes and praiers of the liuing one for an other. And we do not require the helpe either of the Saincts in heauen, or of our brethren in earth, for any mistrust of Gods mercie, but for our owne vnworthines: being assured that the praier of a iust man auaileth more with him, then the desire of a greuous sinner: and of a number making intercession together, rather then of a man alone. Which the Heretikes can not deny except they reproue the plaine Scriptures. Neither do we come lesse to him, or with lesse confidence, when we come accompanied with the praiers of Angels, Saincts, Priests, or iust men ioyning with vs, as they fondly imagine and pretend: but with much more affiance in his grace, mercie, and merites, then if we praied our selues alone.

CHAP. V.

That Christ being a man and infirme, was therein but as al Priests, and that he also was called of God to this office: offering as the others: & and suffered obediently for our example. 11 Of whose Priesthod he hath much to say, but that the Hebrues haue neede rather to heare their Catechisme againe.

The Epistle for a Bishop that is a Confessor, and for S. Thomas of Canterburie.

EVERY high Priest taken from amõg men, is appointed for mẽ in those things that pertaine to God: that he may offer giftes and sacrifices for sinnes: † that cã 2
haue compassion on them that be ignorant and do erre: because him self also is cõpassed with infirmitie: † & therfore 3
he ought, as for the people, so also for him self to offer for sinnes. † *Neither doth any man *take 4
the honour to him self, but he that is called of God,* as Aaron. ¶ † So Christ also *did not glorifie him self that he 5
might be made a high priest: but he that spake to him, *My Sonne art thou, I this day haue begotẽ thee.* † As also in an other place 6
he saith, *Thou art *a priest for euer, according to the order of Melchisedec.* ¶
† Who in the daies of his flesh, *with a strong crie and 7
teares, offering praiers and supplications to him that could saue him from death, was heard *for his reuerence. ¶ † And 8
truely whereas he was the Sonne, he learned by those things which he suffered, obedience: † and being consummate, 9
*was made to al that obey him, cause of eternal saluation, † called of God a high priest according to the order of Mel- 10
chisedec.

† Of whome we haue great speache and *inexplicable 11
to vtter: because you are become weake to heare. † For 12
whereas you ought to be maisters for your time, you neede to be taught againe your selues what be the elements of the beginning of the wordes of God: and you are become such

2 *Par.* 26, 18.
1 *Par.* 23 13.
Ps. 2, 7.
Ps. 109, 4.

13 as haue neede of milke, & not of ſtrong meate. † For euery
one that is partaker of milke, is vnſkilful of the vvord of iu-
14 ſtice: for he is a childe. † But ſtrong meate is for the perfect,
them that by cuſtome haue their ſenſes exerciſed to the diſ-
cerning of good & euil.

ANNOTATIONS
CHAP. V.

1. *Euery high Prieſt.*) By the deſcription of a Prieſt or high Prieſt (for to this purpoſe all is one matter) he proueth Chriſt to be one in moſt excellent ſort. Firſt then, a Prieſt muſt not be an Angel, or of any other nature but mans. Secondly, euery man is not a Prieſt, but ſuch an one as is ſpecially choſen out of the reſt, and preferred before other of the community, ſeuered, aſſumpted, and exalted into a higher ſtate and dignitie then the vulgar. Thirdly, the cauſe and purpoſe vvhy he is ſo ſequeſtred and piked out from the reſidue, is to take charge of Diuine things, to deale as a mediator betvvixt God and the people, to be the Deputie of men in ſuch things as they haue to craue of or to receiue of God, and to preſent or giue to him againe. Fourthly, the moſt proper and principal part of a Prieſts office is, to offer oblations, gifts, and ſacrifices to God for the ſinnes of the people: vvithout vvhich kind of moſt ſouerains duties, no perſon, people, or Commonvvealth can appertaine to God: and vvhich can be done by none, of vvhat other dignitie or calling ſoeuer be be in the vvorld, that is not a Prieſt: diuers Princes (as vve read in the Scriptures) puniſhed by God, and king Saul depoſed from his kingdom, ſpecially for attempting the ſame. *3 Reg. 13. 2 Par. 26. 1 Reg. 13.*

The deſcription of a Prieſt, and his office.

And generally vve may learne here, that *in ijs quæ ſunt ad Deum*, in all matters touching God, his ſeruice, and religion, the Prieſt hath onely charge and authority: as the Prince temporal is the peoples gouernour, guider, and ſouerains, in the things touching their vvorldly affaires: Vvhich muſt for al that by him be directed and manaeged no otherwiſe, but as is agreable to the due vvorſhip and ſeruice of God, againſt vvhich if the temporal Powers commit any thing, the Prieſts ought to admoniſh them from God.

The Princes temporal authoritie how far it extendeth.

Vve learne alſo hereby, that euery one is not a Prieſt, and that the people muſt alvvaies haue certaine perſons choſen out from among them, to deale in their ſuites and cauſes vvith God, to pray, to miniſter Sacraments, and to ſacrifice for them. And vvhereas the Proteſtants vvil haue no Prieſt, Prieſthod, nor ſacrifice, but Chriſt and his death, pretending theſe vvordes of the Apoſtle to be verified onely in the Prieſthod and Seruice of the old lavv, and Chriſtes perſon alone, and after him of no moe: therein they ſhevv them ſelues to be ignorant of the Scriptures, and of the ſtate of the nevv Teſtament, and induce a plaine Atheiſme and Godleſneſſe into the vvorld. for, ſo long as man hath to doe vvith God, there muſt needes be ſome deputed, and choſen out from among the reſt, to deale according to this declaration of the Apoſtle, in things pertaining to God, and thoſe muſt be Prieſts. for els, if men neede to deale no more, but immediatly vvith Chriſt, vvhat doe they vvith their Miniſters? Vvhy let they not euery man pray, and miniſter for him ſelf, and to him ſelf? Vvhat doe they vvith Sacraments, ſeing Chriſtes death is as vvel ſufficient vvithout them, as vvithout ſacrifice? Vvhy ſtandeth not his death as vvel vvith Sacrifice, as vvith Sacraments: as vvel vvith Prieſthod, as vvith other Eccleſiaſtical functiõ? There is no other cauſe in the vvorld, but that (Sacrifice being the moſt principal act of religion that man ovveth to God, both by his Lavv, and by the lavv of nature) the Diuel by theſe his miniſters, vnder pretence of deſeming or attributing the more to Chriſtes death, vvould aboliſh it.

There is a peculiar order & calling of Prieſts of the new Teſtament. Prieſts and ſacrifice neceſſarie in the new Teſtament, & nothing derogatorie to Chriſts prieſthod or ſacrifice.

This definition of a Prieſt and his functions, vvith al the properties thereto belonging, holdeth not onely in the lavv of Moyſes, and order of Aarons Prieſthod, but it vvas true before, in the lavv of nature; in the Patriarches, in Melchiſedec, and novv in Chriſt, and all his Apoſtles, and Prieſts of the nevv Teſtament: ſauing that it is a peculiar excellencie in Chriſt, that he onely offered for other mens ſinnes, and not at all for his ovvne, as all other doe.

The difference and excellencie of Chriſts Prieſthod.

4. *Taketh to him ſelf.*) A ſpecial proviſo for all Prieſts, preachers, and ſuch as haue to deale for the people in things pertaining to God, that they take not that honour or office at their ovvne hands, but by lavvful calling and conſecration, euen as Aaron did. By vvhich clauſe if you examine Luther, Caluin, Beza, and the like, or if al ſuch as novv a daies intrude them ſelues into ſacred functions, looke into their conſciences, great and foul matter of damnation vvil appeare.

All true prieſts and preachers muſt be lavvfully called thereto.

5. *Did not glorifie him ſelf.*) The dignity of Prieſthod muſt needes be paſſing high and ſouerains, vvhen it vvas a promotion and preferment in the ſonne of God him ſelf according to his manhod, and vvhen he vvould not vſurpe, nor take vpon him the ſame, vvithout his fathers ex-

The dignitie & function of Prieſthod is

not to be vsurped.

presse commission and calling therevnto. An eternal example of humility, and an argument of condemnation to al mortal men, that arrogate vniustly any function or powre spirituall, that is not giuen them from aboue, and by lawfull calling and commission of their superiors.

Christ both Priest & king: but his Priesthod more excellent of the two.

6. *A Priest for euer.*] In the 109 Psalme, from vvhence this testimonie is taken, both Christes kingdom and Priesthood are set fourth, but the Apostle vrgeth specially his Priesthod, as the more excellent and preeminent state in him, viz. Redemption being vvrought & atchieued by sacrifice, vvhich vvas an act of his Priesthod, and not of his kingly powre, though he vvas properly a king also, as Melchisedec vvas both Priest, and king, being a resemblance of Christ in both, but much more in his Priesthod. And our Lord had this excellent double dignitie (as appeareth by the discourse of S. Paul, and his allegations here out of the Psalmes) at the very first moment of his conception or incarnation. for you must bevvare of the vvicked heresie of the Arians and Caluinists (except in these later it be rather an errour proceeding of ignorance) that sticke not to say, that Christ vvas a Priest, or did sacrifice, according to his Godhead. Vvhich is to make Christ, God the fathers Priest, and not his sonne, and to doe sacrifice and homage to him as his Lord, and not as his equal in dignity and nature. Therfore S. Augustine saith *in Psal.* 109. *That as he vvas man, he vvas Priest: as God, he vvas not Priest.* And Theodoretus *in Psal* 109. *as in man, he did offer sacrifice: but as God, he did receiue sacrifice.* And againe, *Christ touching his humanity vvas called a Priest, and he offered no other host but his owne body.* &c. Dialog. 1 circa med. Some of our nevv Maisters not knowing so much, did let fall out of their pennes the contrarie, and being admonished of the errour, and that it vvas very Arianisme, yet they persist in it of mere ignorance in the groundes of Diuinitie.

Psal. 2. 109.

Retens. pag. 89.

The sacrifice on the Crosse, vvas the principal acte of Christs priesthod.

7. *With a strong cry.*] Though our Sauiour make intercession for vs, according to his humane nature, continually in Heauen alsovvel: he doth not in any external creatures make sacrifice, nor vse the praiers sacrificall, by vvhich our redemption vvas atchieued, as he did in the time of his mortal life, and in the act of his Passion, and most principally, vvhen vvith a loud voice, and vvith this praier, *In manus tuas commendo spiritum meum*, he voluntarily deposed his soul, yelding it in most proper sort for a sacrifice. for in that last point of his death, consisteth specially his high Priestly office, and the very vvorke and consummation of our redemption.

Luc. 23. 46.

Priests praiers more effectual.

Obserue more ouer, that though commonly euery faithful person pray both for him self and others, and offer his praiers to God, yet none offereth by office, and special deputation, and appointment, in the person of the vvhole Church and people, saving the Priest. Vvhose praiers (before he more effectual in them selues, for that they be the voice of all faithful men together, made by him that is appointed and receiued of God for the peoples legate. And of this kind vvere all Christes praiers, in all his life and death, as all his other actions vvere: his fasting, vvatching, preaching, instituting, ministring, or receiuing Sacraments: euery one being done as Priestly actions.

Christs Priestly actions.

Notorious Heretical trāslatiō to maintein Caluins horrible blasphemie.

7. *For his reuerence.*] These vvordes haue our English Translators pernitiously and most presumptuously corrupted, turning them thus, *In that vvhich he feared*, contrarie to the version and sense of al antiquity, and to Erasmus also, and contrarie to the ordinarie vse of the Greeke vvord, as Beza him self confesseth it *Luc.* 2 v. 25: and contrarie to the propriety of the Greeke phrase, as not onely the Catholikes, but * the best learned Lutherans do shevv and proue by many examples. They folovv herein the singular presumption of Caluin, vvho vvas the first (as his fellovv Beza confesseth) that euer found out this interpretation. Vvhich neither S. Chrysostome, nor any other, as perfect Graecians as they vvere, could euer espie. Vvhere, onely to haue made choise of that impious and arrogant Sectaries sense, before the said fathers and all the Churches besides, had been shameful ynough: but to set the same dovvne for very Scripture of Gods blessed vvord, that is intolerable, and passeth al impiety. And vve see plainely that they haue no conscience, indifferencie, nor other purpose, but to make the poore Readers beleeue, that their opinions be Gods ovvne vvord, and to dravv the Scriptures to sound after the fantasie of their heresies. But if the good Reader knevv, for vvhat point of doctrine they haue thus framed their translation, they vvould abhorre them to the depth of Hel, forsooth it is thus: they vvould haue this Scripture meane, that Christ vvas in horrible feare of damnation, and that he vvas not onely in paines corporal vpon the Crosse (vvhich they hold, not to haue been sufficient for mans redemption) but that he vvas in the very sorovves & distresses of the damned, vvithout any difference, but that it vvas not euerlasting, as theirs is.

ἀπὸ τῆς εὐλαβείας. * Plac. Hyr. vpon this place.

Caluins blasphemie that Christ suffered hel paines vpō the crosse, and that his death otherwise were insufficient.

For this horrible blasphemie (vvhich is their interpretation of Christes descending into Hel) Gods holy vvord must be corrupted, and the sacrifice of Christes death (vvhereof they talke so presumptuously) must no. be ynough for our redemption, except he be damned for vs also to the paines of Hel. Vvo be to our poore Countrie, that must haue such bookes, and read such translations. See Caluin and Beza in their Commentaries and Annotations vpon this place, and you shal see, that for defense of the said blasphemies they haue thus translated this text. See the Annotations before, *Act.* 2, 27 and *Mat.* 27, 46.

Christ yelding vp the Ghost, accomplished our redemption.

9. *Consummate.*] The ful vvorke of his sacrifice, by vvhich vvs vvere redeemed, vvas vvholy consummate and accomplished, at the yelding vp of his spirit to God the Father, vvhen he said, *Consummatum est.* though for to make the same effectual to the saluation of particular men, he him

Io. 19. 30.

self

self did diuers things, and now doth in heauen, and our selues also must vse many meanes, for the application thereof to our particular necessities. See the next Annotation.

9. *Was made to all.*] The Protestants vpon pretence of the sufficiencie of Christes Passion, and his onely redemption; oppose them selues guilefully in the sight of the simple, against the inuocation of Saincts, and their intercession, and help of vs, against our penitencial vvorkes or suffering for our owne sinnes, either in this life or the next: against the merites of fasting, praying, almes, and other things commended to vs in holy Vvrite, and against most things done in the Church, in sacrifice, Sacrament, and ceremonie. But this place and many other shevv, that Christes Passion, though it be of it self *for euer sufficient* and forcible, then (the Protestants in their blindnesse of vnderstanding can consider, yet profiteth none but such as both doe his commaundements, and vse such remedies and meanes to apply the benefite thereof to them selues, as he appointeth in his vvord, or by the Holy Ghost in his Church. And the Heretikes that say, faith onely is the thing required to apply Christes benefites vnto vs, are herby also easily refuted. for vve do not obey him onely by beleeuing, but by doing vvhatsoeuer he commaundeth. Lastly, vve note in the same vvordes, that Christ appointeth not by his absolute and eternal election, men so to be partakers of the fruite of his redemption, vvithout any condition or respect of their owne vvorkes, obedience, or free vvill: but vvith this condition alvvaies, if men vvil obey him, and do that vvhich he appointeth. See S. Augustine (or Prosper) to. 7 Respons. Prosperi ad. 2. *articulos ad obiectiones Vincentij*, vvhere he saith of the cup of Christes passion, *it hath in deede in it self, to profite all: but if it be not dronken, it profiteth not.*

Christs Passiō sufficient for al, but profitable to them only vvhich obey, not by faith only, but by doing as he and his Church commaund.

11. *Inexplicable.*] Intending to treate more largely and particularly of Christes or Melchisedeks Priesthod, he forevvarneth them that the mysterie thereof is far passing their capacitie, and that through their feblenes in faith and vveakenes of vnderstanding, he is forced to omit diuers deepe points concerning the Priesthod of the nevv lavv. Among vvhich (no doubt) the mysterie of the Sacrament and Sacrifice of the altar, called MASSE, vvas a principal & pertinent matter: vvhich the Apostles and Fathers of the primitiue Church vsed not to write of so largely and particularly in their vvritings, vvhich might come to the hands of the vnfaithful, vvho of al things tooke occasion scandal of the B. Sacrament, as vve see Io. 6. *He spake it to the Hebrues* (saith S. Hierom ep 126) *that is, to the lewes, and not to faithful men, to vvhom he might haue bin bold to vttet this Sacrament.* And in deede it vvas not reasonable to talke much to them of that sacrifice vvhich vvas the resemblance of Christes death, vvhen they thought not right of Christes death it self. Vvhich the Apostles vvisedom and silence our Aduersaries vvickedly abuse against the holy Masse.

The Apostle omitteth to speake of the B. Sacrament as a mysterie then to deepe for the lewes capacitie.

CHAP. VI.

He exhorteth them to be perfect scholers, and not to waxe to be Catechumens againe. 4 considering they can not be baptized againe: 9 and remembring their former good vvorkes, for the vvhich God vvil not faile to performe them his promis, if they faile not to imitate Abraham in perseuerance in the faith vvith patience. 10 And so endeth his digression, and returneth to the matter of Christs Priesthod.

1 VHEREFORE intermitting the vvord of the beginning of Christ, let vs proceede to perfection, not againe laying the foundatiō of penance from dead vvorkes, and of faith
2 tovvard God, † of the doctrine of baptismes, and of imposition of handes, and of the resurrection of the
3 dead, and of eternal iudgement. † And this shal vve doe, if
4 God vvill permit. † For *it is *impossible for them that were once illuminated, haue tasted also the heauenly gift, and
5 vvere made partakers of the holy Ghost, † haue moreouer tasted the good vvord of God, and the povvers of the world

Heb. 10, 26.

to come, † and are fallen: to be renevved againe to penãce, 6
crucifying againe to them ſelues the ſonne of God, and making him a mockerie. † For the earth drinking the raine 7
often cõming vpon it, & bringing forth graſſe commodious for them by vvhom it is tilled, receiueth bleſſing of God.
† but bringing forth thornes and bryers, it is reprobate, and 8
very neere a curſe, vvhoſe end is, to be burnt.

" It is euident by theſe vvordes, againſt the Nouatians and the Caluiniſts, that S. Paul meant not preciſely, that they had done, or could do any ſuch ſinne, vvherebythey ſhould be put out of all hope of ſaluation, and be ſure of damnation, during their life.

† But " vve confidently truſt of you, my beſt beloued, 9
better things and neerer to ſaluation: although vve ſpeake thus. † For God is not vniuſt, that he ſhould forget your 10
vvorke & loue which you haue ſhevved in his name, vvhich haue miniſtred to the ſainctes and do miniſter. † And our 11
deſire is that euery one of you ſhevv forth the ſame carefulneſſe to the accompliſhing of hope vnto the end: † that 12
you become not ſlouthful, but imitatours of them vvhich by faith and patience ſhal inherite the promiſſes. † For God 13
promiſing to Abraham, becauſe he had none greater by vvho he might ſweare, he ſvvare by him ſelf, † ſaying, "Vnles bleſ- 14 Gen. 22, 16.
ſing I ſhal bleſſe thee, and multiplying ſhal multiplie thee.
† And ſo patiently enduring he obtained the promiſe. † For mẽ 15
ſvveare by a greater then them ſelues: and the end of al their 16
controuerſie, for the confirmation, is an othe. † Vvherein 17
God meaning more aboundantly to ſhevv to the heires of the promiſe the ſtabilitie of his coũſel, he interpoſed an othe:
† that by tvvo things vnmoueable, vvhereby it is impoſſible 18
for God to lie, vve may haue a moſt ſtrong comfort. vvho haue fled to hold faſt the hope propoſed, † vvhich vve haue 19
as an anker of the ſoule, ſure and firme, and going in into the inner partes of the vele, † vvhere IESVS the precurſor for 20
vs is entered, made a high prieſt for euer according to the order of Melchiſedec.

ANNOTATIONS
CHAP. VI.

The Apoſtles forme of Catechiſme, and the poſts therof.

1. *The foundation of penance.*] Vve ſee here by, vvhat the firſt grondes of Chriſtian inſtitution or Catechiſme vvere in the primitiue Church, and that there vvas euer a neceſſarie inſtruction and beleefe of certaine points had by vvord of mouth and tradition, before men came to the Scriptures: vvhich could not treate of things ſo particularly, as vvas requiſite for the teaching of al neceſſarie groundes. Among theſe points vvere the 12 Articles conteined in the Apoſtles Creede: the doctrine of penance before Baptiſme: the maner and neceſſitie of Baptiſme: the Sacrament of Impoſition of hands after Baptiſme, called Confirmation: the articles of the Reſurrection, Iudgement, and ſuch like. Vvithout vvhich things firſt laid, if one ſhould be ſent to picke his faith out of the Scripture, there vvould

be

be madde rule quickly. See S. Augustine *in expos. inchoat. ep. ad Ro. vers. finem.*

4. *Impossible.*] How hard the holy Scriptures be, and how dangerously they be read of the vnlearned, or of the proud be they neuer so vvel learned, this one place might teach vs. * Vvhereas the Nouatians of old did so stumble, that they thought, and heretically taught, that none falling into any mortal sinne after Baptisme, could be receiued to mercie or penance in the Church: and so to a contentious man, that vvould folow his owne sense, or the bare vvordes, vvithout regard of the Churches sense and rule of faith (after vvhich euery Scripture must be expounded) the Apostles speach doth here sound. Euen as to the *simple*, and to the Heretike that submitteth not his sense to the Churches iudgement, certaine places of this same Epistle, seeme at the first sight, to stand against the daily oblation or sacrifice of the Masse: vvhich yet in truth make no more for that purpose, then this text we now stand on, serueth the Nouatians: as vvhen we come to the places, it shal be declared.

* *Ambr. de penit. li. 2. c. 2.*

The Nouatians (as al Heretikes) made Scripture the ground of their heresie.

And let the good Readers beware here also of the Protestants exposition, for they are herein vvorse then Nouatians, specially such as precisely folovv Caluin: holding impiously, that it is impossible for one that forsaketh entirely his faith, that is, becommeth an Apostata or an Heretike, to be receiued to penance or to Gods mercie. To establish vvhich false and damnable sense, these fellowes make nothing of S. Ambroses, S. Chrysostoms, and the other fathers exposition, vvhich is the holy Churches sense, That the Apostle meaneth of that penance vvhich is done before and in Baptisme. vvhich is no more to say, but that it is impossible to be baptized againe, and thereby to be renousted and illuminated, to die, be buried, and rise againe the second time in Christ, in so easie and perfect penance and cleansing of sinnes, as that first sacrament of generation did yeld: vvhich applieth Christes death in such ample maner to the receiuers, that it taketh avvay al paines due for sinnes before committed: and therfore requireth no further penance aftervvard, for the sinnes before committed, al being vvashed away by the force of that Sacrament duely taken. S. Augustine calleth the remission in Baptisme, *Magnam indulgentiam*, a great pardon. *Enchirid. c. 64.*

Other places make no more for the Protestants then this doth for Nouatians.

Caluins heresie vpon this place, vvorse then the Nouatians.

Ambr. loco cit. & in ep. ad Heb. Chry. ho. 9 in c. 6 ad Hebr.

The fathers exposition of this place.

The Apostle therfore warneth them, that if they fall from their faith, and from Christes grace and lavv vvhich they once receiued in their Baptisme, they may not looke to haue any more that first great and large remedie applied vnto them, nor no man els that sinneth after Baptisme: though the other penance, vvhich is called the *Second table after shipvvracke*, vvhich is a more painful medicine for sinne then Baptisme, requiring much fasting, praying, and other afflictions corporal, is open not only to other sinners, but to al once baptized, Heretikes, or oppugners of the truth malitiously and of purpose or vvhat vvay so euer, during this life. See S. Cyprian *ep. 52.* S. Ambrose vpon this place. S. Augustine *cont. ep. Parm. li. 2. c. 13. and ep. 50.* S. Damascene *li. 4. c. 10.*

The Sacrament of penance is ready for al sinners vvhatsoeuer.

Hiero. ep. 8 ad Demetriad. c. 6.

10. *God vvil not vniust.*] It is a vvorld to see, vvhat vvringing & vvrithing the Protestants make, to shift them selues from the euidence of these vvordes, vvhich make it most cleere to all not blinded in pride and contention, that good vvorkes be meritorious, and the very cause of saluation, so far that God should be vniust, if he rendered not heauen for the same. *Vera grauis iniustitia Dei* (saith S. Hierom) *Si tantum peccata puniret, & bona opera non susciperet.* That is, *In deede great vvere Gods iniustice, if he vvould only punish sinnes, and vvould not receiue good vvorkes. Li. 2. cont. Iouin. c. 2.*

Gods iustice in revvarding meritorious vvorkes.

CHAP. VII.

To proue the Priesthod of Christ incomparably to excel the priesthod of Aaron (and therfore, that Levitical priesthod neuer to vvant, and that lavv also vvould be) he expoundeth euery vvord of the verse alleged out of the Psalme, Our Lord hath svvorne: thou art a Priest for euer, according to the order of Melchisedec.

1 FOR this * Melchisedec, the king of Salem, Priest of the God most high, * vvho mette Abraham returning from the slaughter of the kings, and blessed him: † 2 to vvhom also Abrahã deuided tithes of al: first in deede by interpret.

Gen. 14, 18.

terpretation, :: the king of iuſtice: & then alſo king of Salem, vvhich is to ſay, king of peace, † " vvithout father, without 3
mother, vvithout genealogie, hauing neither beginning of daies nor end of life, but likened to the ſonne of God, continueth a prieſt for euer.

† And "behold hovv great this man is, to vvhom alſo 4
Abraham the Patriarke gaue "tithes of the principal things.
† And certes "they of the ſonnes of Leui that take the prieſt- 5
hod, haue commaundement to take tithes of the people according to the Lavv, that is to ſay, of their brethren: albeit
them ſelues alſo iſſued out of the loines of Abraham. † but 6
he vvhoſe generation is not numbered among them, tooke
tithes of Abraham, and bleſſed him that had the promiſes.
† But vvithout al contradiction, that vvhich is leſſe, "is bleſ- 7
ſed of the better. † And here in deede, :: men that die, re- 8
ceiue tithes: but there he hath vvitnes, that he liueth. † And 9
(that it may ſo be ſaid) by Abraham Leui alſo, which receiued
tithes, vvas tithed. † for as yet he vvas in his fathers loines, 10
vvhen Melchiſedec mette him. † If then conſummation 11
vvas by the Leuitical prieſthod (for vnder it the people receiued the Lavv) " vvhat neceſſitie vvas there yet an other
prieſt to riſe according to the order of Melchiſedec, and not
to be called according to the order of Aaron? † For the 12
prieſthod being "tranſlated, it is neceſſarie that a tranſlation
of the Lavv alſo be made. † For he on vvhom theſe things 13
be ſaid, is of an other tribe, of the vvhich, none attended on
the altar. † For it is manifeſt that our Lord ſprung of Iuda: 14
in the which tribe Moyſes ſpake nothing of `prieſtes'. † And 15
yet it is much more euident: if according to the ſimilitude
of Melchiſedec there ariſe an other prieſt, † vvhich vvas 16
not made according to the Lavv of the carnal commaundement, but according to the povver of life indiſſoluble. † For 17
he vvitneſſeth, *Thou art "a prieſt for euer, according to the order of Melchiſedec.* † Reprobation certes is made" of the former cō- 18
maundement, becauſe of the vveakeneſſe and vnprofitableneſſe thereof. † For the Lavv brought nothing to perfe- 19
ction, but an introduction of a better hope, by the vvhich
vve approche to God. † And in as much as it is not vvithout 20
an othe, (the other truely vvithout an othe vvere made prieſtes: † but this "vvith an othe, by him that ſaid vnto him: 21
Our Lord hath ſvvorne, and it ſhal not repent him: thou art a prieſt for euer)

† by

Nu. 18, 21. Deu. 18, 1. Iſa. 14, 4.

Pſ. 109, 4.

Pſ. 109, 4.

:: when the fathers & catholike expoſitours pike out allegories and myſteries out of the names of mē, the Proteſtats not endued with the Spirit vvherby the ſcriptures vvere giuē, deride their holy labours in the ſearch of the ſame: but the Apoſtle findeth high myſterie in the very names of perſons and places, as you ſee.

:: The tithes giuen to Melchiſedech were not giuē as to a mere mortal mā, as al of the tribe of Leui & Aarons order were: but as to one repreſenting the Sonne of God, vvho now liueth and reigneth and holdeth his prieſthod & the functions therof for euer.

22 † by so much, is IESVS made a suretie of a better testamẽt.
23 † And the other in deede vvere made priestes, being many, because that by death they vvere prohibited to continue:
24 † but this, for that he continueth for euer, hath an euerlasting
25 priesthod. † vvherby he is able to saue also for euer 'going' by him self to God: ‡‡ alvvaies liuing to make intercession for vs.
26 † For it vvas seemely that vve should haue such a high priest, holy, innocent, impolluted, separated from sinners, and
27 made higher then the heauens. † vvhich hath not necessitie daily (as the priestes) first * for his ovvne sinnes to offer hosties, then for the peoples. for "this he did once, in offering
28 him self. † For the Lavv appointeth priestes them that haue infirmitie: but the vvord of the othe vvhich is after the Lavv, the Sonne for euer perfected.

'them that goe

The Epistle for a Cõfessor that is a Bishop.

‡‡ Christ according to his humane nature praieth for vs, & continually representeth his former passion and merites to God the Father.

Lev. 9. 7. 16, 6.

ANNOTATIONS
CHAP. VII.

1. *Melchisedec.*] The excellencie of this person vvas so great, that some of the antiquity took him to be an Angel, and some the holy Ghost. Vvhich opinion not onely the Hebrues, that auouch him to be Sem the sonne of Noë, but also the chiefe fathers of the Christians do condemne: not doubting but he vvas a mere man and a Priest and a king, vvhosoeuer he vvas. for els he could not in office and order and sacrifice haue been so perfect a type and resemblance of our Sauiour, as in this Chapter and other is shevved.

3. *Without father.*] Not that he vvas vvithout father and mother, saith S. Hierom ep. 126: for Christ him self vvas not vvithout father, according to his diuinity, nor vvithout mother, in his humanity: but for that his petigree is not set out in the Genesis, as the genealogie of other Patriarches is, but is sodenly induced in the holy historie, no mention made of his stocke, tribe, beginning, or ending, and therfore in that case also resembling in a sort the sonne of God, vvhose generation vvas extraordinarie, miraculous, and ineffable, according to both his natures, lacking a father in the one, and a mother in the other. his person hauing neither beginning nor ending, and his kingdom, and Priesthod specially, in him self and in the Church, being eternall, both in respect of the time past, and the time to come: as the said Doctor in the same epistle vvriteth.

The resemblãce of Melchisedec to Christ, in many points.

4. *Behold.*] To proue that Christes Priesthod surpasseth the Priesthod of Aaron: and the Priesthod of the new Testament, the Priesthod of the old lavv: and consequently that the sacrifice of our Sauiour and the sacrifice of the Church doth much excel the sacrifices of Moyses lavv, he disputeth profoundly of the preeminences of Melchisedec about the great Patriarch Abraham, vvho vvas father of the Leuites.

By the sundrie excellencies of Melchisedecks Priesthod is proued the excellẽcie of the Priesthod & sacrifice of the new Testament.

4. *Tithes.*] The first preeminence, that Abraham paied tithes, and that of the best and most chefest things that he had, vnto Melchisedec, as a ducty and homage, not for him self onely in person, but for Leui, vvhich yet vvas not borne, and so for the vvhole Priesthod of Leuites stocke, acknovvledging thereby, Melchisedec not onely to be a Priest, but his Priest and Superior, and so of al the Leuitical order. And it is here to be obserued, that vvhereas in the 14 of Genesis, vvhence this holy narration is taken, both in the Hebrue, and in the 70, it standeth indifferent or doubtfull, vvhether Melchisedec paied tithes to Abraham, or tooke tithes of him: the Apostle here putteth al out of controuersie, plainely declaring that Abraham paied tithes to the other, as the inferiour to his Priest and Superior. And touching paiment of tithes, it is a natural ducty, that men ovve to God in al lavves, and to be giuen to his Priests in his behalfe, for their honour and liuelihod. Iacob promised or vovved to pay them, Gen. 28. Moyses appointed them *Leuit.* 27. *Num.* 18. *Deut.* 12. 14. 26. Christ confirmeth that ducty *Mat.* 23: and Abraham specially here giueth them to Melchi-

He receiued tithes of Abrahã, & consequently of Leui & Aaron.

Tithes.

sedec

fedec: plainely therby approuing them or their equipolent to be due to Christ and the Priesthod of the newe Testament, much more then either in the lavv of Moyses, or in the lavv of Nature. Of vvhich tithes due to the Clergie of Christes Church see S. Cyprian *ep.* 66. 3. Hierom *ep.* 1 c. 7. and *ep.* 124. 5. to Heliodorus and Nepotianus. S. Augustine *ser.* 119 *de tempore.*

He blessed Abraham.

7. *It is out of all doubt.*] The second preeminence is, that Melchisedec did bleſſe Abraham: vvhich vve see how S. Paul reaseth a great and spirituall holy thing, grounding our Saulours prerogatiue about the vvhole order of Aaron therein: and vve see that in this sort it is the proper act of Priesthod: and that vvithout al controuersie as the Apostle saith, *he is greater in dignitie, that hath* authority to bleſſe, then the person that hath not, and therfore the Priestly vocation to be in this behalfe far aboue any earthly king, vvho hath not powver to giue benediction in this sacred maner, neither to man, nor other creature. As here Melchisedec, so Christ bleſſed much more, and so haue the Bishops of his Church done, and do. Vvhich no man can mainel that our forefathers haue so highly esteemed and sought for, if he market the vvonderful mysterie and grace thereof here expreſſed. This Patriarch also vvhich here taketh blessing of Melchisedec, also he (though in an inferior sort) bleſſed his sonnes, as the other Patriarches did, and fathers do their children by that example.

Blessing a great preeminéce, specially in Priests.

11. *If consummation.*] The principal proposition of the vvhole epistle and al the Apostles discourſe, is inferred & grounded vpon the former perrogatiues of Melchisedec aboue Abraham and Leui: that is, that the end, perfection, accomplishment, and consummation of al mans duties and debtes to God, by the general redemption, satisfaction, full price and perfect ransom of al mankind, vvas not atchieued by any or al the Priests of Aarons order, nor by any sacrifice or act of that Priesthod, nor of al the lavv of Moyses, vvhich vvas grounded vpon the Leuitical Priesthod, but by Christ and his Priesthod, vvhich is of the order and rite of Melchisedec.

The ful accomplishment of mans redemption vvas not by Aarons but by Melchisedecks Priesthod.

11. *What necessitie.*] This disputation of the preeminence of Christes Priesthod aboue the Leuitical order, is against the erroneous persuasion of the Ievves, that thought their lavv, Priesthod, and sacrifices to be euerlasting, and to be sufficient in them selues, vvithout any other Priest then Aaron and his successors, and vvithout al relation to Christes Passion or any other redemption or remission, then that vvhich their Leuitical offices did procure: not knowving that they vvere all figures of Christes death, and to be ended and accomplished *in* the same. Vvhich point vvell vnderstood and kept in mind, vvill cleere the vvhole controuersie betvvixt the Catholikes and Protestants, concerning the sacrifice of the Church. for, the scope of the Apostles disputation being to anouch the dignity, preeminence, necessitie, and eternal fruite and effect of Christes Passion, he had not to treate at all of the other, vvhich is sacrifice depending of his Passion, specially vvriting to the Hebrues, that vvere to be instructed and reformed first touching the sacrifice of the Crosse, before they could fruitfully heare any thing of the other, though in couert and by most euident sequele of disputation, the learned and faithfull may easily perceiue vvherevpon the said Sacrifice of the Church (vvhich is the Masse) is grounded. And therfore S. Hierom saith, *ep.* 126: that al these commendations of Melchisedec are in the type of Christ, *cuius professus Ecclesia sacramenta sunt.*

The Apostle to confute the Ievves false persuasion of Aarons Priesthod and sacrifices, speaketh altogether of the sacrifice of the Crosse.

12. *Translated,*] Note vvel this place, and you shal perceiue thereby, that euery lavvful forme and manner of lavv, state, or gouernement of Gods people dependeth on Priesthod, riseth, standeth, falleth, or altereth vvith the Priesthod. In the lavv of Nature, the state of the people hanged on one kind of Priesthod: in the lavv of Moyses, of an other: in the state of Christianity, of an other: and therfore in the former sentence the Apostle said, that the Iewish people or Commonvvealth had their lavv vnder the Leuitical Priesthod, and the Greeke more properly expresseth the matter, that they vvere *legitimated*, that is to say, made a lavvful people or communitie vnder God, by the Priesthod. for there is no iust nor lavvful Commonvvealth in the vvorld, that is not made legal and Gods peculiar, and distinguished from vnlavvful Commonvveales that hold of false goddes, or of none at al, by Priesthod. Vvherevpon it is cleere, that the newe lavv, and al Christian peoples holding of the same, is made lavvful by the Priesthod of the newe Testament, and that the Protestants shamefully are deceiued, and deceiue others, that vvould haue Christian Commonvveales to lacke an external Priesthod, or Christes death to abolish the same. for, this is a demonstration, that if Christ haue abolished Priesthod, he hath abolished the newe lavv, vvhich is the newe Testament and state of Grace, vvhich al Christian Commonvvealths liue vnder. Neither vvere it true, that the Priesthod were traslated vvith the Lavv, if al external Priesthod ended by Christes death, vvhere the newe lavv began. for so the lavv should not depend on Priesthod, but dure vvhen al Priesthod vvere ended: vvhich is against S. Paules doctrine.

No lavvful state of people vvith out an external Priesthod.

External Priesthod necessarie for the state of the newe Testament.

Furthermore it is to be noted, that this legitimation or putting Communities vnder lavv, and Priesthod, of vvhat order soeuer, is no other vvise, but by ioyning one vvith an other in one homage of sacrifice external, vvhich is the proper act of Priesthod: for, as no lavvful state can be vvithout priesthod, so no priesthod can be vvithout sacrifice. And vve meane alvvaies of Priesthod & sacrifice taken in their ovvne proper signification, as here S. Paul taketh them. for, the constitution difference, alteration, or traslation of states and lavves rise not vpon any mutation of spiritual or metaphorically taken Priesthod, or sacrifice: but vpon those thinges in proper acception, as it is most plaine.

External sacrifice also necessarie for the same.

Lastly

Lastly, it foloweth of this, that though Christ truely sacrificed him self vpon the Crosse (there also a Priest according to the order of Melchisedec) and there made the ful redemption of the vvorld, confirmed, and consummated his compact, and Testament, and the lavv and priesthod of this his nevv and eternal state, by his bloud: yet that can not be the forme of sacrifice into vvhich the old Priesthod and sacrifices vvere translated, vvherevpon the Apostle inferreth the translation of the Law. For they all vvere figures of Christes death, and ended in effect at his death, yet they vvere not altered into that kind of sacrifice, vvhich vvas to be made but once, and vvas executed in such a sort, that peoples and nations Christened could not meete often to vvorship at it, nor haue their law and Priestes constituted in the same. though for the honour and duety, remembrance and representatiō thereof, not onely vve Christians, but also al peoples faithful both of Iewes & Gentiles, haue had their priesthod and sacrifices according to the difference of their states. Vvhich kind of Sacrifices vvere translated one into an other: and so no doubt is the Priesthod Leuitical properly turned into the Priesthod and sacrifice of the Church, according to Melchisedecks rite, and Christes institution in the formes of bread and vvine. See the next note.

The translation of the old Priesthod & sacrifices, must needes be into the said Priesthod and sacrifice of the Church.

17. *A Priest for euer.*] Christ is not called a Priest for euer, onely for that his person is eternal, or for that he sitteth on the right hand of God, and perpetually praieth or maketh intercession for vs, or for that the effect of his death is euerlasting: for al this proueth not that in proper signification his Priesthod is perpetual: but according to the iudgement of al the fathers grounded vpon this deepe and diuine discourse of S. Paul, and vpon the very nature, definition, and propriety of Priesthod, and the excellent act and order of Melchisedec, and the state of the new law, he is a Priest for euer according to Melchisedecks order, specially in respect of the sacrifice of his holy body and bloud, instituted at his last supper, and executed by his commission, commaundement, and perpetual concurrence with his Priests, in the formes of bread and vvine: in vvhich things onely the said high Priest Melchisedec did sacrifice. For though S. Paul make no expresse mention hereof, because of the depth of the mysterie, and their incredulity or feebleuesse to vvhom he vvrote: yet it is euident in the iudgement of all the learned fathers (vvithout exception) that euer vvrote either vpon this epistle, or vpon the 14 of Genesis, or the Psalme 109, or by occasion haue treated of the sacrifice of the altar, that the eternity and proper act of Christes Priesthod, and consequently the immutability of the new law, consisteth in the perpetual offering of Christes body and bloud in the Church.

Now Christ is a Priest for euer.

Christs eternal Priesthod consisteth in the perpetual sacrifice of his body & bloud in the Church.

Which thing is so well knowen to the Aduersaries of Christes Church and Priesthod, and so graunted, that they be forced impudently to cauill vpon certaine Hebrue particles, that Melchisedec did not offer in bread and vvine: yea and vvhen that vvill not serue, plainely to deny him to haue been a Priest: vvhich is to giue checkmate to the Apostle, and to ouerthrow all his discourse. Thus vvhiles these vvicked men pretend to defend Christes onely Priesthod, they in deede abolish as much as in them lieth, the vvhole order, office, and state of his eternall law and Priesthod.

The Protestats cauilling vpon particles, against Melchisedecks sacrifice & Priesthod, directly against the Apostle.

Christs eternal Priesthod and sacrifice in the Church is proued out of the fathers.

Arnobius saith, *By the mysteris of bread and vvine he vvas made a Priest for euer.* And againe, *The eternal memorie, by vvhich he gaue the food of his body to them that feare him.* in *psal.* 109. 110. Lactantius, *In the Church he must needes haue his eternal Priesthod according to the order of Melchisedec. Li.* 4. *Institut.* S. Hierom to Euagrius, *declares Priesthod had an end, but Melchisedecks, that is, Christes and the Churches is perpetuall, both for the time past and to come.* S. Chrysostom therfore calleth the Churches sacrifice, *hostiam immortalem, an host or sacrifice that can not be consumed.* *ho.* 17 *in* 9 *Hebr.* S. Cyprian, *hostiam qua sublata, nulla esset futura religio*, an host vvhich being taken away, there could be no religion. *de Cœna Domini.* nu 2. Emissenus, *perpetuam oblationem & perpetuo currentem redemptionem, a perpetual oblation and a redemption that runneth or continueth euerlastingly.* *ho.* 5 *de Pasch.* And our Sauiour expresseth so much in the very institution of the B. Sacrament of his body and bloud: specially vvhen he calleth the later kind, *the nevv Testament in his bloud*, signifying that as the old law vvas established in the bloud of beastes, so the new (vvhich is his eternal Testament) should be dedicated and perpetual in his owne bloud: not onely as it vvas shed on the Crosse, but as giuen in the Chalice. And therfore into this sacrifice of the altar (saith S. Augustine *li.* 17 *de Ciuit. c.* 20. S. Leo *ser.* 8 *de Passione*, and the rest) vvere the old sacrifices to be translated. See S. Cyprian *ep.* 63 *ad Cecil. nu.* 2. S. Ambrose *de Sacram. li.* 5. *c.* 4. S. Augustine *in Psal.* 33. *Conc.* 2. and *li.* 17. *de Ciuit. c.* 17. S. Hierom *ep.* 17. *c.* 2. & *ep.* 126. Epiph. *hær.* 55. Theodoret *in Psal.* 109. Damascene *li.* 4. *c.* 14.

Hp. 126. * That it, from Adā to the end of the vvorld, represented by sacrifice.

Finally if any of the fathers, or all the fathers, had either vvisedom, grace, or intelligence of Gods vvorde and mysteries, this is the truth. If nothing vvil serue our Aduersaries, Christ Iesus confound them, and defend his eternal Priesthod, and state of his new Testament established in the same.

The old commaundement, and the new.

Maundy thursday vvhy so called.

The introduction of a new Priesthod.

The eternitie of the new Priesthod confirmed by the fathers othe, & Christs passion.

By the comparison of many priests, & one, is not meant that there is but one Priest of the new Testament.

The meaning is, that the absolute sacrifice of eternal redeption could not be done by those many Aaronical priests but by one onely, Christ Iesus: vvho liueth a Priest for euer, hath no successor, and as cheefe priest, worketh and concurreth vvith al Priests in their priestly functions.

18. Of the former commaundement.] The vvhole law of Moyses conteining all their old Priesthod, sacrifice, sacraments, and ceremonies, is called the *Old commaundement*: and the new Testament conteining the sacrifice of Christes body and bloud, and al the sacraments and graces giuen by the same, is named the *Newe mandatum*: for vvhich our forefathers called the Thursday in the holy vveeke, *Maundy thursday*, because that in it, the new law and Testament was dedicated in the Chalice of his bloud: the old *mandatum*, law, Priesthod, and sacrifices, for that they vvere insufficient and vnperfect, being taken avvay: and this new sacrifice, after the order of Melchisedec, giuen in the place thereof.

19. The introduction.] Euer obserue, that the abrogation of the old law, is not an abolishing of al Priesthod, but an introductiō of a new, conteining the hope of eternal things, vvhere the old had but temporal.

21. With an othe.] This othe signifieth the infallible and absolute promis of the eternitie of the new Priesthod and state of the Church: Christ by his death, and bloud shed in the sacrifice of the Crosse, confirming it, sealing it, and making him self the surety and pledge therof. For though the new Testament vvas instituted, giuen, and dedicated in the Supper, yet the vvarrant, confirmation, and eternal operation therof, vvas atchieued vpon the Crosse, in the one oblation and one general and euerlasting redemption there made.

23. Being many.] The Protestants not vnderstanding this place, seine very foolishly, that the Apostle should make this difference betvvixt the old state and the new: that in the old, there were many Priests: in the new, none at all but Christ. Which is against the Prophet Esay, specially prophecying of the Priests of the new Testament (as S. Hierom declareth vpon the same place) in these vvordes, *You shal be called the * Priests of God: the * ministers of our God, shal it be said to you:* & it taketh avvay al visible Priesthod, & consequently the lawful state that the Church and Gods people haue in earth, vvith al Sacraments and external vvorshipp.

Esa. 61. * λειτουργοὶ

The Apostle then meaneth first, that the absolute sacrifice of cōsummation, perfection, and vniuersal redemption, vvas but one, once done, and by one onely Priest done, and therfore it could not be any of the sacrifices, or al the sacrifices of the Iewes law, or vvrought by any or by all of them, because they vvere a number at once, and succeding one an other, euery of their offices and functions ending by their death, and could not vvorke such an eternal redemption as by Christ onely vvas vvrought vpon the Crosse. Secondly, S. Paul insinuateth therevpon, that Christ neuer loseth the dignitie or practise of his eternal Priesthod, by death nor otherwise, neuer yeldeth it vp to any, neuer hath successors after him, that may enter into his roome or right of Priesthod, as Aaron and al others had in the Leuitical Priesthod, but that him self vvorketh and concurreth vvith his ministers the Priests of the new Testament, in al their actes of Priesthod, as vvel of sacrifice as Sacrament, blessing, preaching, praying, and the like vvhat so euer.

This therfore vvas the fault of the Hebrues, that they did not acknowledge their Leuitical sacrifices and Priesthod to be reformed and perfited by Christes sacrifice on the Crosse: and against them the Apostle onely disputeth, and not against our Priests of holy Church, or the number of them, vvho al confesse their Priesthod and al exercises of the same, to depend vpon Christes onely perpetual Priesthod.

27. That did be once.] This is the special preeminence of Christ, that he offereth for other mens sinnes onely, hauing none of his owne to offer for, as al other Priests both of the old and new law haue. And this againe is the special dignitie of his owne person, not communicable to any other of vvhat order of Priesthod so euer, that he by his death (which is the onely oblation that is by the Apostle declared to be irreiterable in it self) paied the one full sufficient ransom for the redemption of all sinnes.

CHAP. VIII.

Out of the same Psalme 109 he vrgeth this also, Sit thou on my right hand, shevving that the Leuitical tabernacle on earth, vvas but a shadovv of his true Tabernacle in heauen: vvithout vvhich he should not be a Priest at all: 6 Vvherein he is of a better Priesthod than they, as also he proueth by the excellencie of the newe Testament aboue the old.

BVT

1 BVT the ſumme concerning thoſe things vvhich be ſaid, is: Vve haue ſuch an high prieſt, vvho is ſette on
2 the right hand of the ſeate of maieſtie in the heauens, † a :: miniſter of the holies, and of the true tabernacle, vvhich our Lord pight & not
3 man. † For euery high prieſt is appointed to offer giftes and hoſtes, vvherfore it is [a] neceſſarie that he alſo haue ſome thing that
4 he may offer: † [b] if then he vvere vpon the earth, neither vvere he a prieſt: vvhereas there vvere that did offer giftes ac-
5 cording to the Lavv, † that [c] ſerue the exampler & ſhadow of [d] heauenly things. As it vvas anſvvered Moyſes, vvhen he
Exo. 25, 9. 40. finiſhed the tabernacle, * See (quod he) that thou make al things according to the exampler vvhich vvas ſhevved thee in the mount.
6 † But novv he hath obtained a better miniſterie, by ſo much as he is mediatour of a better teſtament, vvhich is eſta-
7 bliſhed in better promiſes. † For :: if that former had been void of fault, there ſhould not certes a place of a ſecõd been
Hier. 31, 31. 8 ſought. † For blaming them, he ſaith: *Behold the daies ſhal come, ſaith our Lord: and I vvil conſummate vpon the houſe of Iſrael, and vpon the*
9 *houſe of Iuda a nevv Teſtament: † not according to the teſtament vvhich I made to their fathers in the day that I tooke their hand to bring them out of the land of*
10 *Ægypt: becauſe they did not continue in my teſtament: and I neglected them, ſaith our Lord.* † *For this is the teſtament vvhich I vvil diſpoſe to the houſe of Iſrael*
11 *after thoſe daies, ſaith our Lord: Giuing my lavves [e] into their minde, & in their hart vvil I ſuperſcribe them: and I vvil be [f] their God, and they ſhal be my peo-*
12 *ple: † and euery one [g] ſhall not teach his neighbour, and euery one his brother, ſaying, Knovv our Lord: becauſe al ſhal knovv me from the leſſer to the greater of*
13 *them: † becauſe I vvil be merciful to their iniquities, & their ſinnes I vvil not now remember.* † And in ſaying a nevv, the former he hath made old. And that vvhich grovveth auncient and vvaxeth old, is nigh to viter decay.

:: Christ liuing and reigning in heauē, continueth his prieſtly functiō still, and is miniſter not of Moyſes Sanctu & tabernacle, but of his ovvne body & bloud, vvhich be the true holies, and tabernacle, not formed by mā, but by Gods ovvne hand.

:: The promiſes and effectes of the Law were temporal, but the promiſes and effectes of Chriſtes Sacraments in the Church be eternal.

[a] ἐλλείπει ἐστί

ANNOTATIONS
CHAP. VIII.

3. *Neceſſarie that he alſo.*] Euen now being in heauen, becauſe he is a Biſhop and Prieſt, he muſt needes haue ſomewhat to offer, and vvherein to do ſacrifice: and that not in ſpiritual ſort onely, for that could not make him a Prieſt of any certaine order. And it is moſt falſe and vvicked, to hold vvith the Caluiniſtes, that Melchiſedecks Prieſthod vvas vvholy ſpiritual. For then Chriſts death vvas not a corporal, external, viſible, and truely named ſacrifice: neither could Chriſt or Melchiſedec be any otherwiſe a Prieſt, then euery faithful.

* Beza in ſcbol. Teſt. Gracolat. in c. 7 Heb. num. 8.

Chriſts prieſthod & ſacrifice is external, not ſpiritual only.

faithful man is: which to hold (as the Caluinists following their owne doctrine must needes do) is directly against the Scriptures, and no lesse against Christes one oblation of his body vpon the Crosse, then it is against the daily sacrifice of his body vpon the altar. Therfore he hath a certaine host in external and proper manner, to make perpetual oblation therby in the Church: for, visible and external act of sacrificing in heauen he doth not exercise.

How Christes body is made fit to be sacrificed and eaten perpetually.

4. *If vpon the earth.*] It is by his death, and resurrection to life againe, that his body is become apt and fitte in such diuine sort to be sacrificed perpetually. For if he had liued in mortal sort still, that vvay of mystical representation of breaking his body and separating the bloud from the same, could not haue been agreable. and so the Church and Christian people should haue lacked a priesthod and sacrifice, & Christ him self should not haue been a Priest of a peculiar order, but either must haue offered in the things that Aarons Priests did, or els haue been no Priest at all. For, to haue offered onely spiritually, as all faithful men do, that could not be ynough for his vocation, and our redemption, and state of the new Testament. How his flesh vvas made fit to be offered and eaten in the B. Sacrament, by his death, see Isychius *li. 1 in Leuit. cap. 2.*

Kingdom of heauen, and *heauenly things*, spoke of the Church.

5. *Heauenly things.*] As the Church or state of the new Testament is commonly called *Regnum celorum & Dei*, in the Scriptures, so these heauenly things be probably taken by learned men, for the mysteries of the new Testament. And it seemeth that the paterne giuen to Moyses to frame his tabernacle by, vvas the Church, rather then the heauens them selues: al S. Paules discourse tending to shew the difference betwixt the new Testament and the old, and not to make comparison betwene the state of heauen and the old law. Though incidently, because the condition of the new Testament more neerely resembleth the same, then the old state doth, he sometime may speake somewhat therof also.

Grace, the effect of the new Testament.

10. *Into their minde.*] This also and the rest folowing is fulfilled in the Church, and is the proper effect of the new Testament, vvhich is the grace and spirit of loue, grafted in the hartes of the faithful by the holy Ghost, vvorking in the Sacraments and sacrifice of the new law to that effecte.

The new Testamẽt or couenant betwene God & man.

10. *Their God.*] This mutual couenant made betwixt God and the faithful, is that vvhich vvas dedicated and established, first in the chalice of his bloud, called therfore *the newe Testament in his bloud*: and vvhich vvas straight after ratified by the death of the testator, vpon the Crosse. *Luc. 22.*

Scriptures abused for phantastical inspirations.

11. *Shal not teach.*] So it vvas in the primitiue Church, in such specially as vvere the first founders of our new state in Christ. And that vvhich vvas verified in the Apostles and other principal men, the Apostle speaketh generally as though it vvere so in the vvhole. as S. Peter applieth the like out of Ioel, and our Sauiour so speaketh, vvhen he saith that such as beleeue in him, shal vvorke miracles of diuers sortes. Christian men then must not abuse this place to make chalenge of new inspirations and so great knowledge that they neede no Scriptures or teaching in this life, as some Heretikes doe: vvith much like reason and shew of Scriptures as the Protestants haue to refuse external sacrifice. And it is no lesse phantastical madnesse to deny external sacrifice, sacraments, or Priesthod, then it is to aboliſh teaching and preaching. *Act. 2. Io. 14. 16. 1. Cor. 13.*

CHAP. IX.

In the old Testament, that similar Sanctuarie had two partes: the one signifying this time, vvith the ceremonies therof for the emundation of the flesh: the other signifying heauen, vvhich then vvas shut, vntil our High priest Christ entered into it, and that vvith his owne bloud, shed for the emundation of our sinnes. Wherupon he concludeth the excellence of his tabernacle and host aboue the old. 23 *Noting also the difference, that he entered but once (so effectual vvas that one bloudy offering of him self, for euer) vvhereas the Leuitical High priest entered euery yere once.*

THE

Exo. 25. 26,1.36. a Adſpe-ctu

1 HE former alſo in deede had iuſtificatiõs
2 c of ſeruice, and a ſecular ſanctuarie. † For the tabernacle vvas made, the firſt, vvherin vvere, the candleſtickes, and the table, and the propoſition of loaues, vvhich is called Holy. † But after the ſecond vele, the tabernacle, vvhich is called *Sanctũ Sanctorum*: † hauing a golden cenſar, and the arke of the teſtamẽt couered about on euery part vvith gold, in the vvhich vvas
3 a golden potte hauing Manna, and the rod of Aaron that
4 had bloſſomed, & * the tables of the teſtament, † and ouer
5 it vvere * the b Cherubins of glorie ouerſhadovving the propitiatorie. of vvhich things it is not needeful to ſpeake novv
6 particularly. † But theſe things being ſo ordered, in the firſt tabernacle in deede the prieſts alvvaies entered, accõpliſhing
7 offices of the ſacrifices. † But in the ſecond, * once a yere the high prieſt only: not vvithout bloud vvhich he offereth
8 for his ovvne and the peoples ignorance: † the holy Ghoſt ſignifying this, that the vvay of the holies was :: not yet ma-
9 nifeſted, the former tabernacle as yet ſtanding. † vvhich is a c parable of the time preſent: according to vvhich are ofered giftes and hoſtes, vvhich can not concerning the con-
10 ſcience make perfect c him that ſerueth, † onely in meates and in drinkes, and diuerſe baptiſmes, and iuſtices of the fleſh laid on them a vntil the time of correction.

11 † But b Chriſt aſſiſting an high Prieſt of the good things to come, by a more ample and more perfect tabernacle not
12 made vvith hand, that is, not of this creation: † neither by the bloud of goates or of calues, but by his ovvne bloud entered in once into the Holies, a eternal redemption being
13 found. ℣ † For * if the bloud of goates and of oxen & the aſhes of an heifer being ſprinkled, ſanctifieth the polluted
14 to the cleanſing of the fleſh: † hovv much more `hath' the bloud of Chriſt vvho by the holy Ghoſt offered him ſelf vnſpotted vnto God, `cleanſed' our conſcience from dead
15 vvorkes, to ſerue the liuing God? † And therfore he is the mediatour of the nevv Teſtament: that death being a meane, vnto the redemption a of theſe preuarications vvhich vvere vnder the former teſtament, they that are called may receiue
16 the promiſe of eternal inheritance. ℣ † For * vvhere there is a teſtament: the death of the teſtatour muſt of neceſ-

The Epiſtle vpon Imber ſaturday in Septemb.

:: The vvay to heauẽ vvas not open before Chriſts paſſion. & therfore the Patriarches and good men of the old Teſtament vvere in ſome other place of reſt vntil then.

c Al things done in the old Teſtament and prieſthod were figures of Chriſtes actions.

b The Epiſtle vpon Paſſion Sunday.

Exo. 25. Leu. 9,8 16,6. 14 Nu. 19. Iſbal

`cleanſe

Gal. 3,15

ſitie come betvvene. † For a teſtament is confirmed in the 17
dead: othervviſe it is yet of no value, vvhiles he that teſted,
liueth. † Vvherevpon neither vvas the firſt certes dedicated 18
vvithout bloud. † For al the commaundement of the Lavv 19
being read of Moyſes to al the people: he taking the bloud
of calues and goates vvith ‡‡ vvater and ſcarlet vvool and
hyſſope, ſprinkled the very booke alſo it ſelf and al the peo-
ple, † ſaying, * "This is the bloud of the Teſtament, vvhich 20
God hath commaunded vnto you. † The tabernacle alſo & 21
al the veſſel of the miniſterie he in like maner ſprinkled with
bloud. † And al things almoſt according to the lavv are 22
cleanſed with bloud: and vvithout ſheading of bloud there
is not remiſſion.

† It is neceſſarie therfore that "the examplers of the cœ- 23
leſtials be cleanſed vvith theſe: but the celeſtials them ſelues
vvith better hoſtes then theſe. † For IESVS is not entred 24
into Holies made vvith hand, examplers of the true: but into
heauen it ſelf, that he may appeare novv to the countenance
of God for vs. † Nor that he ſhould "offer him ſelf often, 25
as the high prieſt entereth into the Holies, euery yere in the
bloud of others: † othervviſe he ought to haue ſuffered 26
often from the beginning of the vvorld: but novv once in
the cõſummation of the vvorldes, to the deſtructiõ of ſinne,
he hath appeared by his ɔvvne hoſt. † And as it is appointed 27
to men to die once, and after this, the iudgement: † ſo alſo 28
Chriſt vvas offered once c to exhauſt the ſinnes of many. the
ſecond time he ſhal appeare vvithout ſinne to them that ex-
pect him, vnto ſaluation.

‡‡ Here we may learne that the Scriptures conteine not al neceſſarie rites or truthes, whe neither the place to which the Apoſtle allu-deth, nor any other, mentio-neth half theſe ceremonies, but he had them by tradition.

Exo. 24. 8.

c By this word vvhich ſignifieth to emptie or draw out euen to the botom, is declared the plentiful and perfect redẽption of ſinne by Chriſt.

c ad exhauriendã peccata.

ANNOTATIONS
CHAP. IX.

Relikes.

4. *A golden potte.*] The Proteſtants count it ſuperſtitious to keepe vvith honour and reuerence the holy memories or monuments of Gods benefites and miracles, or the tokens of Chriſtes Paſſion, as his Croſſe, garments, or other things appertaining to him or his Sainctes, and thinke it impoſſible that ſuch things ſhould dure ſo long: vvhen they may here ſee the reuerent and long reſeruation of Manna, vvhich of it ſelf vvas moſt apt to puttifie, and of Aarons rodde, onely for that it ſodenly floriſhed by miracle, the tables of the Teſtament &c. See a notable place in S. Cyril *li. 6 cont. Iulian.* vvhere he defendeth againſt Iulian the Apoſtataes blaſphemie, the keeping and honouring of that Croſſe or vvood vvhich Chriſt died on. See alſo S. Paulinus *ep.* 11. and vvhat reuerence S. Hierom and the faithful of his time did to the ſepulchres of Chriſt and his Martyrs, and to their relikes. *We reuerence and vvorſhip* (ſaith he) *euery vvhere Martyrs ſepulchres, and putting the holy aſhes to our eies, if vve may, vve touch it vvith our mouth alſo: and do ſome thinke, that the monument vvherein our Lord vvas buried, is to be neglected?* But our Proteſtants can not ſkill of this. they had rather

They cõtinue vvithout putrefaction.

The holy CROSSE.

The ſepulchres of Chriſt and his Sainctes.

ep. 17. ad

rather folovv Vigilantius, Iulianus the Apostata, and such Maisters, then the holy Doctors and euident practise of the Church in al ages.

5. *Cherubins.*] You see it is a fond thing, to conclude vpon the first or second commaundement, that there should be no sacred images in the Church, vvhen euen among these people that vvere most prone to idolatrie, and grosse in imagination of spiritual things such as Angels are, and to vvhom the precept vvas specially giuen, the same God that forbade them grauen idols, did commaund these images of Angels to be made and set in the soueraine holiest place of al the Tabernacle or Temple. By vvhich it is plaine, that much more the images of Christ and his B. mother and Saincts, that may be more truely pourtered then mere spiritual substances can be, are not contrarie to Gods cõmaundement, nor against his honour, or repugnant to any other Scripture at all, vvhich condemne onely the Idols or pourtraitures of the Heathen made for adoration of false Gods.

Images in Salomons temple commaunded by God.

10. *Until the time of correction.*] Al those grosse and carnal sacrifices, ceremonies, and obstructions instituted to cleanse and purifie the flesh from legal irregularities and impurities onely, and not reaching to the purging of the soules & consciences of men, being commaunded not for euer, but till Christes comming, ceased then: and better, more forcible, and more spiritual Sacraments vvere instituted in their place. For vve may not imagine Christ to haue taken avvay the old, and put none in their places or to alter the sacraments onely into other sacraments external, and not also to translate the sacrifices to some other more excellent. for it is called, *tempus correctionis, non abolitionis sacrificij aut legis: the time of correction not of abolishing sacrifice or lavv.* Neither haue they more reason to affirme Christes one oblation vpon the Crosse to haue rather taken avvay al kind of sacrifice, then al manner of Sacraments. The time and state of the nevv Testament is not made lavvlesse, hostlesse, or vvithout sacrifice, but it is the time of correction or reformation and abettering al the foresaid things.

Sacrifice not taken avvay by the nevv Testament, but changed into a better.

11. *Eternal redemption.*] No one of the sacrifices, nor al the sacrifices of the old lavv, could make that one general price, ransom, and redemption of all mankind, and of al sinnes, saiuing this one highest Priest Christ, and the one sacrifice of his bloud once offered vpon the Crosse. Vvhich sacrifice of redemption can not be often done, because Christ could not die but once. though the figures also thereof in the lavv of nature and of Moyses, vvere truely called sacrifices, as specially this high and maruelous commemoration of the same in the holy Sacrament of the altar, according to the rite of the nevv Testament, is most truely and singularly (as S. Augustine calleth it) a sacrifice. But neither this sort, nor the other of the old lavv, being often repeated and done by many Priests (al vvhich vvere and are sinners them selues) could be the general redeeming and consummating sacrifice: nor any one of those Priests, nor al the Priests together, either of the lavv of Nature, or of Aarons, or Melchisedecks order (except Christ alone) coulde be the general redeemers of the vvorld.

One only sacrifice on the Crosse the redẽption of the vvorld: and one onely Priest (Christ) the redeemer thereof.

Li. de sp. & lit. c. 11.

And this is the Apostles meaning in al this comparison and opposition of Christes death to the old sacrifices, and of Christ to their Priests: and not that Christes death or sacrifice of the Crosse should take avvay al sacrifices, or proue that those Aaronical offices vvere no true sacrifices at al, nor those Priests, verily Priests. They vvere true Priests & true sacrifices, though none of those sacrifices vvere the high, capital, and general sacrifice of our price and redemption: nor none of them, or of those Priests, could vvithout respect to this one sacrifice of Christes death, vvorke any thing to Gods honour, or remission of sinnes, as the Ievves did falsely imagine, not referring them at al to this general redemption and remission by Christ, but thinking them to be absolute sacrifices in them selues. And that to haue been the errour of the Hebrues, you may read in S. Augustine *li. 3. de Trinit. c. 4.* And this, vve tel the Protestants, is the onely purpose of the Apostle.

The Apostles disputatiõ being only against the errour of the Iewes cõcerning their sacrifices and priests: the Protestants applying it against the sacrifice of the Masse & priestes of the new Testament.

But they be so grosse, or ignorant in the Scriptures, and so malitiously set against Gods and the Churches truth, that they peruersely and folishly turne the vvhole disputation against the sacrifice of the B. Masse, and the Priests of the new Testament: as though vve held, that the sacrifice of the altar vvere the general redemption or redeeming sacrifice, or that it had no relation to Christes death, or that it vvere not the representation and most liuely resemblance of the same, or vvere not instituted and done, to apply in particular to the vse of the partakers, that other general benefite of Christes one oblation vpon the Crosse. Against the Ievves then onely S. Paul disputeth, and against the false opinion they had of their Priests and sacrifices, to vvhich they attributed al remission and redemption, vvithout respect of Christes death.

15. *Of those premunitions.*] The Protestants do vnlearnedly imagine, that because al sinnes be remitted by the force of Christes passion, that therfore there should be no other sacrifice after his death. Vvhereas in deede they might as vvell say, there ought neuer to haue been sacrifice appointed by God, either in the lavv of Nature, or of Moyses: as al their argumẽts made against the Sacrifice of the Church vpon the Apostles discourse, proue as vvel, or rather onely, that there vvere no sacrifices of Aarons order or Leuitical lavv at all. For against the Ievves false opinion concerning them, doth he dispute, and not a vvord touching the sacrifice of the Church, vnto vvhich in

in al this diſcourſe he neuer oppoſeth Chriſtes ſacrifice vpon the Croſſe: al Chriſtian men vvel knowing that the hoſt & oblation of thoſe tvvo, though they differ in maner and external forme, yet is in deede al one.

The Apoſtle then ſheweth here plainely, that al the ſinnes that euer vvere remitted ſince the beginning of the vvorld, vvere no otherwiſe forgiuen, but by the force and in reſpect of Chriſtes Paſſion. Yet it folovveth not therevpon, that the oblations of Abel, Abraham, Aaron, &c vvere no ſacrifices, as by the Heretikes fooliſh deduction it ſhould do: S. Paul not oppoſing Chriſtes Paſſion to them, for the intent to proue them to haue been no ſacrifices, but to proue, that they vvere not abſolute ſacrifices, nor the redeeming or conſummating Sacrifice, vvhich could not be many, nor done by many Prieſts, but by one, and at one time, by a more excellent Prieſt thē any of them, or any other mere mortal man.

Caluins argumēt againſt the ſacrifice of the altar, maketh no leſſe againſt the ſacrifices of the old Lavv.

And that you may ſee the blaſphemous pride and ignorance of Caluin, and in him, of al his fellovves: read (ſo many as may read Heretical bookes) his commentarie vpon this place, and there you ſhal ſee him gather vpon this, that Chriſtes death had force from the beginning & vvas the remedie for al ſinnes ſince the creation of the vvorld, therfore there muſt be no moe but that one ſacrifice of Chriſtes death. Vvhich muſt needes by his deduction hold (as it doth in deede) no leſſe againſt the old ſacrifices then the nevv ſacrifice of the Church, and ſo take avvay al, vvhich is againſt the Apoſtles meaning and al religion.

The correſpondēce of vvordes in dedicating both Teſtamēts proueth the real preſence of bloud in the Chalice.

10. *This is the bloud.*] Chriſtes death vvas neceſſarie for the full confirmation, ratification, and accompliſhement of the nevv Teſtament, though it vvas begonne to be dedicated in the ſacrifice of his laſt ſupper, being alſo vvithin the compaſſe of his Paſſion. Vvhich is euident by the vvordes pronounced by Chriſt ouer the holy chalice, vvhich be correſpondent to the vvordes that vvere ſpoken (as the Apoſtle here declareth) in the firſt ſacrifice of the dedication of the old lavv, hauing alſo expreſſe mention of remiſſion of ſinnes there by, as by the bloud of the nevv Teſtament. Vvherby it is plaine, that the B. Chalice of the altar hath the very ſacrificall bloud in it that vvas ſhed vpon the Croſſe, in & by vvhich, the nevv Teſtament (vvhich is the lavv of ſpirit, grace, and remiſſion) vvas dedicated, and doth conſiſt. And therfore it is alſo cleere, that many diuine things, vvhich to the Heretikes or ignorant may ſeeme to be ſpoken onely of Chriſtes ſacrifice vpon the Croſſe, be in deede verified & fulfilled alſo in the ſacrifice of the altar. Vvherof S. Paul for the cauſes aforeſaid vvould not treate in plaine termes See Iſychius *li. 1 in Leuit. c. 4 paulo poſt initium*, applying al theſe things to the immolation of Chriſt alſo in the Sacrament.

In the old Teſtament vvere figures of the nevv: in the nevv, is reſemblance of the heauenly ſtate.

13. *The examplers.*] Al the offices, places, veſſels, and inſtruments of the old lavv, vvere but figures and reſemblances of the ſtate and ſacraments of the nevv Teſtament, vvhich are here called *celeſtials*, for that they are the liuely image of the heauenly ſtate next enſuing: vvhich be therfore ſpecially dedicated and ſanctified in Chriſtes bloud, ſacrificed on the altar, and ſprinkled vpon the faithful, as the old figures and people vvere cleanſed by the bloud of beaſts. And therfore by a tranſition vſual in the holy Scriptures, the Apoſtle ſodenly paſſeth in the ſentēce immediatly folovving, and turneth his talke to Chriſtes entrance into heauen, the ſtate vvherof, both by the Sacraments of the old lavv, and alſo more ſpecially by them of the nevv, is prefigured.

Chriſt once offered in bloudy ſort, but vnbloudily oft, namely in the ſacrifice of the altar.

25. *Offer him ſelf often.*] As Chriſt neuer died but once, nor neuer ſhal die againe, ſo in that violent, painful, and bloudy ſort he can neuer be offered againe, neither needeth he ſo to be offered any more: hauing by that one action of ſacrifice vpon the Croſſe, made the full ranſom, redemption, and remedie for the ſinnes of the vvhole vvorld. Neuertheleſſe, as Chriſt died and vvas offered after a ſort in al the ſacrifices of the Lavv and Nature, ſince the beginning of the vvorld (al vvhich vvere figures of this one oblation vpon the Croſſe) ſo is he much rather offered in the ſacrifice of the altar of the nevv Teſtament, incompazably more neerely, diuinely, and truely expreſſing his death, his body broken, his bloud ſhed, then did any figure of the old lavv, or other ſacrifice that euer vvas: as being in deede (though in hidden, ſacramental, and myſticall, and vnbloudy maner) the very ſelfſame B. body and bloud, the ſelf ſame hoſt, oblation and ſacrifice, that vvas done vpon the Croſſe.

The ſacrifice of the altar & that on the Croſſe, both one.

And this truth is moſt euident by the very forme of vvordes vſed by our Sauiour in the inſtitution and conſecration of the holy Sacrament, and by the profeſſion of all the holy Doctors. *Our ſacrifice*, ſaith S. Cyprian, *is correſpondent to the Paſſion of Chriſt.* And, *The ſacrifice that vve offer, is the Paſſion of Chriſt.* Ep. 63. nu. 4. & nu. 7. S. Auguſtine de fid. ad Pet. c. 19. *In thoſe carnal ſacrifices vvas the prefiguring of the fleſh of Chriſt, vvhich he vvas to offer for ſinnes, and of the bloud, vvhich he vvas to ſhedde. but in this Sacrifice is the commemoration of the fleſh of Chriſt vvhich he hath nevv giuen, and of the bloud vvhich he hath ſhed:* in illis prænuntiabatur occidendus, in hoc annuntiatur occiſus. *In them he vvas foreſhevved as to be killed: in theſe he is ſhevved, as killed.* And S. Gregorie Nazianzene ſaith, *orat. in morbum*, that the Prieſt in this ſacrifice, *immiſcet ſe magnæ Chriſti Paſſioni-bus.* S. Ambroſe *li. 1 Offic. c. 48, Offertur Chriſtus in imagine quali recipiens paſſionem.* Alexander the firſt, *ep. adomnes Orthodox. nu. 4. to. 1. Conc. Cuius corpus & ſanguis conſecratur, paſſio etiam celebratur.* S. Gregorie, *ho. 37 in Euang. So often as vve offer the hoſt of hu Paſſion, ſo often vve renevve hu Paſſion.* And, *We ſuffreth for vs againe in myſterie.* And Iſychius, *li. 2. 3 in Leuit. poſt med. By the ſacrifice of the*

the onely begotten sonne giuen vnto vs, to wirke, the remission or pardoning of al mankinde, and the singuler introduction or bringing in of the mysteries of the newe Testament.

And the said fathers and others, by reason of the difference in the manor of Christes presence and oblation in respect of that on the Crosse, called this *the vnbloudy sacrifice*, as Caluin him self confesseth, but anfwereth them in the pride of hereticall spirit, with these vvordes: *Nihil moror quid sit loquantur veteres scriptores.* that is, *I passe not for it, what the ancient vvriters do so speake*: calling the distinction of bloudy and vnbloudy sacrifice, scholasticall and friuolous, and *diabolicum commentum, a diuelish deuise.* Vvith such ignorant and blasphemous men vve haue to do, that thinke they vnderstand the Scriptures better then all the fathers.

Comment. in 9 Hebr.

The fathers call it the vnbloudy sacrifice of the altar.

Caluins contempt of the fathers.

CHAP. X.

Because in the yerely feast of Expiation vvas only a commemoration of sinnes, therfore in place of al those old sanctifies the Psalme talketh vs of the oblation of Christes body. 10 *Vvhich he offered bloudily but once (the Leuitical Priest offering so euery day) because that once vvas sufficient for euer,* 13 *in that it purchased (as the prophet also vvitnesseth) remission of sinnes.* 19 *After al this he presenteth and exhorteth them vnto perseuerance partly vvith the opening of Heauen by our high-priest,* 26 *partly vvith the terrour of damnation if they fall againe.* 32 *bidding them remember hovv much they had suffered already, and not loose their reward.*

1 FOR the lavv hauing [a] a shadovv of good things to come, not the very image
Lev. 16, 14. of the things: euery yere vvith the self
2 same hostes which they offer incessantly, can neuer make the commers thereto perfect: † othervvise [b] they should haue ceased to be offered, because the vvor-
3 shippers once cleansed should haue no conscience of sinne any longer. † but in them there is
4 made a cõmemoration of sinne euery yere. † for it is [c] impossible that vvith the bloud of oxen and goates sinnes should
Ps. 39, 7. 5 be taken avvay. † Therfore comming into the vvorld he saith: [d] *Host and oblation thou vvouldest not:* [e] *but a body thou hast fitted to me:*
6 † *Holocaustes and* c *for sinne did not please thee.* † *Then said I, Behold I come:*
7 *in the head of the booke it is vvritten of me: That I may doe thy vvil ô God.*
8 † Saying before, *Because hostes and oblations, & holocaustes, & for sinne thou vvouldest not,* [d] *neither did they please thee,* vvhich are offered accor-
9 ding to the lavv, † *then said I, Behold I come that I may doe thy vvil ô God*: he taketh avvay the first, that he may establish that that
10 folovveth. † In the vvhich vvil, vve are sanctified by the
11 oblation of the body of IESVS Christ once. † And euery priest in deede is ready daily ministring, and [f] often offering
Ps. 109. Cor. 15, 25. 12 the same hostes, vvhich can neuer take avvay sinnes: † but this man offering one host for sinnes, for euer * sitteth on

c *For sinne*, is the proper name of a certaine sacrifice called in Hebrue חטאת: as Holocaust is an other kinde. *See the Annot. 2 Cor. 5. v. 21.*

the right hand of God, † hence forth expecting, vntil his 13
enemies be put the footestoole of his feete. † For by one 14
oblation hath he consummated for euer them that are sanctified. † And the holy Ghost also doth testifie to vs. For after 15
that he said: † *And this is the Testament vvhich I vvil make to them after* 16 Hier. 31, 33.34. Heb. 8,8.
those daies, Saith our Lord, giuing my lawes ‡ *in their hartes, & in their mindes*
vvil I superscribe them: † *and their sinnes and iniquities I vvil now remember* 17
no more. † But vvhere there is remission of these, now there 18
is not an oblation for sinnes.

‡ This is partly fulfilled in & by the grace of the new testament, but it shal be perfectly accomplished in heauen.

† Hauing therfore brethren confidence in the entring of 19
the holies in the bloud of Christ: † vvhich [c] he hath dedi- 20 c innaugurauit
cated to vs a newe and liuing vvay by the vele, that is, his
flesh, † and a high priest ouer the house of God, † let vs 21
approche vvith a true hart in fulnesse of faith, hauing our 22
hartes sprinkled from euil conscience, and our body vvashed vvith cleane vvater, † let vs hold the confession of our 23
hope vndeclining (for he is faithful that hath promised)
† and let vs consider one an other vnto the prouocation of 24
charitie and of good vvorkes: † not forsaking our assem- 25
blie as some are accustomed, but comforting, and so much
the more as you see the day approching. † * For [d] if vve 26 Heb. 6.4
sinne vvillingly after the knowledge of the truth receiued,
now there is not left an host for sinnes, † but a certaine 27
terrible expectation of iudgement and rage of fire, vvhich
shal consume the aduersaries. † A man making the lavv of 28
Moyses frustrate: vvithout any mercie * dieth vnder tvvo Deu. 19.
or three vvitnesses. † ‡ how much more thinke you, doth 29 15. Mat.
he deserue vvorse punishements vvhich hath troden the 18,16.
sonne of God vnder foote, and estemed [e] the bloud of the te- 10.8,17.
stament polluted, vvherein he is sanctified, and hath done
contumelie to the spirit of grace? † For vve knovv him that 30
said, *Reuenge to me, I vvil repay.* And againe, *That our Lord vvil iudge* Deu. 32, 35. Rom. 12,19.
his people. † [f] It is horrible to fal into the handes of the liuing 31
God.

‡ Heresie and Apostasie from the Catholike faith, punishable by death.

† But call to minde the old daies: vvherein being illu- 32
minated, you sustained a great fight of passions. † and on the 33
one part certes by reproches and tribulations made a spectacle: and on the other part made companions of them that
conuersed in such sort. † For, [g] you both had compassion 34
on them that vvere in bondes: and the spoile of your ovvne
goodes you tooke [g] vvith ioy, knowing that you haue a bet-

The Epistle for many Martyrs. Psal. 134, 14.

ter

35 ter and a permanent ſubſtãce. † Do not therfore leeſe your
36 ᵉconfidence, vvhich hath a great remuneration. † For pa-
tience is neceſſarie for you: that doing the vvil of God, you
37 may receiue the promiſe. † For *yet a litle and a very litle
vvhile, he that is to come, vvil come, and vvil not ſlacke.
38 † and my iuſt *liueth of faith. ¶ but if he vvithdravv him
39 ſelf, he ſhal not pleaſe my ſoule. † But vve are not the chil-
dren of vvithdravving vnto perdition: but of faith to the
vvinning of the ſoule.

*Abac. 2, 3. Ro. 1, 17. Gal. 3, 12.

ᵉGood vvorkes make great cõfidence of ſalvation, & haue great reward.

ANNOTATIONS
CHAP. X.

1. *Shadovv.*] The ſacrifices and ceremonies of the old law, vvere ſo far from the truth of Chriſts Sacraments, and from giuing ſpirit, grace, remiſsion, redemption, and iuſtification, and therevpon the entrance into heauen and ioyes celeſtiall, that they vvere but mere ſhadovves, vnperfectly and obſcurely repreſenting the graces of the new Teſtament and of Chriſtes death: vvhereas all the holy Churches rites and actions inſtituted by Chriſt in the Prieſthod of the new law, conteine and giue grace, iuſtification, and life euerlaſting to the faithful and vvorthy receiuers: and therfore they be not ſhades or darke reſemblances of Chriſtes paſſion, vvhich is the fountaine of all grace and mercie, but perfect images and moſt liuely repreſentations of the ſame, ſpecially the ſacrifice of the altar, vvhich becauſe it is the ſame oblation, the ſame hoſt, and offered by the ſame Prieſt Chriſt IESVS (though by the miniſterie of man and in myſterie) is the moſt pure and neere image, character, and correſpondence to the ſacrifice of Chriſtes paſſion, both in ſubſtance, force, and effect, that can be.

The old ſacrifices obſcurely ſhadovved, but the ſacrifice of the altar moſt plainely repreſenteth the ſacrifice on the Croſſe.

2. *They ſhould haue ceaſed.*] If the hoſtes and offerings of the old law had been of them ſelues perfect to all effectes of redemption and remiſsion, as the Hebrues (againſt vvhom the Apoſtle diſputeth) did thinke, and had had no relation to Chriſtes ſacrifice on the Croſſe or any other abſolute and vniuerſal oblation or remedie for ſinne, but by and of their owne efficacie could haue generally purged and cleanſed man of all ſinne and damnation: then they ſhould neuer haue needed to be ſo often repeated and reiterated. For being both generally auailable for all, by their opinion, and particularly applied (in as ample ſort as they could be) to the ſeueral infirmities of euery offender, there had been no ſinnes left. But ſinnes did remaine, euen thoſe ſinnes for vvhich they had offered ſacrifices before, notvvithſtanding their ſacrifices vvere particularly applied vnto them. For, offering yerely they did not onely offer ſacrifices for the new committed crimes, but euen for the old, for vvhich they had often ſacrificed before: the ſacrifices being rather recordes and atteſtations of their ſinnes, then a redemption or full remiſsion, as Chriſtes death is. Vvhich being once applied to man by Baptiſme, vvipeth away all ſinnes paſt, God neuer remembring them any more, nor euer any ſacrifice or ſacrament or ceremonie being made or done for them any more, though for new ſinnes other remedies be daily requiſite. Their ſacrifices then could not of them ſelues remitte ſinnes, much leſſe make the general redemption vvithout relation to Chriſtes Paſſion. And ſo you ſee it is plaine euery vvhere, that the Apoſtle proueth not by the often repetition of the Iewiſh ſacrifices, that they vvere no ſacrifices at all, but that they vvere not of that abſolute force or efficacie, to make redemption or any remiſsion, vvithout dependance of the one vniuerſal redemption by Chriſt: his vvhole purpoſe being, to inculcate vnto them the neceſsitie of Chriſtes death, and the oblation of the new Teſtament. As for the Churches holy ſacrifice, it is cleane of an other kinde then thoſe of the Iewes, and therfore he maketh no oppoſition betwixt it, and Chriſtes death or ſacrifice on the Croſſe, in all this Epiſtle: but rather as a ſequele of that one general oblation, couertly alvvaies inferreth the ſame: as being in a different maner the very ſelf ſame hoſt and offering that vvas done vpon the Croſſe, and continually it vvrought by the ſelf ſame Prieſt.

The Ievves ſacrifices vvere not abſolute & independẽt, becauſe they vvere often repeated.

Chriſts death once applied in Baptiſme vvipeth away all ſinnes paſt only

The Apoſtle proueth by the often repeating of the Ievves ſacrifices, not that they vvere none, but that they vvere not abſolute & ſufficient.

4. *Impoſſible.*] The hoſtes and ſacrifices of the old law, vvhich the carnal Iewes made

The old sacrifices remitted not sinnes, but were only signes therof.

all the count of, without relation to Christes death, were not onely not perfect and absolute sufficient in them selues, but they did not, nor could not remit any sinnes at all, being but onely signes therof, referring the offenders for remission in deede, to Christes Passion. For the bloud of bruit beastes could haue no other effect, nor any other element or creature, before Christes death. the fruite whereof, before it was exstant, could be no otherwise properly applied vnto them, but by beleefe in him.

God refuseth the Iewes sacrifices, not al sacrifice.

1. Host and oblation.] He meaneth not that God would no host nor sacrifice any more, as the Protestants falsely imagin: for that were to take away not onely the sacrifice of Christes body vpon the altar, but the sacrifice of the same body vpon the Crosse also. Therfore the Prophet speaketh onely of the legal and carnal sacrifices of the Iewes, signifying that they did neuer of them selues please God, but in respect of Christ, by whose oblation of his owne body they should please.

That Christ should haue a body, was necessarie for his Priesthod, and sacrifice.

5. But a body.] If Christ had not had a body, he could not haue had any worthy matter or any matter at all to sacrifice in visible maner, other then the hostes of the old law. Neither could he either haue made the general redemption by his one oblation vpon the Crosse, nor the daily sacrifice of the Church: for both which, his body was fitted by the diuine wisedom. Which is an high conclusion, not vnderstood of Iewes, Pagans, nor the Heretikes of our time, that Christes humane nature was taken to make the Sonne of God (who in his diuine nature could not be either Priest or host) fitte to be the sacrifice and Priest of his father, in a more worthy sort, then all the Priests or oblations of the old law. And that this body was giuen him, not onely to be the sacrifice vpon the Crosse, but also vpon the altar, S. Augustine affirmeth in these wordes. *The table which the Priest of the new Testament doth exhibit, is of his body and bloud: for that is the sacrifice which succeded al those sacrifices that were offered in shadow of that to come. For the which also the acknowledge that voice of the same Mediatour in the psalme,* BVT A BODY HOVV HAST FITTED TO ME, *because in stede of all those sacrifices and oblations his body is offered, and is ministred to the partakers or receiuers.* Li. 17 Ciuit. Dei. c. 20. And against li. 4 *de Trin.* c. 14. *Who is iust and holy a Priest, as the only sonne of God? What might so conueniently be offered for men, of men, as mans flesh? and what so fitte for the immolation of offering, as mortal flesh? what so cleane for cleansing the vices of mortal men, as the flesh borne of the virgins wombe? and what can be offered and receiued so gratefully, as the flesh of our sacrifice, made the body of our Priest?* Ps. 39.

The Iewes sacrifices refused, not al sacrifice.

8. Neither did they please thee.] By that he saith, the things offered in the Lavv, did not please God, and likewise by that he saith, the former to be taken away, that the second may haue place, it is euident, that all hostes and sacrifices be not taken away by Christ, as the Heretikes falsly conceiue: but that the old hostes of bruit beastes be abrogated to giue place to that which is the proper host of the newe lavv, that is, Christes owne body.

We must often note that the Apostles speache of many Priests and often sacrificing, concerneth only the Iewes Priests and sacrifices, not the Priests and sacrifice of the new Testament.

11. Often offering the same hostes.] As S. Paul is forced often to inculcate that one principle of the efficacie and sufficiencie of Christes death, because of the Hebrues to much attributing to their legal sacrifices, and for that they did not referre them to Christes onely oblation: so we, through the intolerable ignorance and importunity of the Heretikes of this time (abusing the wordes of the Apostle spoken in the deuve defence and declaration of the valure and efficacie of Christes Passion aboue the sacrifices of the Lavv) are forced to repeat often, that the Apostles reason of many Priests and often repetition of the self same sacrifices, concerneth the sacrifices of the Lavv onely, vnto which he opposeth Christes sacrifice and Priesthod: and speaketh no vvord of or against the Sacrifice of the newv Testament, which is the sacrifice of Christes owne Priesthod, Lavv, and institution, yea the same sacrifice done daily vnblouddily, that once was done blouddily: made by the same Priest Christ Iesus, though by his ministers hands: and not many hostes, as those of the old lavv were, but the very self same in number, euen Christes owne body that was crucified. And that you may see that this is the iudgement of all antiquity, and their exposition of these and the like vvordes of this Epistle, and that they seeing the very same arguments that the Protestants now make so much a doe vvithall among the simple and vnlearned, yet vvel perceiued that they made nothing against the daily oblation or sacrifice of the altar, and therfore answered them before the Protestants were exstant, 1200 yeres: we will set downe some of their vvordes, whose authoritie and exposition of the Scriptures most preuaile in all that haue wisedom or the feare of God, aboue the false and vaine glosses of Calvin and his folovvers.

The Caluinists arguments against Christs body often offered, and in many places answered by the fathers long ago.

Thus then first saith S. Ambrose: *Quid ergo nos &c. What vve then? do we not vve offer euery day? vve offer surely: but this sacrifice is an exampler of that: for vve offer alvvaies the self same, and not newv one lambe, to morrow an other, but alvvaies the self same thing: therfore it is one sacrifice. otherwise, by this reason because it is offered in many places, there should be many Christes. not so, but it is one Christ in euery place, here whole, and there whole, one body. But that which vve doe, is done for a commemoration of that which vvas done. for vve offer not an other sacrifice, as the high Priest of the old lavv, but alvvaies the self same. &c.* Primasius S. Augustines scholer doth also preoccupate these Protestants obiections thus: *What shal vve say then? do not our Priests daily offer* in 10 cap. Hebr.

offer sacrifice? they offer surely, because vve sinne daily, and daily have neede to be cleansed: and because he can not die, he hath given vs the sacrament of his body and blood: that as his Passion vvas the redemption and absolution of the vvorld, so also the oblation may be redemption and cleansing to all that offer it in truth and veritie. So saith this holy father, to vvitte, that as the sacrifice of the Crosse vvas a generall redemption, so this of the altar is, to all that vse it, a particular redemption or application of Christes redemption to them. In vvhich sense also V. Bede calleth the holy Masse, *redemptionem aeternæ & animæ sempiternam, the everlasting redemption of body and soul.* li. 4 c 22. histor. Againe the same Primas. lo. ateate. Primasius, *The dignity of the Word of God vvhich is every vvhere, maketh that there are not many sacrifices, but one, although it be offered of many, and that as it is one body vvhich he tooke of the Virgin Wombe, not many bodies, even so also one sacrifice, not diuers, as those of the Iewes vvere.*

The generall redemption vpon the Crosse is particularly applied in the sacrifice of the altar.

* S. Chrysostom also, and after him Theophylacte, and Oecumenius, and of the Latines, Haimo, Pasthasius, Remigius, and others, obiect to them selues thus: *Do not vve also offer every day? vve offer surely. but this sacrifice is an exemplar of that, for vve offer alvvaies the self same: and not nowe one lambe, to morrow an other, but the self same: therfore this is one sacrifice. Otherwise, because it is offered in many places, there should be many Christes.* And a litle after, *Not an other sacrifice, as the high Priest of the old Lavv, but the self same vve do alvvaies offer, rather vvorking a remembrance or commemoration of the sacrifice.* See the Annotation Luke 22,19. vpon these vvordes, *A commemoration.* Thus did al the auncient fathers Greeke and Latin treate of these matters, and so they said Masse, and offered daily, and many of them made such formes of celebrating the diuine sacrifice, as the Greekes and Latines do vse in their Liturgies and Masses, and yet they lavv these places of the Apostle and made commentaries vpon them, and vnderstood them (I trovv) as vvel as the Protestants.

Chrys. in 9. ad Heb.

Councels and fathers.

He that for his further confirmation or comfort list see vvhat the ancient Councels and Doctors beleeued, taught, and practised in this thing, let him read the first holy Councel of Nice *can.* 14 & *in fine Can. ex Græc.* the Councel of Ephesus Anathematis. 11. the Chalcedon Councel *act.* 3. *fog.* 112. *Can. vetustus. n.* 1. 4. & 9. Neocæsar. *can.* 13. Laodic. *can.* 19. Carthag. 2 *cap.* 8. Carthag. 3 *cap.* 24. & Carthag. 4 *cap.* 33. & *c.* 41. S. Denys *cap.* 3 *Eccl. hier.* S. Andrevve *in historia Passionis.* S. Ignatius *ep. ad Smyrnæos.* S. Martialis *ep. ad Burdegalenses.* S. Iustine *Dialog. cum Tryphone.* S. Irencus *li.* 4 *cap.* 32. 34. Tertullian *de cultu fœminarum. & de corona milit.* Origen *homil.* 13 *in Leuit.* S. Cyprian *ep. ad Cecilium. nn.* 2. *& de Cœna Domini. nn.* 14. & Eusebius *demonst. Euang. li.* 1 *cap.* 10. and the rest vvhich vve haue cited by occasion before, & might cite but for tediousnes: a truth most knovven and agreed vpon in the Christian religion.

18. *Nowe there is not.*] Christes death can not be applied vnto vs in that full and ample sort as it is in baptisme, but once: Christ appointing that large remission and application to be made but once in every man, as Christ died but once, for it is not meant, that all sinne shal cease after Christes sacrifice vpon the Crosse, nor that there should be no oblation for sinnes committed after Baptisme, or that a man could not sinne at al after Baptisme, or that if he sinned aftervvard, he could haue no remedie or remission by Gods ordinance in the Church, vvhich diuers falsehods sundrie Heretikes gather of this and such like places: but onely the Apostle telleth the Hebrues, as he did before chap. 6, and as he doth straight aftervvard, that if they fall nowe (vvherevnto they seemed very prone) to their old lavv, and voluntarily after the knowledge and profession of the Christian faith by Baptisme, commit this sinne of incredulitie and apostasie, they can neuer haue that abundant remission applied vnto them by Baptisme, vvhich can neuer be ministred to them againe. And that general full pardon he calleth here, *oblation*, and aftervvard in the 26 verse, *baptisma pro peccato, an host for sinne.*

When the Apostle seemeth to say, there is no remission or oblation for sinne, he alvvaies meaneth that ful remission by Baptisme.

26. *If vve sinne vvillingly.*] As the Caluinists abuse other like places against the holy sacrifice of the Masse, so they abuse this as the Nouatians did before them, to proue that an Heretike, Apostata, or any that vvilfully forsaketh the truth, can neuer be forgiuen. Vvhich (as is before declared in the 6 chapter) is most vvicked blasphemie: the meaning hereof being, as is these said, onely to terrifie the Hebrues, that falling from Christ they can not so easily haue the host of Christes death applied vnto them, because they can not be baptized any more, but must passe by sacramental penance, and satisfaction, and other hard remedies vvhich Christ hath prescribed after Baptisme in the Churches discipline. Therfore S. Cyril saith, *li.* 5 *in Ia. cap.* 17. *Penance is not excluded by these vvordes of Paul, but the renevving by the laver of regeneration. He doth not here take avvay the second or third remission of sinnes (for he is not such an enemy to our saluation) but the last vvhich is Christ he denieth that is is to be offered againe vpon the Crosse.* So saith this holy Doctor. And by this place & the like you see, how perilous a thing it is for Heretikes & ignorant persons to read the Scriptures. Vvhich by folovving their ovvne fantasie* they peruert to their damnation.

The Caluinists heresie against remission of sinnes.

Al sinnes may be remitted by penace, but not so fully as by Baptisme.

Perilous reading of the Scriptures.

2 Pet. 3.

29. *The bloud of the Testament.*] Vvhosoeuer maketh no more account of the bloud of Christes sacrifice, either as shed vpon the Crosse, or as in the holy Chalice of the altar (for our Sauiour Luc 22. calleth that also *the bloud of the new Testament) then he doth of the bloud of calues and goates, or of other common drinkes, is vvorthy death, and God vvil in the next life, if it be not punished here, reuenge it vvith greuous punishment.

Contempt of Christs bloud in the Sacrament.

Penance.

31. *It is horrible.*] Let al Chriſtian people do ſatisfaction and penance for their ſinnes in this life, for the indgemēts of God in the next life doun by God him ſelf, of vvhat ſort ſoeuer, vvhether temporall as in Purgatorie, or eternal as in Hell, be exceding greuous.

Mercie to the empriſoned for religion.

34. *You had compaſsion.*] To be merciful to the afflicted for religion, & to be partakers of their miſeries, is a very meritorious vvorke, and giueth great confidence before God in the day of repaiment or remuneration for the ſame.

Loſſe of goods for religion.

34. *With ioy.*] If all Chriſtian men vvould conſider this, they vvould not thinke it ſo great a matter to loſe their land or goods for defenſe of the Catholike faith.

Faith is the cōfort of the afflicted.

38. *Liuers of faith.*] Faithful men afflicted in this life, haue their comfort hitherto aſſured faith and hope of Chriſtes comming to deliuer them once from all theſe miſeries: & ſo by that faith and comfort they liue, vvhereas othervviſe this miſerable life vvere a death.

CHAP. XI.

He exhorteth them by the definition of faith, to ſticke vnto God, though they ſee not yet his reward: ſhevving that all the Saincts aforetime did the like, being all conſtant in faith, though not one of them receiued the promis, that is, the inheritance in heauen: but they and vve nowv after the comming of Chriſt receiue it together.

:: By this vvord ſubſtāce is meant, that faith is the ground of our hope.



AND faith is, :: the ſubſtance of things to 1 c (λογος
be hoped for, * the argument of things * not appearing. † For in this the old men 2
obtained teſtimonie.

† * By faith, vve vnderſtand that the 3 Gen.1.33
vvorldes vvere framed by the vvord of God: that of inuiſible things viſible things might be made.

† * By faith, Abel offered a greater hoſte to God thē Cain: 4 Gen.4.4
* by vvhich he obtained teſtimonie that he vvas iuſt, God giuing teſtimonie to his giftes, & by it, he being dead, yet ſpeaketh. † * By faith :: Henoch vvas tranſlated, that he ſhould 5 Mat.23, 35.
not ſee death, and he vvas not found: becauſe God tranſlated him. for before his tranſlation he had teſtimonie that he had pleaſed God. † But vvithout faith it is impoſſible to pleaſe 6 Gen.5, 24. Eccl. 44,16.
God. For * he that commeth to God, muſt beleeue that he is, and is a :: revvarder to them that ſeeke him.

:: Here it appeareth that Henoch yet liueth and is not dead: againſt the Caluiniſts. See the annot. 4 Reual. chap. 11.

:: Vve muſt beleeue that God vvill reward all our good vvorkes: for he is a revvarder of true iuſtice, not an accepter or imputer of that that is not.

† * By faith, Noë hauing receiued an anſvver concer- 7 Gen. 6, 13. Eccl. 44,17.
ning thoſe things vvhich as yet vvere not ſeen, feating, framed the arke for the ſauing of his houſe, by the vvhich he condemned the vvorld: and vvas inſtituted heire of the iuſtice vvhich is by faith.

† * By faith, he that is called, Abraham, obeied to goe 8 Gen. 12, 4.13, 1.
forth into the place vvhich he vvas to receiue for inheritāce: and he vvent forth, not knovving vvhither he vvent. † By 9
faith, he abode in the land of promiſe, as in a ſtrāge lād, dvvelling

ling in cotrages vvith Isaac & Iacob the coheires of the same
10 promise. † For he expected the citie that hath foundations:
vvhose artificer and maker is God.
11 † * By faith, Sara also her self being barren, receiued ver-
tue in conceauing of seede, yea past the time of age: be-
cause she beleeued that he vvas faithful which had promised.
12 † For the vvhich cause euen of one (and him quite dead)
there rose as the starres of heauen in multitude, & as the sand
that is by the sea shore innumerable.
13 † According to faith died al these, not hauing receiued
the promises, but beholding them a farre of, and saluting
them, and cõfessing that they are pilgrimes & strangers vpon
14 the earth. † for they that say these things, doe signifie that
15 they seeke a countrie. † And in deede if they had been minde-
ful of the same from vvhence they came forth, they had
16 time verely to returne. † but novv they desire a better, that is
to say, a heauenly. Therfore God is not confounded to be
called their God. for he hath prepared them a citie.
17 † * By faith, Abraham offered Isaac, vvhen he vvas temp-
ted: and his onlie-begotten did he offer vvho had receiued
18 the promises: († to vvhom it vvas said, *That in Isaac shal seede*
19 *be called to thee.*) † accounting that God is able to raise vp euen
from the dead, wherevpõ he receiued him also [e] for a parable.
20 † * By faith, also of things to come, Isaac blessed Iacob
and Esau.
21 † * By faith, Iacob dying, blessed euery one of the sonnes
of Ioseph: * and [a] adored the toppe of his rodde.
22 † * By faith, Ioseph dying, made mention of the going
forth of the children of Israël: and gaue commaundement
:: concerning his bones.
23 † * By faith, Moyses being borne, vvas hidde three mo-
nethes by his parents: because they savv him a proper infant,
and they feared not * the kings edict.
24 † * By faith, Moyses being made great, denied him self to
25 be the sonne of Pharaos daughter: † rather choosing to be
afflicted vvith the people of God, then to haue the pleasure
26 of temporal sinne, † esteeming the reproche of Christ, grea-
ter riches then the treasure of the Ægyptians. for :: he
27 looked vnto the remuneration. † * By faith, he left Ægypt:
not fearing the fiercenes of the king. for him that is inuisible
28 he sustained as if he had seen him. † By faith, he celebrated
the

Gen. 17, 15. 18, 10. 21, 2. Eccl. 44 21.

Gen. 22, 9. Gen. 21, 12. Rom. 9, 7.

Gen. 27, 27. 36.

Gen. 48, 15.

Gen. 47, 31.

Gen. 50, 24, 25.

Exo. 2, 2.

Exo. 1, 16.

Exo. 2, 11

Exo. 12, 37.

[e] That is, in figure and mysterie of Christ dead, & aliue againe.

:: The translation of Relikes or Saincts bodies, & the due regard and honour we ought to haue to the same, are proued hereby.

:: The Protestants that deny vve may or ought to doe good in respect or for reward in heauen, are hereby cõfuted.

the Paſche, & the ſheading of the bloud: that he vvhich deſtroied the firſt-borne, might not touche them. † * By faith they paſſed the redde ſea as it vvere by the drie land: vvhich the Ægyptians aſſaying, vvere deuoured. 29 Gen. 14. 22.

† * By faith the vvalles of Iericho fel dovvne, by the circuting of ſeuen daies. 30 Ioſ. 6. 20

† * By faith, Rahab the harlot perifhed not vvith the incredulous, receiuing the ſpies vvith peace. 31 Ioſ. 2. 15 25. 23.

† And vvhat ſhal I yet ſay? For the time vvil faile me telling of Gedeon, Barac, Sampſon, Iephte, Dauid, Samuel, & 32

The Epiſtle for many Martyrs.

the prophets: † vvho by faith opercame kingdõs, vvrought iuſtice, obteined promiſes, ſtopped the mouthes of lions, † extinguiſhed the force of fire, repelled the edge of the ſvvord, recouered of their infirmitie, vvere made ſtrong in battel, turned avvay the campe of ſtainers: † vvomen receiued of reſurrection their dead: and others vvere racked, not accepting redemption, that they might finde a better reſurrection. † And others had trial of mockeries and ſtripes, moreouer alſo of bãdes & priſons: † they vvere ſtoned, they vvere hevved, they vvere tempted, they died in the ſlaughter of the ſvvord, they vvent about in ſheep-ſkinnes, in goates ſkinnes, needy, in diſtreſſe, afflicted: † of vvhom the vvorld vvas not vvorthie. vvandering in deſertes, in mountaines and dennes, and in caues of the earth. † And al theſe being approued by the teſtimonie of faith, ‡ receiued not the promiſe, † God for vs prouiding ſome better thing, that they vvithout vs ſhould not be conſummate. 33 34 35 36 37 38 39 40

ANNOTATIONS
CHAP. XI.

Not only or a ſpecial faith.

1. *Faith is.*] By this deſcription of faith, and by all the commendation therof through the vvhole chapter, you may vvell perceiue that the Apoſtle knevve not the forged ſpecial faith of the Proteſtants, vvhereby euery one of theſe new Sectmaſters & their followers beleeue their ſinnes are remitted, and that them ſelues ſhal be ſaued, though their ſectes be cleane contrarie one to an other.

Faith is of things not ſeen: as in the B. Sacrament.

3. *Not appearing.*] *This is the praiſe of faith, ſaith S. Auguſtine, if that vvhich is beleeued, be not ſeen. For vvhat great thing is it, if that be beleeued, vvhich is ſeen? according to that ſentence of our Lord vvhen he rebuked his diſciple, ſaying: Becauſe thou haſt ſeen me Thomas, thou haſt beleeued: bleſſed are they that haue not ſeen and haue beleeued. Aug. in euang. Io. tract. 72.* Vvhich may be a rebuke alſo and a checke to al thoſe faithles ſpeeches, I vvould ſee him, talk him, touch him and feele his very fleſh in the Sacrament, othervvise I vvil not beleeue.

Nothing profitable or meritorious vvith out faith.

6. *He that commeth.*] Faith is the foundation and ground of all other vertues and vvorſhip of God, vvithout vvhich no man can pleaſe God. Therfore if one be a Ievve, a Heathen, or an heretike, that is to ſay, be vvithout the Catholike faith, al his vvorkes ſhal profit him no vvhit to ſaluation.

22. *Admo-*

21. *Adored the toppe of his rod.*] The learned may see here that the Apostle doth not tie him self to the Hebrue in the place of Genesis vvhence it is alleaged, but followeth the Septuagints, though it differs from the Hebrue, as also the other Apostles and Euangelists and our Saviour him self did: neither vvere they curious (as men novv a daies) to examine all by the Hebrue only, because they knevve very vvell that this translation * is the sense of the holy Ghost also, and as true, and as directly intended as the other: and therfore also that translation continued alvvaies authentical in the Greeke Church, notvvithstanding the diuersitie thereof from the Hebrue. Euen so vve that be Catholikes, folovv vvith al the Latin fathers the authentical Latin translation, though it be not alvvaies agreable to the Hebrue or Greeke that novv is. But Caluin is not onely very fautie, but very ignorant, vvhen he saith that the Septuagints vvere deceiued, and yet that the Apostle vvithout curiosity vvas content to folovv them: because it is euident, that * the Hebrue being the vvithout pointes, * might be translated the one vvay as vvel as the other. Vvhich they vnderstood so vvel (and therfore vvere not deceiued) that vvithin three lines after, in the beginning of the next chapter, they translate the same vvord, as he vvould haue it in this place.

Gen. 47. v. 31.

* Aug. de ciu. Dei li. 15 c. 14.

משה *

The citatiõ in the nevv Testament, not only according to the Hebrue, but to the Septuagint.

The vulgar latin translation.

βάβδος, rod.

* *κλίνη, bed.*

Against obserue in those vvordes, *He adored the toppe of his rod*, that adoration (as the Scripture vseth this vvord) may be done to creatures, or to God at and before a creature: as, at or * before the Arke of the Testament in old time, novv at or before the crucifixe, relikes, images: and in the Psalmes 98. 131. *Adore ye his footestoole. Adore ye torvvard his holy mount. We vvil adore torvvard the place vvhere his foote stoode*: or (vvhich by the Hebrue phrase is al one) *Adore ye his holy mount. We vvil adore the place vvhere his foote stood.* as also * the Greeke fathers, S Damascene *li. 1 de imaginibus*, and Leontius cited of him, yea S. Chrysostom also do handel these places, and namely that of the Apostle vvhich vve novv speake of, interpreting the Greeke as our Latin hath, and as vve do, He adored the rod or the toppe of his rod, that is, the sceptre of Ioseph novv Prince of Ægypt, so fulfilling Iosephs dreames vvhich foretold the same Gen. 37: and vvithal signifying as it vvere by this propheticall fact, * the kingdom of Israel or of the ten tribes that vvas to come of Ioseph by Ephraim his younger sonne in the first king Ieroboam. thus the Greeke fathers. Vvherevnto may be added, that al this vvas done in type and figure of Christes sceptre and kingdom, vvhom he adored by and in his Crosse, as he did Ioseph by or in his rod and sceptre: and therfore the Apostle saith, he did it by faith, as hauing respect torvvard things to come. By al vvhich it is guident, that it is false vvhich the Caluinists teach, that vve may not adore image, crucifixe, or any visible creature. that is, vve may not adore God at or by such creatures, nor kneele before them: and therfore their corrupt translation of this place for the same purpose is intolerable, saying thus. (LEANED) *vpon his staffe he adored* (GOD), adding no lesse then tvvo vvordes more then is in the Greeke. Which though it might be the sense of the place, and S. Augustine so expounded it, yet they should not make his exposition the text of holy Scripture, specially vvhereas he only of al the auncient fathers (as Beza confesseth) so expounded it.

Isa. 7. 6.

Ostens. *in collat.*

* 3 *Reg.* 11. 22.

Adoration of creatures, and namely of holy things.

Corrupt translation against Dulia.

33. *Wrought iustice.*] Men are not iust by beleefe onely, as the Protestants affirme, but by vvorking iustice. And vve may note that in al this long commendation of faith in the fathers and holy persons, their good vvorkes are also specially recounted, as Rahabs harbouring the spies, Abrahams offering his sonne (vvhich their vvorkes S. Iames doth inculcate:) Noes making the Arke Gen. 6. Abels better oblation then Cains Gen. 4. *& Hebr.* 11. v. 4. and so forth. therfore S. Clement Alexandrinus saith, that the said persons and others vvere iust by faith and obedience, by faith and hospitality, by faith and patience, by faith and humility.

Not faith onely.

Iac. 2.

Li. 4 Strō. pag. 240.

The Apostles purpose then is nothing els, but to proue to the Hebrues (vvho made so great account of their Patriarches and forefathers and their famous actes) that all their glorious personages and their vvorkes vvere commendable and acceptable onely through the faith they had of Christ, vvithout vvhich faith none of all their liues and vvorkes should haue profited them any vvhit: the Gentiles doing many noble actes (as Heroikes may also doe) vvhich are of no estimatiõ before God, because they lacke faith. And that is the scope of S. Paules Epistle to the Romanes, and of al other passages vvhere he commendeth faith: further prouing (pecially in this Epistle to the Hebrues, that all their sacrifices vvere nothing els but figures and attestations of the Christian faith in Christ and his death. Al vvhich high resolution & conclusiõ against the Iewes and Gentiles, that the Christian faith is the true faith & religion, the Heretikes of our time ignorantly and brutishly abuse against Christian vvorkes, sacrifice, and Sacraments, vvhich the Apostle meant specially to commend and establish by his high commendation of the faith in Christ.

No vvorkes of the Patriarkes or any other profitable, but by their faith in Christ. Which is alvvaies the Apostles meaning in cõmending faith.

40. *Without vs should not.*] The fathers before Christ could not be accomplished, that is, not admitted to the heauenly ioyes, vision, and fruition of God, till the Apostles and other of the nevv lavv vvere associate to them, and the vvay to euerlasting glorie opened by our Lordes death and Ascension. Neither shal either they or vve be fully perfected in glorie both of body and soul, till the general resurrection: Gods prouidence being so, that vve should not one be consummated vvithout an other, all being of one faith, and redeemed by one Lord Christ.

The Patriarkes and other iust not in heauen before Christ.

CHAP. XII.

By the foreſaid examples he exhorteth them to patience. 2 And by example of Chriſt him ſelf crucified. 5 And beſides this diſcipline is an argument that they be Gods children. 9 Which whoſe rodde they ſhould be much more conteme them with that of their carnal father: and becauſe it bringeth iuſtification. 12 Exhorting them therfore to plucke vp their hartes, and to take faſter footing: 18 conſidering that all being nowe ſo ſweete, and not terrible, as in the old Teſtament, their damnation, if they refuſe to heare, will be ſo much the greater.

AND therfore vve alſo hauing ſo great a cloud 1
of vvitneſſes put vpon vs: * laying avvay al *Col. 3. 8. 1 Pet. 2. 1.*
vveight and ſinne that compaſſeth vs, by pa-
tience let vs runne to the fight propoſed vnto
vs, † looking on the author of faith, and the 2
conſummator IESVS, vvho, ioy being propoſed vnto him,
ſuſtained the croſſe, contemning confuſion, and ſitteth on the
right hand of the ſeate of God.

† For, thinke diligently vpon him vvhich ſuſtained of 3
ſinners ſuch contradiction againſt him ſelf: that you be not
vvearied, fainting in your mindes. † For you haue not yet 4
reſiſted vnto bloud, repugning againſt ſinne: † and you haue 5
forgotten the conſolatiō, vvhich ſpeaketh to you, as it vvere
to children, ſaying, *My ſonne, neglect not the diſcipline of our Lord: neither be thou vvearied vvhiles thou art rebuked of him.* † *For vvhom our* 6 *Pro. 3. 11.*
Lord loueth, he chaſteneth: and "he ſcourgeth euery childe that he receiueth, *Apoc. 3. 19.*

† Perſeuêre ye in diſcipline. As vnto children doth God 7
offer him ſelf to you. for vvhat ſonne is there, vvhom the fa-
ther doth not correct? † But if you be vvithout diſcipline, 8
vvhereof al be made partakers: then are you baſtards, &
not children. † Moreouer the fathers in deede of our fleſh 9
vve had for inſtructors, and vve did reuerence them: ſhal
vve not much more obey the Father of ſpirites, & liue? † And 10
they in deede for a time of fevv daies, according to their vvil
inſtructed vs: but he, to that vvhich is profitable in receiuing
of his ſanctification. † And al diſcipline for the preſent cer- 11
tes ſeemeth not to be of ioy, but of ſorovv: but aftervvard
it vvil render to them that are exerciſed by it, moſt peaceable
fruite of iuſtice.

† For the vvhich cauſe ſtretch vp the ſlacked handes and 12
the looſe knees: † and make ſtraight ſteppes to your feete: 13
that no man halting erre, but rather be healed. † * Folovv 14 *Rom. 12. 18.*
peace vvith al men, and holineſſe: vvithout vvhich no man
ſhal

15 ſhal ſee God: † looking diligently leſt any man ‖ be vvan-
ting to the grace of God: leſt any roote of bitternes ſprin-
16 ging vp do hinder, and by it many be polluted. † Leſt there
Gen. 25. 33. be any fornicator or prophane perſon [c] as Eſau: * vvho for
17 one diſh of meate ſold his firſt-birth-rightes. † For knovv
ye that aftervvard alſo deſiring to inherite the benediction,
Gen. 27. 38. he vvas reprobated: * for [a] he found not place of repētance,
although vvith teares he had ſought it.
Exo. 19. 20. [a] kindled (or) burning.
18 † For you are not come to * a palpable mount, and an
[a] acceſſible fire, and vvhirlevvinde, and darkenes, and ſtorme,
19 † and the ſoūd of trompet, & voice of vvordes, vvhich they
that heard, excuſed them ſelues, that the vvord might not be
20 ſpoké to them, († for they did not beare that which was ſaid,
Exo. 19. 12. 21 *And if a beaſt ſhal touche the mount, it ſhal be ſtoned.* † And ſo terrible
vvas it vvhich vvas ſeen, Moyſes ſaid: *I am frighted and trem-*
22 *bler.* † But ‖ you are come to mount Sion, and the citie of
the liuing God, heauenly Hieruſalem, and the aſſemblie of
23 many thouſand Angels, † & the Church of the firſt-borne,
vvhich are vvritten in the heauens, and the iudge of all, God:
[c] τελειωθεισι 24 and the ſpirites of the iuſt [c] made perfect, † and the media-
tor of the nevv Teſtament IESVS, and the ſprinkling of
Gen. 4. 10. bloud ſpeaking better then * Abel.
25 † See that you refuſe him not ſpeaking. for if they eſcaped
not, refuſing him that ſpake vpon the earth: much more vve,
that turne avvay from him ſpeaking to vs from heauen.
Ag. 2, 7. 26 † Vvhoſe voice moued the earth then: but novv he promi-
ſeth, ſaying, *Yet once: and I vvil moue not only the earth, but heauen alſo.*
27 † And in that he ſaieth, *Yet once*, he declareth the tranſla-
tion of moueable things as being made; that thoſe things
28 may remaine vvhich are vnmoueable. † Therfore receiuing
[c] λαβοντες an vnmoueable kingdom, vve haue graces by the vvhich [c] let
29 vs ſerue pleaſing God, vvith feare & reuerence. † For * our
Deu. 4. 24. God is a conſuming fire.

‖ That vve be not good, there is no lacke on Gods part, vvho offereth his grace to vs: but the defect is in our ſelues that are not anſvverable to Gods calling of vs and grace tovvards vs.

c Such as forſake their ſaluation and religion to ſaue their lands and goods, are like Eſau.

‖ The faithful are made fellovves of Angels & of al the perfect ſoules departed ſince the beginning of the vvorld, and of Chriſt him ſelf.

ANNOTATIONS
CHAP. XII.

4. *He ſourgeth.*] By this vve proue that God often puniſheth the ſinnes euen of his louing children, though not vvith eternal damnation, yet vvith temporall chaſtiſements and correctiōs: & that he doth not alvvaies together vvith the remiſſion of deadly ſinnes & eternal puniſhment, exempt the offender receiued to his grace, from al fatherly correctiō eithes in this life or in the next. Neither haue the Heretikes of this time any reaſon or ſcripture in the vvorld, vvhy they ſhould

Temporal puniſhment after remiſſiō of ſinnes, either here, or in purgatorie

should take away Gods chastisement of his children in the next life, more then in this world.

17. *He found not,*] It is not meant, that Esau could not find remission of his sinne at Gods hand: but that, hauing once sold and yelded vp the right of his first-birth to his younger brother, it was to late to be sorie for his vnadusied bargaine.

CHAP. XIII.

He commendeth vnto them mutual loue, 2 hospitality, 3 compassion, 4 chastitie, 5 contentation, 7 imitation of the faith of their Catholike Prelates and Teachers (not harkening to the doctrines of Heretikes, nor fearing the casting out of the Iewish synagogue) 17 and obedience to their present pastors. 18 And so vrgently requesting their prayers, and praying for them, he endeth the Epistle.

c ἡ φιλαδελφία

LET c the charitie of the fraternitie abide in you. † And d hospitalitie do not forget, for by this, certaine being not aware, * haue receiued Angels to harbour. † Remember them in bondes, as if you were boũd with them: and them that labour, as your selues also remaining in bodie. † e Mariage honorable in all, and the bed vndefiled. For, fornicatours & aduouterers God will iudge. † Let your maners be without auarice: contented with things present. For he said, *I will not leaue thee, neither will I forsake thee.* † so that we do confidently say: *Our Lord is my helper: I will not feare what man shal doe to me.*

1 Rom. 12. 10. 1 Pet. 4.
2 Gen. 18. 3. 19. 2. 3.
3
4
5
6 Deu. 31. Ios. 1. Psal. 117. 6.

The epistle for a Confessor that is a Bishop.

† e Remember your Prelates, which haue spoken the word of God to you: the end of whose conuersation beholding, imitate their faith. † IESVS Christ yesterday, and to day: the same also for euer. † With ‡ various & straũge doctrines be not led away. For it is best that the hart be establisshed with grace, f not with meates: which haue not profited those that walke in them.

‡ Newe, diuers, changeable, & strange doctrines to be auoided, for such be heretical. Against which the best remedie or preseruatiue is, alwaies to looke backe to our first Apostles, & the holy fathers doctrine.

7
8
9

† f We haue an altar: whereof they haue not power to eate which serue the tabernacle. † For * the bodies of those beastes, whose blond for sinne is caried into the holies by the high priest, are burned without the campe. † For the which thing IESVS also, that he might sanctifie the people by his owne bloud, suffered without the gate. † Let vs goe forth therfore to him without the campe: carying his reproche. † For we haue not here a permanent citie: but we seeke that which is to come. † By him therfore let vs offer f the host of praise alwaies to God, that is to say, * the fruite of lippes confessing to his name.

10
11 Leu. 16. 27.
12
13
14
15 Ose. 14. 3.

† And

16 † And beneficence and communication do not forget:
17 for vvith such hostes God is promerited. † Obey your
Prelates, and be subiect to them. For they vvatch as being to
render account for your soules: that they may doe this
vvith ioy, and not mourning. for this is not expedient for
18 you. † Pray for vs. for vve haue confidence that vve haue a
19 good conscience, vvilling to conuerse vvel in all. † And I
beseeche you the more to doe this, that I may the more spe-
20 dily be restored to you. † And the God of peace vvhich
brought out from the dead the great Pastor of the sheepe,
in the bloud of the eternal testamẽt, our Lord IESVS Christ:
c aptet vos 21 † c fitte you in al goodnes, that you may doe his vvil, doing in
you that vvhich may please before him by IESVS Christ: to
vvhom is glorie for euer and euer. Amen.
22 † And I desire you brethren that you suffer the vvord
of consolation. For in very fevv vvordes haue I vvritten to
23 you. † Knovv you our brother Timothee to be dismissed:
24 vvith vvhom (if he come the sooner) I vvil see you. † Sa-
lute al your prelates, and al the saincts. The brethren of
25 Italie salute you. † Grace be vvith you al. Amen.

c ἀπαρτίσαι, that is, make you perfect and absolute in al goodnes.

ANNOTATIONS
CHAP. XIII.

1. *Hospitality.*] Hospitality, that is, receiuing and harbouring of poore pilgrimes, persecuted and desolate persons, is so acceptable to God and so honorable, that oftentimes it hath been mens good happe to harbour Angels in steede of poore folke vnawares. Vvhich must needes be euer a great benediction to them and their families, as vve see by Abraham and Lot *Gen. 18. & 19.* (and the like fell also to S. Gregorie, as Io. Diaconus vvriteth, to vvhose ordinarie table of poore men, not onely Angels but Christ also came in Pilgrimes vveede. *In vit. li. 2. c. 10. & li. 2. c. 22. 23.*) vvherof if vve had not example and vvarrant by S. Paules vvordes in this place, and many other expresse Scriptures of the old Testament, these scorneful miscreants of this time making so litle account both of good vvorkes and such miraculous enterance of Christ and his Angels into holy mens harbour, vvould make this also seeme fabulous, as they do other like things.

Hospitalitie.

Angels harboured.

4. *Mariage honorable.*] *The Apostle* (saith a holy doctor) *saith, Mariage honorable in all, and the bed undefiled. And therfore the seruants of God in that they are not maried, thinke not the good of mariage to be a fault, but yet they doubt not perpetual continencie to be better then good mariage, specially in this time vvhen it is said of matrimonie, He that can take, let him take. De fid. ad Petr. c. 3. apud Aug. in fine.* Marke the doctrine of the fathers and of the Catholike Church concerning matrimonie, that it is honorable, and so honorable, that it is a holy sacrament, but yet * inferiour to virginity and perpetual continencie: honorable in all, that is, all such as may lawfully marie and are lawfully maried: not in brother and sister, not in persons that haue vowed the contrarie, to vvhom the same Apostle saith it is damnable. *1. Tim. 5. v. 12.* And this vvere the meaning of this place, if it vvere to be read thus, *Mariage is honorable.*

Hovv mariage is honorable in al, if the Apostle did so say, as he doth not.

* *1 Cor. 7. v. 38.*

But to see how the Protestants in all their translations, to abuse the simple, do falsifie this sentence of the Apostle, to make it serue for the mariage of Votaries, it is notorious. First, they vse deceit in supplying the verbe substantiue that vvanteth, making it the Indicatiue moode thus, *Mariage is honorable &c.* as though the Apostle affirmed al mariage to be

One short place manifoldly corrupted by the Protestants.

honorable or lawful, where the verbe to be supplied ought rather to be the Imperative moode, *Let mariage be honorable*, that so the speache may be an exhortation or commaundement to them that be or will be maried, to vse them selues in that state in al fidelitie, cleanlinesse, and conjugal continencie one towvard an other: as vvhen S. Peter also and this Apostle exhorte maried men to giue honour to their vviues as to the vveaker vessels, and to possesse their vessel in honour, not in the passions of ignominie and vncleanlinesse: this is honorable or chast mariage, to vvhich he here exhorteth. And that it is rather an exhortation, then an affirmation, it is euident by the other partes and circumstances of this place both before & after: al vvhich are exhortations in their owne translations. this only being in the middes, and as indifferent to be an exhortation as the rest (by their owne confession) they restraine of purpose. Our text therfore and al Catholike translatiõs leaue the sentence indifferent * as it is in the Greeke, and as true translatours ought to do, not presuming to addict it to one side, lest they should restraine the sense of the holy Ghost to their owne particular fantasie.

They restraie the sense to their Heretical fansie.

1 Pet. 3. 1 Thes. 4.

* τίμιος ὁ γάμος ἐν πᾶσι.

Againe, * our new Translatours corrupt the text in that they translate, *in omnibus, among al men*, because so they thinke it vvould sound better to the ignorant, that Priests, Religious, and al vvhosoeuer, may marie: vvhere they can not tell either by the Greeke or Latin, that *in omnibus* should be the masculine gendre, rather then the neutre (as not only Erasmus, but * the Greeke doctors also take it) to signifie that mariage should be honorably kept betweene man and vviue in al poinctes and in al respectes. *See S. Chrys. and Theophyl. in hunc locum.* For there may be many filthy abuses in vvedlocke, vvhich the Apostle vvarneth them to take heede of, and to keepe their mariage-bed vndefiled. But the third corruption for their purpose aforesaid, and most impudent, is, * that some of the Caluinistes for, *in omnibus*, translate, *inter quosuis*, vvith a marginal interpretation to signifie al orders, conditions, states, and qualities of men. So boldly they take away al indifferencie of sentes, and make Gods vvord to speake iust that vvhich them selues vvould, and their heresie requireth, in vvhich kind they passe al impudencie and al heretikes that euer vvere.

* The Eng. Bib. 1577.

* Oecum. in Collat.

* Beza in no. Test. Graecolat. an. 1565.

Vve must haue regard to the faith & doctrine of the fathers.

7. *Remember your Prelates.*] Vve be here vvarned to haue great regard in our life and beleefe, to the holy fathers, Doctors, & glorious Bishops gone before vs in Gods Church, not doubting but they being our lawful Pastors, had and taught the truth: of vvhom S. Augustine said, *That vvhich they found in the Church, they held fast: that vvhich they learned, they taught: that vvhich they receiued of their fathers, the same they deliuered to their children. Cont. Iulian. li. 2 c. 10.* Vvhich respect to our holy forefathers in faith, is now in this vvicked contempt of the Heretikes, so much the more to be had. See the said holy doctors second booke against Iulian the Pelagian throughout, vvhat great account he maketh of them in the confutation of heresies, and hovv far he preferreth them aboue the proud Sectmaisters of that time: as vve must now doe against our new doctors. This place also is rightly vsed to proue that the Church of God should keepe the memories of Saincts departed, by solemne holidaies and other deuout vvaies of honour.

Memories and feastes of Saincts

Iudaical abstinence from meates.

9. *Not vvith meates.*] He speaketh not of Christian fastes, but of the legal difference of meates, vvhich the Hebrues vvere yet prone vnto: not considering that by Christes faith they vvere made free from al such obseruations of the Law.

Material altars for the sacrifice of christs body.

10. *We haue an altar.*] He putteth them in minde by these vvordes, that in following to much their old Iewish rites, they deprised them selues of an other maner and a more excellent sacrifice and meate: meaning, of the holy altar, and Christes owne blessed body offered and eaten there. of vvhich, they that continue in the figures of the old Law, could not be partakers. *This altar* (saith Hychius) *is the altar of Christes body, vvhich the Iewes for their incredulity must not beholde. Li. 6 c. 21 in Leuit.* And the Greeke vvord (as also the Hebrue answering thereunto in the old testament) signifieth properly an altar to sacrifice on, and not a metaphorical and spiritual altar. Vvhereby vve proue against the Heretikes, that vve haue not a common table or profane communion borde, to eate mere bread vpon, but a very altar in the proper sense, to sacrifice Christes body vpon: and so called of the fathers in respect of the said body sacrificed. *Greg. Nazianz. in orat. de furore Gorgonia. Chrys. demonst. quòd Christus sit Deus. Socrat. li. 5. c. 22. 25. Aug. ep. 86. De ciu. Dei. li. 8. c. 27. & li. 22. c. 10. Confess. li. 9 c. 11. 13. Cont. Faust. Manich. li. 20. c. 21. Theophyl. in 23. Mat.* And vvhen it is called a table, it is in respect of the heauenly foode of Christs body and bloud receiued.

θυσιαστήριον. מזבח

The Sacrifice of the altar is the principal host of praise and thankes giuing, therfore called *Eucharistia*.

15. *The hoste of praise.*] Though it may signifie the spiritual sacrifices of praise and thankes giuing of vvhat sort soeuer: yet it specially may be thought to signifie the great Sacrifice of the Body and bloud of Christ: not as vpon the Crosse, vvhich vvas but once done in bloudy sort, but as in the Church, and new Testament, vvhere it is daily done vnbloudily, being the proper host of laude and thankes giuing, and therfore called the *Eucharist*, and being the fruite and effecte of Christ and his Priests lippes of vvordes, that is, of consecration: because this sacrifice is made by the force of the holy vvordes. And vvhen vve reade in the psalme and other places of the olde

Test.

Teſtament, of the hoſt of praiſe, it may be thought to be a prophecie of the newe ſacrifice, & not of every vulgar thankes giuing. And ſo the old fathers in the primitiue Church to hide the myſteries from the vnworthy or heathen, often ſpeake. *What is* (ſaith S. Auguſtine) *a more holy ſacrifice of praiſe, then that which conſiſteth in thankes giuing, all which the faithful do know in the ſacrifice of the Church. Li. 2. cont. aduerſ. leg. & proph. c. 18.* Againe, *c. 20. The Church from the times of the Apoſtles by the moſt certaine ſucceſſions of Biſhops, offereth to God in the body of Chriſt the Sacrifice of praiſe.* And a little after vvard, *Now I ſhall according to the ſpirit, that is, the Church offereth a ſingular Sacrifice according to the ſpirit: of vvhoſe cauſe he vvil not take calues nor goates, but vvil take the Sacrifice of praiſe, not according to the order of Aaron, but according to the order of Melchiſedec. See ep. 120. c. 19. & ep. 17. ad q. 1. in fine.* Thus you ſee, vvhen the holy fathers handle the Scriptures, they finde Maſſe and Sacrifice in many places, vvhere the ignorant heretikes or the ſimple might thinke they ſpeake onely of a common thankes giuing.

16. *God is promoued.*] This latin vvord *promouetur*, cannot be expreſſed effectually in any one Engliſh vvord. It ſignifieth, Gods fauour to be procured by the foreſaid vvorkes of almes and charitie, as by the deſerts and merites of the doers. Which doctrine and vvord of merites the Aduerſaries like ſo il, that they flee both here and els vvhere from the vvord, tranſlating here for, *promouetur Deus, God is pleaſed*, more neere to the Greeke, as they pretend. Which in deede maketh no more for them then the latin, vvhich is agreeable to moſt auncient copies, as vve ſee by Primaſius S. Auguſtines ſcholer. For if God be pleaſed vvith good vvorkes and ſhew fauour for them, then are they meritorious, and then only faith is not the cauſe of Gods fauour to men.

The Proteſtants auoid the vvord merite.

Good vvorkes meritorious.

17. *Obey your Prelats.*] There is nothing more inculcated in the holy Scriptures, then obedience of the lay people to the Prieſts and Prelates of Gods Church, in matters of ſoule, conſcience, and religion. Vvhereof the Apoſtle giueth this reaſon, becauſe they haue the charge of mens ſoules, and muſt anſvver for them: vvhich is an infinite preeminence and ſuperiority, ioyned vvith burden, and requireth marueilous ſubmiſsion and moſt obedient ſubiection of al that be vnder them and their gouernement. From this obedience there is no exception nor exemption of kings nor Princes, be they neuer ſo great. If they haue ſoules, and be Chriſtian men, they muſt be ſubiect to ſome Biſhop, Prieſt, or other Prelate. And vvhatſoeuer he be (though Emperour of all the vvorld) if he take vpon him to preſcribe and giue lawes of religion to the Biſhops and Prieſts, vvhom he ought to obey and be ſubiect vnto in religion, he ſhal be damned vndoubtedly, except he repent, becauſe he doth againſt the expreſſe vvord of God and law of nature. And by this you may ſee the difference of an heretical and a diſordered time, from other Catholike Chriſtian daies. For hereſie and the like damnable reuoltes from the Church of God, is no more but a rebellion and diſobedience to the Prieſts of Gods Church, vvhen men refuſe to be vnder their diſcipline, to heare their doctrine, and interpretation of Scriptures, to obey their lawes and counſels. This diſobedience and rebellion from the Spiritual Gouernour, vnder pretence of obedience to the Temporal, is the bane of our daies, and ſpecially of our Countrie, vvhere theſe new Sectes are properly mainteined by this falſe principle, That the Prince in matters of ſoule and religion may commaund the Prelate: vvhich is directly and euidently againſt this Scripture and all other, that commaund the ſheepe of Chriſtes fold to obey their ſpiritual Officers.

The Apoſtle doth inculcate obedience to the Prieſts and Biſhops of Gods Church.

No perſon exempted from this obedience, in matters of religion.

THE

THE ARGVMENT OF THE EPISTLE OF S. IAMES.



HIS Epiſtle (as the reſt folovving) is directed ſpecially, as S. Auguſtine ſaith, againſt the errour of only faith, vvhich ſome held at that time alſo, by miſconſtruing S. Paules vvordes. Yea not only that, but many other errours (vvhich then alſo vvere annexed vnto it, as they are novv) doth this Apoſtle here touche expreſly.

He ſaith therfore, that not only faith, but alſo good vvorkes are neceſſarie: that not only faith, but alſo good vvorkes do iuſtifie: that they are actes of Religion, or ſeruice and vvorſhip of God: that to keepe al the commaundements of God, and ſo to abſtaine from al mortal ſinne, is not impoſsible, but neceſſarie: that God is not author of ſinne, no not ſo much as of tentation to ſinne: that vve muſt ſtay our ſelues from ſinning, vvith feare of our death, of the Iudgement, of hel: and ſtirre our ſelues to doing of good, vvith our revvard that vve ſhall haue for it in heauen. Theſe pointes of the Catholike faith he commendeth earneſtly vnto vs, inueighing vehemently againſt them that teach the cõtrarie errors. Novvbeit he doth vvithal admoniſh not to neglect ſuch, but to ſeeke their converſion, ſhevving them hovv meritorious a thing that is. Thus then he exhorteth generally to all good vvorkes, & deterreth from al ſinne. but yet alſo namely to certaine, & from certaine: as, from acception of perſons, from detraction and raſh iudging, from concupiſcẽce and loue of this vvorld, from ſvvearing: and, to praier, to almes, to humilitie, confeſſion and penaunce: but moſt copiouſly to patience in perſecution.

Vvhich Iames vvrote this epiſtle.

Novv, vvho this Iames vvas? It is not he, vvhoſe feaſt the Church keepeth the 25 of Iulie, vvhich vvas S. Iohns brother, and vvhoſe martyrdom vve haue Act. 12. but he, vvhom the Church vvorſhippeth the firſt of Maie, vvho is called Frater Domini, *our lordes brother, and brother to Iude, and vvhich vvas the firſt Biſhop of Hieruſalem, of vvhom vve reade Act. 15 & 21. and alſo Gal. 2. of vvhoſe vvonderful auſteritie and puritie of life, the Eccleſiaſticall ſtories do report.* Euſeb. li. 2. c. 22. Hiero. in Catalogo.

Therfore as the old High-prieſt had power and charge ouer the Ievves, not only in Hieruſalem and Iurie, but alſo diſperſed in other Countries (as vve vnderſtand Act. 9. v. 1, & 2.) ſo S. Iames likevviſe, being Biſhop of Hieruſalem, and hauing care not only of thoſe Ievves vvith vvhom he vvas reſident there in
Ia. 1. *Iurie, but of al the reſt alſo, vvriteth this Epiſtle,* To the tvvelue tribes that are in diſperſion. *and in them, to al Chriſtians vniverſally diſperſed through the vvorld.*

THE

THE CATHOLIKE EPISTLE OF IAMES THE APOSTLE.

The Church readeth these Catholike or Canonical Epistles in order at Mattins, frō the 4 Sūday after Easter vntil Vvhitsunday.

Catholike Epistle.] The vvord Catholike though in the title of this Epistle & the rest folovving (called The Catholike Epistles) it be not vvholy in the same sense, as it is in the Creede: yet the Protestants so feare and abhorre the vvord altogether: that in some of their Bibles they leave it cleane out, although it be in the Greeke, and in some they had rather translate ridiculously thus, *The generall Epistle &c.* vvhereas these are famously knovvn and specified in antiquitie, by the name of Catholike Epistles, for thas the pure vvriters of the vvhole Church, not of any peculiar people or person, as S. Paules are.

The Protestants abhorre the vvord Catholike.

Euseb. li. 2. hist. c. 22.

CHAP. I.

Vvhame to rejoyce in persecution (but if vve be patient) and vvithal abstaine from all mortall sinne) 9 considering howe vve shal be exalted and crovvned for it, vvhen the persecutor (vvho enricheth him self vvith our spoiles) shal fade avvay. 13 But if any be tempted to fall, or to any other evil, let him not say, God is the author of it, vvho is the author of all good only. 19 Such points of the Catholike faith vve must be content to learne vvithout contradiction and anger, and to doe according. 26 Because otherwise vve may talke of Religion, but in deede it is no Religion.

1 IAMES the seruant of God and of our Lord IESVS Christ, to the tvvelue tribes that are in dispersion, greeting.

2 † Esteeme it, my brethren, al ioy, vvhen you shal fall into diuers tentations:

Ro. 5, 3. 3 † knovving that * the probatiō of your
4 faith vvorketh patience. † And let patience haue a perfect vvorke: that you may be perfect & entire, failing in nothing.

5 † But if any of you lacke vvisedom, let him aske of God who giueth to al men abundantly, and vpbraideth not: and it shal be giuen him,

Mat. 21, 22. Mar. 11, 24. 6 † But * let him * aske in faith nothing doubting. for he that doubteth, is like to a vvaue of the sea, vvhich is moued & caried about
7 by the vvinde. † therfore let not that man thinke that he shal

The Epistle for a Martyr.

receiue any thing of our Lord. † A man double of minde 8
is inconſtant in al his vvaies.

† But let the humble brother glorie in his exaltation. 9 *Pſ.* 102.
† and the riche, in his humilitie, becauſe * as the floure of 10 15. *Eccl.*
graſſe ſhal he paſſe: † for the ſunne roſe vvith heate, & par- 11 14,18.
ched the graſſe, and the floure of it fel avvay, and the beautie *Eſ.*4, 6,
of the ſhape thereof periſhed: ſo the riche man alſo ſhal 1 *Pet.*1,
The Epiſtle for a Martyr that is a Biſhop. vvither in his vvaies. † Bleſſed is the man that ſuffereth ten- 12 24.
tation: for vvhen he hath been proued, he ſhal receiue the *Iob* 5,17
crovvne of life, vvhich God hath promiſed to them that
loue him. ℋ

† * Let no man vvhen he is tempted, ſay that he is temp- 13
ted of God, for * God is not a tempter of euils, and he temp-
** The grodd of tẽtation to ſinne, is our cõcupiſcence, & not God.* teth no man. † But ** euery one is tempted of his ovvne cõ- 14
cupiſcence abſtracted and allured. † Aftervvard * concupiſ- 15
cence vvhen it hath cõceiued, bringeth forth ſinne. but * ſinne
vvhen it is conſummate, ingendreth death.

The Epiſtle on the 4 Sunday after Eaſter. † Do not erre therfore my deereſt brethren. † Euery beſt 16
gift, and euery perfect gift, is from aboue, deſcending from 17
the Father of lightes, vvith vvhom is no tranſmutation, nor
ſhadovving of alteration. † Voluntarily hath he begotten 18
vs by the vvord of truth, that vve may be ſome beginning of
his creature. ℋ You knovv my deereſt brethren, And *let eue- 19 *Prov.*17
ry man be ſvviſt to heare: but ſlovv to ſpeake, and ſlovv to 27.
anger. † For the anger of man vvorketh not the iuſtice of 20
God.

† For the vvhich thing caſting avvay al vncleanneſſe and 21
aboundance of malice, in meekeneſſe receiue the engraffed
The Epiſtle on the 1 Sunday after Eaſter. vvord, vvhich is able to ſaue your ſoules. ℋ † But * be doers 22 *Mat.* 7,
of the vvord, and not hearers only, deceauing your ſelues. 21.
† For if a man be a hearer of the vvord, and not a doer: he ſhal 23 *Ro.*2,13.
be compared to a man beholding the countenance of his na-
tiuitie in a glaſſe. † For he conſidered him ſelf, and vvent 24
his vvay, and by and by forgat vvhat an one he vvas. † But 25
he that hath looked in * the lavv of perfect libertie, and hath
remained in it, not made a forgetful hearer, but a doer of the
** Beatitude or ſaluation conſiſteth in vvel vvorking.* vvorke: this man ſhal be ** bleſſed in his deede. † And if 26
any man thinke him ſelf to be religious, not bridling his
tong, but ſeducing his hart: this mans religion is vaine.
† * Religion cleane and vnſpotted vvith God and the Father, 27
is

is this, to visite pupilles and vvidovves in their tribulation: & to keepe him self vnspotted from this vvorld.

ANNOTATIONS
CHAP. I.

6. Aſk in faith nothing doubting.] The Proteſtants vvould proue by this, that no man ought to pray vvithout aſſurance that he ſhal obtaine that vvhich he aſketh. Where the Apoſtle meaneth nothing els, but that the aſker of lavvful things may not either miſtruſt Gods povver and hability, or be in diffidence and deſpaire of his mercie: but that our doubt be onely in our ovvne vnworthineſſe or vndue aſking.

Vvhat faith is required in praier.

15. *Let no man ſay that he is tempted of God.*] Vve ſee by this, that vvhen the Scriptures (as in the *Pater noſter* and other places) ſeeme to ſay, that God doth ſometimes tempt vs, or leade vs into tentation: they meane not, that God is any vvaies the author, cauſer, or mouer of any man to ſinne, but onely by permiſſion, and becauſe by his gratious povver he keepeth not the offender from tentations. Therfore the blaſphemie of Heretikes, making God the author of ſinne, is intolerable. See *S. Auguſt. ſer. 9 de diuerſ. c. 9.*

God is not author of euil.

12. *God is not a tempter of euils.*] The Proteſtants as much as they may, to diminiſh the force of the Apoſtles concluſion againſt ſuch as attribute their euil tentations to God (for other tentations God doth ſend to trie mens patience and proue their faith) take and tranſlate the vvord paſſiuely, in this ſenſe, that God is not tempted by our euils. Vvhere more conſonantly to the letter and circumſtance of the vvordes before & after, & as agreably * to the Greeke, it ſhould be taken actiuely as it is in the Latin, that God is no tempter to euil, for being taken paſſiuely, there is no cohærence of ſenſe to the other vvordes of the Apoſtle.

Partial and vvilful tranſlation.

* ἀπείραστός ἐστι κακῶν.

15. *Concupiſcence vvhen it hath conceiued.*] Concupiſcence (vve ſee here) of it ſelf is not ſinne, as Heretikes falſely teach: but vvhen by any conſent of the minde vve do obey or yeld to it, then is ſinne ingendred and formed in vs.

Concupiſcēce of it ſelf no ſinne.

15. *Sinne conſummate ingendreth death.*] Here vve ſee that not al ſinne nor al conſent vnto concupiſcence is mortal or damnable, but vvhen it is conſummate, that is, vvhen the conſent of mans minde fully and perfectly yeldeth to the committing or liking of the acte or motion vvherevnto concupiſcence moueth or inciteth vs.

Not euery ſinne mortal.

25. *The lavv of perfect liberty.*] The lavv of the Goſpel and grace of Chriſt, is called the lavv of libertie, in reſpect of the yoke and burden of the old carnal ceremonies, and becauſe Chriſt hath by his bloud of the nevv Teſtament deliuered all that obey him, from the ſeruitude of ſinne and the Diuel. But not as the Libertines and other Heretikes of this time vvould haue it, that in the nevv Teſtament euery man may follovv his ovvne liking and conſcience, & may chooſe vvhether he vvil be vnder the lavves and obedience of Spiritual or Temporal Rulers, or no.

Vvhat is the lavv of libertie in the Nevv Teſtament.

27. *Religion cleane.*] True religion ſtandeth not onely in talking of the Scriptures, or onely faith, or Chriſtes iuſtice: but in puritie of life, and good vvorkes, ſpecially of charitie and mercie done by the grace of Chriſt. This is the Apoſtolical doctrine, and far from the Heretical vanitie of this time.

Good vvorkes a part of mans iuſtice.

CHAP. II.

Againſt acception of perſons. 10 *From al and euery ſinne vve muſt abſtaine, hauing in al our vvordes and deedes, the Iudgement before our eies: vvherein vvorkes of mercie ſhal be required of vs,* 14 *and onely faith ſhal not auaile vs.* 18 *And that the Catholike by his vvorkes ſheevveth that he hath faith: vvhereas the Heretike hath no more faith then the Diuel, talke he of faith neuer ſo much, and of iuſtification thereby onely, by the example of Abraham.* Ro. 4. *For Abraham in deede vvas iuſtified by vvorkes alſo,* 25 *and likevviſe Rahab.*

MY brethren, Haue not the faith of our Lord IESVS Christ of glorie [a] in acception of persons. † For if there shal enter into your assemblie a man hauing a golden ring in goodly apparell, and there shal enter in a poore man in homely attire, † & you haue respect to him that is clothed vvith the goodly apparell, and shal say to him, Sitte thou here vvel: but say to the poore man, Stand thou there: or sitte vnder my foote-stoole: † do you not iudge vvith your selues, and are become iudges of vniust cogitations? † Heare my deerest brethren: hath not God chosen the poore in this vvorld, riche in faith, and heires of the kingdom vvhich God hath promised to them that loue him? † But you haue dishonoured the poore mā. Do not the riche oppresse you by might: and them selues dravv you to iudgements? † Doe not they blaspheme the good name that is inuocated vpon you? † If not-vvithstanding you fulfil the roial lavv according to the scriptures, *Thou shalt loue thy neighbour as thy self*, you doe vvel: † but if you accept persons, you vvorke sinne, reproued of the Lavv as transgressours. † And * vvhosoeuer shal keepe the vvhole Lavv, but offendeth in one: [b] is made guilty of al. † For he that said, Thou shalt not commit aduoutrie, said also, Thou shalt not kil. And if thou doe not commit aduoutrie, but shalt kil: thou art made a transgressour of the Lavv. † So speake ye, and so doe, as beginning to be iudged by the lavv of libertie. † For [c] iudgement vvithout mercie to him that hath not done mercie. And mercie [d] exalteth it self aboue iudgement.

† [e] Vvhat shal it profit my brethren, if a man say he hath faith: but hath not vvorkes? Shal faith be able to saue him? † And * if a brother or sister be naked, & lacke daily foode: † and one of you say to them, Goe in peace, be vvarmed & filled: but you giue them not the things that are necessarie for the bodie: vvhat shal it profit? † So faith also, if it haue not vvorkes, is dead in it self. † But some man saith, Thou hast faith, and I haue vvorkes: shevv me thy faith vvithout vvorkes: & I vvil shevv thee by vvorkes my faith. † Thou beleeuest that there is one God. Thou doest vvel: the deuils also

1 *Leu. 19, 15. Deu. 1, 16. Pro. 24, 23. Esai. 42, 1.*

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8 *Leu. 19, 18. Mat. 22, 39. Rom. 13.*

9

10

11 *Leu. 19, 37. Deu. 1, 18.*

12

13

[a] *τὸν προσωπολημψίαις*

14

15 *Io. 3, 17*

16

17

18

19

20 also beleeue and tremble. † But vvilt thou knovv ‡‡ ô vaine
21 man, that faith vvithout vvorkes is ` idle? † *Abraham our
father vvas he not iustified by vvorkes, * offering Isaac his
22 sonne vpon the altar? † Seest thou that *faith did vvorke
vvith his vvorkes: and by the vvorkes the faith vvas con-
23 summate? † And the Scripture vvas fulfilled, saying, *Abra-
ham beleeued God, and it vvas reputed him to iustice, and he vvas called* the
24 freende of God. † Do you see that by vvorkes a man is iustified:
25 &c* not by faith only? † And in like maner also **Rahab the
harlot, vvas not she iustified by vvorkes, receiuing the mes-
26 sengers, and putting them forth an other vvay? † For euen
as the bodie vvithout the spirit is dead: so also *faith vvith-
out vvorkes is dead.

` dead

Gen. 22, 10.

Gen. 15, 6. Ro. 4, 3. Gal. 3

Ios. 2, 1. 18. and 6, 22.

‡‡ He speaketh to al heretikes that say, faith onely without vvorkes doth iustifie, calling them vaine men, and comparing them to Dinele.

ANNOTATIONS
CHAP. II.

1. *In acception of persons.*] The Apostle meaneth not, as the Anabaptists and other seditious persons sometime gather hereof, that there should be no difference in Commonvveales or assemblies, betvvixt the Magistrate and the subiect, the free man and the bond, the riche and the poore, betvvixt one degree and an other. for, God and nature, and the necessitie of man, haue made such distinctions, and men are bound to obserue then. But it is meant onely, or specially, that in spiritual giftes and graces, in matters of faith, Sacraments, and saluation, and bestovving the spiritual functions and charge of soule, vve must esteeme of a poore man or a bond man, no lesse then of the rich man and the free, then of the Prince or the Gentleman: because as Christ him self calleth all, and endueth al sorts vvith his graces: so in such and the like things vve must not be partial, but count al to be fellovves, brethren, and members of one head And therfore the Apostle saith vvith a special clause, That vve should not hold or haue the Christian faith vvith or in such differences or partialities.

Scripture abused by the Anabaptistes to make no distinction of persons.

Vvhat the Apostle meaneth by acception of persons.

10. *Is made guilty of al.*] He meaneth not, that vvhosoeuer is a theefe, is also a murderer, or that euery murderer is an adouterer also: or that al sinnes be equal, according to the Stoikes and the Heresie of Iouinian: much lesse, that he shal haue as great damnation that transgresseth one commaundement, as if he had offended against euery precept. but the sense is, that it shal not auaile him to saluation, that he seemeth to haue kept certaine and not broken al the commaundements: seeing that any one transgression of the Lavv, proueth that he hath not obserued the vvhole, vvhich he vvas bound to do, so far as is required, and as is possible for a man in this life. S. Augustine disputing profoundly in his 29 Epistle to S. Hierom, of this place of S. Iames, expoundeth it thus: that he vvhich offendeth in one, that is, against the general and great commaundement of loue or charitie (because it is in maner al, as being the summe of al, the plenitude of the lavv, and the perfection of the rest) breaketh after a sort and transgresseth al, no sinne being committed but either against the loue of God, or of our neighbour.

How he that offendeth in one commaundement, is guilty of al.

15. *Iudgement vvithout mercie.*] Nothing giueth more hope of mercie in the next life, then the vvorkes of almes, charitie, and mercie, done to our neighbours in this life. Neither shal any be vsed vvith extreme rigour in the next vvorld, but such as vsed not mercie in this vvorld. *August. de pec. merit. li. 2 c. 3.* Vvhich is true, not onely in respect of the iudgement to euerlasting damnation, but also of the temporal chastisement in Purgatorie, as S. Augustine signifieth, declaring that our venial sinnes be vvashed avvay in this vvorld vvith daily vvorkes of mercie, vvhich othervvise should be chastised in the next. See *epist.* 29 aforesaid *in fine.* and *li.* 21 *de Ciu. Dei c.* 27 *in fine.*

Vvorkes of mercie exceding grateful to God.

14. *What shal it profite, if a man say he hath faith?*] This vvhole passage of the Apostle is so cleere against iustification or saluation by onely faith, damnably defended by the Protestants, and so euident for the necessitie, merite, & concurrence of good vvorkes, that their first author Luther and such as exactly folovv him, boldly (after the maner of Heretikes) vvhen they can make no shift nor false glose for the text, deny the booke to be Canonical Scripture. But Caluin and his companions disagreing vvith their Masters, confesse it to be holy Scripture. but their shiftes and

The proud & impudent dealing of the heretikes against this Epistle, because it is so plaine against only faith.

fond gloſes for anſwres of ſo plaine places, be as impudent as the denying of the Epiſtle vvas in the other. vvho vvould neuer haue denied the booke, thereby to ſhevv them ſelues Heretikes, if they had thought thoſe vulgar euaſions that the Zuinglians and Caluiniſts do vſe (vvhereof they vvere not ignorant) could haue ſerued. In both ſorties the Chriſtian Reader may ſee, that al the Heretikes vaunting of expreſſe Scriptures & the vvord of God, is no more but to delude the vvorld. vvhereas in deede, be the Scriptures neuer ſo plaine againſt them, they muſt either be vvreſted to ſoand as they ſay, or els they muſt be no Scriptures at all. And to ſee Luther, Caluin, Beza, & their fellovves, ſitte as it vvere in iudgement of the Scriptures, to allovv or diſallovv at their pleaſures, it is the moſt notorious example of Heretical pride & miſerie that can be. See their prefaces and cenſures vpon this Canonical Epiſtle, the Apocalypſe, the Machabees, and other.

Only faith, an old hereſie.

21. *Abraham vvas he not iuſtified by vvorkes?*] It is much to be noted that S. Auguſtine in his booke *de fide & operibus* c. 14 vvriteth, that the hereſie of onely faith iuſtifying or ſauing, vvas an old Hereſie euen in the Apoſtles time, gathered by the falſe interpretation of ſome of S. Paules profound diſputation in the Epiſtle to the Romans, vvherein he commended ſo highly the faith in Chriſt, that they thought good vvorkes vvere not auailable: adding further, that the other three Apoſtles, Iames, Iohn, and Iude, did of purpoſe vvrite ſo much of good vvorkes, to correct the ſaid errour of onely faith, gathered by the miſconſtruction of S. Paules vvordes. Yea vvhen S. Peter (*Ep.* 2. c. 3.) vvarneth the faithful that many things be hard in S. Paules vvritings, and of light vnlearned men miſtaken to their perdition; the ſaid S. Auguſtine affirmeth, that he meant of his *loco citato.*

S. Iames & the reſt inculcate good vvorkes againſt the errour of only faith falſely gathered of S. Paules vvordes.

diſputation concerning faith, vvhich ſo many Heretikes did miſtake to condemne good vvorkes. And in the preface of his commentarie vpon the 31 Pſalme, he vvarneth al men, that this deduction vpon S. Paules ſpeache, *Abraham vvas iuſtified by faith, therfore vvorkes be not neceſſarie to ſaluation:* is the right vvay to the gulfe of Hel and damnation.

S. Auguſtines vvhole diſputation in this poſt very notable, & directly againſt only faith.

And laſtly (vvhich is in it ſelf very plaine) that vve may ſee this Apoſtle did purpoſely thus commend vnto vs the neceſſitie of good vvorkes, and the inanity and inſufficiencie of onely faith, to correct the errour of ſuch as miſconſtrued S. Paules vvordes for the ſame: * the ſaid holy Doctor noteth that of purpoſe he tooke the very ſame example of Abraham, vvhom S. Paul ſaid to be iuſtified by faith, and declareth that he vvas iuſtified by good vvorkes, ſpecifying the good vvorke for vvhich he vvas iuſtified and bleſſed of God, to vvitte, his obedience and immolation of his onely ſonne. But hovv S. Paul ſaith that Abraham vvas iuſtified by faith, ſee the Annotations vpon that place. *Ro.* 4. *v.* 1. * *Li.* 83. q. 74.

Hereſies againſt good vvorkes.

22. *Faith did vvorke vvith.*] Some Heretikes hold, that good vvorkes are pernicious to ſaluation and iuſtification: other, that though they be not hurtful but required, yet they be no cauſes or vvorkers of ſaluation, much leſſe meritorious, but are as effectes and fruites iſſuing neceſſarily out of faith. Both vvhich fictions, falſ hods, and flightes from the plaine truth of Gods vvord, are refuted by theſe vvordes, vvhen the Apoſtle ſaith, That faith vvorketh together vvith good vvorkes: making faith to be a coadiutor or cooperator vvith vvorkes, and ſo both ioyntly concurring as cauſes and vvorkers of iuſtification: yea after vvard he maketh vvorkes the more principal cauſe, vvhen he reſembleth faith to the body, and vvorkes to the ſpirit or life of man.

Workes cõcurre vvith faith as cauſe of iuſtification.

23. *The friend of God.*] By this alſo an other falſe and friuolous euaſion of the Heretikes is ouertaken, vvhen they feine, that the Apoſtle here vvhen he ſaith, vvorkes do iuſtifie, meaneth that they ſhew vs iuſt before men, and auaile not to our iuſtice before God. For the Apoſtle euidently declareth that Abraham by his vvorkes vvas made or truely called the freend of God, and therfore vvas not (as the Heretikes ſay) by his vvorkes approued iuſt before man onely.

Workes make vs iuſt in deede before God.

24. *Not by faith only.*] This propoſition or ſpeache is directly oppoſite or contradictorie to that vvhich the Heretikes hold. For the Apoſtle ſaith, Man is iuſtified by good vvorkes, and not by faith only. but the Heretikes ſay, Man is not iuſtified by good vvorkes, but by faith only. Neither can they pretend that there is the like contradiction or contrarietie betwixt S. Iames ſpeache and S. Paules. for though S. Paul ſay, man is iuſtified by faith, yet he neuer ſaith, by faith onely, nor euer meaneth by that faith vvhich is alone, but alvvaies by that faith vvhich vvorketh by charitie, * as he expoundeth him ſelf. Though concerning vvorkes alſo, there is a difference betwixt the firſt iuſtification, vvhereof S. Paul ſpecially ſpeaketh: and the ſecond iuſtification, vvhereof S. Iames doth more ſpecially treate. Of vvhich thing * elſ vvhere there is ynough ſaid.

The Proteſtants ſay, *by faith only*: S. Iames cleane contrarie, *Not by faith only.*

* Gal. 5.

*See the annot. vpon the epiſtle to the Romans c. 2. v. 13.

The fathers in deede vſe ſometimes this excluſiue, *ſola, only*: but in far other ſenſe then the Proteſtants. For ſome of them thereby exclude only the vvorkes of Moyſes law, againſt the Iewes: ſome, the vvorkes of nature and moral vertues vvithout the grace & knowledge of Chriſt, againſt the Gentiles: ſome, the neceſſitie of external good vvorkes vvhere the parties lacke time and meanes to doe them, as in the caſe of the penitent theef: ſome, the falſe opinions, ſectes, and religions contrarie to the Catholike faith, againſt Heretikes and miſcreants: ſome exclude reaſon, ſenſe, and arguing in matters of faith and myſterie, againſt ſuch as vvil beleeue nothing but that they ſee or vnderſtand: ſome, the

The manifold meaning of certaine fathers, vvhen they ſay, *Only faith.*

merite

merite of vvorkes done in sinne before the first iustification: some, the arrogant Pharisaical vaunting of mans owne proper vvorkes and iustice, against such as referre not their actions and good deedes to Gods grace. To these purposes the holy Doctors say sometimes, that only faith saueth and serueth: but neuer (as the Protestants vvould haue it) to exclude from iustification and saluation, the cooperation of mans free vvil, dispositions and preparations of our hartes by prayers, penance, and sacraments, the vertues of hope and charitie, the purpose of vvel-vvorking and of the obseruation of Gods commaundements: much lesse, the vvorkes and merites of the children of God, proceding of grace and charitie, after they be iustified and are now in his fauour: vvhich are not only dispositions and preparations to iustice, but the meritorious cause of greater iustice, and of saluation.

25. *Rahab.*] This Apostle alleageth the good vvorkes of Rahab by vvhich she vvas iustified, and S. Paul (11 Hebr.) saith she vvas iustified by faith. Vvhich are not contrarie one to the other. for both is true, that she vvas saued by faith, as one saith: and that she vvas saued by hes vvorkes, as the other saith. But it vvere vntruely said, that she vvas saued either by onely faith, as the Heretikes say: or by onely good vvorkes, as no Catholike man euer said. But because some Iewes and Gentil Philosophers did affirme: they, that they should be saued by the vvorkes of Moyses lavv: these, by their moral vvorkes: therfore S. Paul to the Romans disputed specially against both, proouing that no vvorkes done vvithout or before the faith of Christ, can serue to iustification or saluation.

S. Paul nameth faith, & S. Iames vvorkes, causes of iustification: but neither the one, faith only: nor the other, vvorkes only.

26. *Faith vvithout vvorkes is dead.*] S. Iames (as the Protestants feine) saith that faith vvithout good vvorkes is no faith, and that therfore it iustifieth not, because it is no faith. for he saith that it *is* dead vvithout vvorkes, as the body is dead vvithout the soule, and therfore being dead hath no actiuity or efficacie to iustifie or saue. But it is a great difference, to say that the body is dead, and to say that it is no body. euen *so* it is the like difference, to say that faith vvithout vvorkes is dead, and to say that faith vvithout vvorkes is no faith. And if a dead body be notvvithstanding a true body, then according to S. Iames comparison here, a dead faith is notvvithstanding a true faith, but yet not auailable to iustification, because it *is* dead, that is, because it is onely faith vvithout good vvorkes.

Faith vvithout vvorkes *is* a true faith, but not auailable: as the body vvithout the spirit is a true body, though it be dead.

And therfore it is a great impudencie in Heretikes, and a hard shift, to say that the faith of vvhich the Apostle disputeth al this vvhile, is no true or properly called faith at all. It is the same faith that S. Paul defined and commended in al the 11 chapter to the Hebrues, and the same vvhich is called the Catholike faith, and the same vvhich being formed & made aliue by charitie, iustifieth. Mary true it is, that it is not that special faith vvhich the Heretikes feine onely to iustifie, to vvit, vvhen a man doth firmely beleeue as an article of his faith, that him self shal be saued. this special faith it is not vvhereof the Apostle here speaketh. for neither he, nor S. Paul, nor any other sacred vvriter in al the holy Scriptures euer speake or knevve of any such forged faith.

Vvhat faith the Apostle speaketh of: & that he knevv no special faith.

CHAP. III.

Against proud Maisters and authors of Sects. 5 *Of the manifold sinnes of the vnbridled tongue.* 13 *The difference betvvixt proud, sensuous, and vvorldly vvisdom, and that vvisdom vvhich is heauenly, peaceable, modest, and so forth.*

Mat. 23, 8.

1 BE yee not* many maisters my brethren, knovving that you receiue the greater iudgement, † For in many things vve offend al.* If any man offend not in vvord: this is a perfect man, he is able also vvith bridle to

Eccl. 14, 1.19,16.

2

3 turne about the whole body. † And if vve put bittes into the mouthes of horses that they may obey vs, vve

4 turne about al their body also. † And behold, the shippes, vvhereas they be great, and are driuen of strong vvindes: yet

are

are they turned about vvith a litle ſterne whither the violẽce of the director vvil. † So the tongue alſo is certes a litle mẽ- 5
ber, & [c] vaunteth great things. Behold hovv much fire what 6
a great vvood it kindleth? † And the tongue is fire, a vvhole vvorld of iniquitie. The tongue is ſet amoug our members, vvhich defileth the vvhole bodie, & inflameth the vvheele of our natiuitie, inflamed of hel. † For al nature of beaſtes & foules and ſerpents & of the reſt is tamed & hath been tamed by the nature of man. † but the tongue no man can tame, an vnquiet euil, ful of deadly poiſon. † By it vve bleſſe God & the Father: & by it vve curſe men vvhich are made after the ſimilitude of God. † Out of the ſelf ſame mouth procedeth bleſſing & curſing. Theſe things muſt not be ſo done my brethrẽ. † Doth the fountaine giue forth out of one hole ſvveete & ſoure vvater? † Can, my brethren, the figge tree yeld grapes: or the vine, figges? So neither can the ſalt water yeld ſweete. † Vvho is vviſe and hath knowledge among you? Let him ſhevv by good conuerſation his vvorking in mildeneſſe of vviſedom. † But if you haue bitter zeale, and there be contentions in your hartes: glorie not and be not liers againſt the truth. † for this is not :: vviſedom deſcending from aboue: but earthly, ſenſual, diueliſh. † For vvhere zeale and contention is: there is inconſtancie, and euery peruerſe vvorke. † But the vviſedom that is from aboue, firſt certes is chaſt: then peaceable, modeſt, ſuaſible, cõſenting to the good, ful of mercie and good fruites, not iudging, vvithout ſimulation. † And the fruite of iuſtice, in peace is ſovved, to them that make peace.

[c] μεγαλαυχᾶ.

litle

can it yeld ſalt and ſvveete vvater.

:: The difference betwixt the humane vviſedom, ſpecially of heretikes: and the vviſedom of the Catholike Church & her children.

ANNOTATIONS
CHAP. III.

1. *Many maiſters.*] He meaneth principally Sect-maiſters that make them ſelues ſeueral Ringleaders in ſundry ſortes of new deuiſed doctrines: euery one arrogating to him ſelf to be maiſter, and none ſo humble as to be a ſcholer, either to Gods Church and true Paſtors, or to other guides and authors of the ſaid ſectes. So did Zuinglius diſdaine to be Luthers ſcholer, and Caluin to be the folower of Zuinglius.

Many maiſters are many proud Sect-maiſters.

CHAP. IIII.

By ambitiouſnes and loue of the vvorld, vve are made enemies to God: but vve ſhould rather humble vs to him, puniſhing our ſelues for our ſinnes. 11 Againſt detraction, and raſh iudging. 13 To remember alvvaies the vncertaintie of our life.

FROM

1 FROM vvhence are vvarres & contentions among you? Are they not hereof? of your concupiſcences vvhich vvarre in your members? † You couet: and haue not. you kil, & enuie: and can not obtaine. you contend and vvarre: and you haue not, becauſe you aſke not.
3 † You aſke, and receiue not: becauſe you aſke amiſſe: that you may conſume it on your cocupiſcences. † Aduouterers, Know you not that the * frendſhip of this vvorld, is the enemie of God? Vvhoſoeuer therfore vvil be a frende of this vvorld: is made an enemie of God.
5 † Or do you thinke that the Scripture ſaieth in vaine: *To enuie doth the ſpirit couet vvhich dvvelleth in you?* † And ‡ giueth greater
6 grace. For the which cauſe it ſaith, *God reſiſteth the proud, & giueth grace to the humble.*
7 † Be ſubiect therfore to God, but reſiſt the Deuil, and he
8 vvil flee from you. † [c] Approche to God, & he vvil approche to you. Cleanſe your handes, ye ſinners: and purifie your
9 hartes, ye double of minde. † Be miſerable, and mourne, & vveepe: let your laughter be turned into mourning: and ioy,
10 into ſorovv. † * Be humbled in the ſight of our lord, and he
11 vvil exalt you. † [c] Detracte not one frō an other my brethrē. He that detracteth from his brother, or he that iudgeth his brother, detracteth from the Law, and iudgeth the Law. But if thou iudge the Lavv, thou art not a doer of the Lavv, but a
12 iudge. † For there is one lavv-maker, and iudge that can deſtroy and deliuer. † But thou, * vvhat art thou that iudgeſt
13 thy neighbour?

Behold novv you that ſay, To day or to morovv vve vvil goe into that citie, and there certes vvil ſpend a yere, and
14 vvil traficke, and make our gaine († vvho are ignorāt vvhat ſhal be on the morovv. For vvhat is your life? It is a vapour appearing for a litle vvhile, and aftervvard it ſhal vaniſh
15 avvay) † for that you ſhould ſay, ‡ If our Lord vvil and, If vve ſhal liue, vve vvil doe this or that. † But novv you
16 reioyce in your arrogancies. Al ſuch reioycing, is vvicked.
17 † To one therfore knovving to doe good, and not doing it: to him it is ſinne.

1. Io. 2, 15.

Prou. 3, 35. 1 Pet. 5, 5.

1 Pet. 5, 6.

c μὴ κατα-λαλεῖτε, ἀλλήλων

Ro. 14, 4.

‡ The boldnes of Heretikes adding here the vvord *Scripture* to the text thus, *And the Scripture giueth greater grace.*

c Free vvil & mans owne endeuour neceſſarie in comming to God.

c He forbiddeth detractiō, euil ſpeaking, ſlaundering.

‡ Al promiſes and purpoſes of our worldly affaires are to be made vnder condition of Gods good liking & pleaſure: and it becommeth a Chriſtian man to haue vſually this forme of ſpeache in that caſe, *If God vvil, if God otherwiſe diſpoſe not.*

ANNOTATION
CHAP. IIII.

8. *Possesse your harts.*] Man (vve see here) maketh him self vvorke and forgeth his owne hart. Vvhich derogateth nothing to the grace of God being the principal cause of the same. Yet Protestants thinke vve derogate from Christ his Passion, vnles vve attribute such effects to our owne vvorkes, or to other secondarie helpes and causes.

Mans vvorking vvith Gods grace, is no derogation therevnto.

CHAP. V.

By the damnation to come vpon the vnmercifull riche, he exhorteth the persecuted to patience and by their certain reward, and by examples. 12. *Not to sweare at all in our communication.* 13. *In affliction, to pray: in prosperitie, to sing: in sickenes, to call for the Priests, and that they pray over them and annoint them with oile: and in the holy misteries confesse their sinnes.* 19. *Finally, how vvo meritorious it is, to convert a sinner vnto the Catholike faith, or else sinner to amendment of life.*

:: A feareful description of the miseries that shal befall in the next life to the vnmercifull couetous men.

GO TO NOVV YE RICHE MEN, VVEEPE, :: HOVVLING 1
IN YOUR MISERIES VVHICH SHAL COME TO YOU. † YOUR 2
RICHES ARE CORRUPT: AND YOUR GARMENTES ARE EATEN
OF MOTHES. † YOUR GOLD AND SILVER IS RUSTED: AND 3
THEIR RUST SHAL BE FOR A TESTIMONIE TO YOU, AND SHAL EATE YOUR
FLESH AS FIRE. YOU HAVE STORED TO YOUR SELVES VVRATH IN THE LAST
DAIES. † BEHOLD THE HIRE OF THE VVORKEMEN THAT HAVE REA- 4
PED YOUR FIELDS, VVHICH IS DEFRAUDED OF YOU, CRIETH: AND THEIR
CRIE HATH ENTRED INTO THE EARES OF THE LORD OF SABBOTH. † YOU 5
HAVE MADE MERIE VPON THE EARTH: AND IN RIOTOUSNES YOU HAVE
NOURISHED YOUR HARTES IN THE DAY OF SLAUGHTER. † YOU HAVE 6
PRESENTED, AND SLAINE THE IUST ONE: AND HE RESISTED YOU NOT.

'condemned.

† BE PATIENT THERFORE BRETHREN, VNTIL THE COMMING OF OUR 7
LORD. BEHOLD, THE HUSBAND MAN EXPECTETH THE PRETIOUS FRUITE
OF THE EARTH: PATIENTLY BEARING TIL HE RECEIVE [c] THE TIMELY AND
THE LATEVVARD. † BE YOU ALSO PATIENT, AND CONFIRME YOUR 8
HARTES: BECAUSE THE COMMING OF OUR LORD [d] VVIL APPROCHE.
† GRUDGE NOT BRETHREN ONE AGAINST AN OTHER: THAT YOU BE NOT 9
IUDGED. BEHOLD, THE IUDGE STANDETH BEFORE THE GATE. † TAKE 10
AN EXAMPLE, BRETHREN, OF LABOUR AND PATIENCE, THE PROPHETES:
VVHICH SPAKE IN THE NAME OF OUR LORD. † BEHOLD VVE ACCOUT 11
THEM BLESSED THAT HAVE SUFFERED. THE SUFFERANCE OF IOB
YOU HAVE HEARD, AND THE END OF OUR LORD YOU HAVE SEEN, BE-
CAUSE OUR LORD IS MERCIFUL AND PITIEFUL. † BUT BEFORE AL THINGS 12
MY BRETHREN, [*] SVVEARE NOT, NEITHER BY HEAVEN, NOR BY EARTH,
NOR OTHER OTHE VVHATSOEVER. BUT LET YOUR TALKE BE, YEA, YEA: NO,
NO:

c He meaneth either fruite or raine.

d is at hand.

Mt. 5. 34

no: that you fall not vnder iudgement.

13 † Is any of you in heauinesse? let him pray. Is he of a
14 cheereful hart? let him sing. † Is any man sicke amõg you?
"let him bring in the priestes of the Churche, and let them
Mr.6,13 pray ouer him, * anoiling him vvith oile in the name of our
15 Lord. † and "the praier of faith "shal saue the sicke: and
our Lord "shal lift him vp: and if he be in sinnes, "they shal
16 be remitted him. † [b] Confesse therfore your sinnes one to
an other: & pray one for an other that you may be saued. ¶
3 Reg.17. Eccl.48. Lu.4.25 17 for the continual praier of a iust man auaileth much. † * Elias
vvas a man like vnto vs passible: and vvith praier "he praied
3.Reg.18, 41. 18 that it might not raine vpon the earth, and it rained not for
three yeres and sixe monethes. † And * he praied againe: and
the heauen gaue raine, and the earth yelded her fruite.

19 † My brethren, if any of you shal erre from the truth, &
20 a man conuert him: † he must know that he vvhich maketh
a sinner to be conuerted from the errour of his vvay, "shal
saue his soule from death, and :: couereth a multitude of
sinnes. ¶

The Epistle in a votiue Masse for the sicke.

[b] The Epistle in *Missibus Limoges* on S. Markes day, and in the Rogation daies.

[b] the heretikes translate, *Acknowledge your faults*, &c. So litle they can abide the very vvord of confession.

:: He that hath the zeale of conuerting sinners, procureth thereby mercie and remission to himself: vvhich is a singular grace.

ANNOTATIONS
CHAP. V.

4. *The hire.*] To vvithhold from the poore or labourer the hire or vvages that is due or promised to him for his seruice or vvorke done, is a great iniquitie, and one of those fiue sinnes vvhich in holy Vvrite be said to call for vengeance at Gods hand, as vve see here. They be called in the Catechisme, *Sinnes crying to heauen*. The other foure be, Murder. *Gen.* 18. v. 10. Vsurie, *Exod.* 22. v. 27. The sinne against nature, *Gen.* 18. v. 10. The oppression and vexation of vvidowes, pupilles, strangers, and such like. *Ib. & Exod.* 3. v. 9.

The sinnes crying to heauen.

12. *Sweare not.*] He forbiddeth not al othes, as the Anabaptists falsly say. for in iustice and iudgement vve may be by our lavvful Magistrate put to sweare, and may lavvfully take an othe, as also for the aduauncing of any necessarie truth vvhen time and place require. but the custom of svvearing, and al vaine, light, and vnnecessarie othes in our daily speache do displease God highly, and are here forbidden by the Apostle, as also by our Sauiour. *Mat.* 5.

Vvhat othes are lavvful, vvhat are not.

14. *Let him bring in the Priests.*] The Protestants for their special hatred of the holy order of Priesthod, as els vvhere often, so here they corrupte the text euidently, translating *Presbyteros*, elders. As though the Apostle had meant men of age, and not such as vvere by holy office, Priests. S. Chrysostome vvho knevv the force and signification of the Greeke vvord according to the Ecclesiastical vse and the vvhole Churches iudgement, hetter then any Protestant alive, taketh it plainely for *Sacerdotes*, that is, Priests. *li. 3 de Sacerdotio prope initium.* And if they confesse that it is a vvord of office vvith them also, though they call them Elders, and not Priests: then vve demaund vvhether the Apostle meane here men of that function vvhich they in their nevv Churches call Elders. If they say no, as they must needes (for Elders vvith them are not deputed specially to publike preaying or administration of the Sacraments, such as the Apostle here requireth to be vsed) then they must needes graunt, that their Elders answere not to the function of those vvhich in the nevv Testament are called *Presbyteri* in Greeke and Latin, and therfore both their translation to be false and fraudulent, and also their naming of their nevv degrees or orders to be fond and inconuenient.

Heretical translation against Priesthod.

Neither their *Elders* (so called) nor their Ministers, can be those vvhō the Apostle here calleth, *Presbyteros*.

If they say their Ministers be correspondent to such as vvere called *Presbyteri* in holy vvrite and in the Primitiue Church, and that they are the men vvhom the Apostle vvilleth to be called for to

They haue no reason to call their Ministers by that name.

anoile the sicke & to pray for him, vvhy do they not then translate Presbyters, Ministers (which they might doe vvith as good reason, as call such as they haue taken in steede of our Catholike Priests, Ministers. Vvhich vvord being in large acception common to all that haue to doe about the celebration of diuine things, vvas neuer appropriated by the vse either of Scripture or of the holy Church, to that higher function of publike administration of the Sacraments and Seruice, vvhich is Priesthood: but to the order next vnder it, vvhich is Deaconship. And therfore if any should be called Ministers, their Deacons properly should be so named. And the Protestants haue no more reason to keepe the ancient Greeke vvord of Deacon, appropriated to that office by the vse of antiquity, then to keepe the vvord Priest, being made no lesse peculiar to the state of such only as minister the holy Sacraments & offer the Sacrifice of the Altar. But these fellowes folowe neither Gods vvord nor Ecclesiastical vse nor any reason, but mere phantasie, moustrie, and hatred of Gods Church. And how litle they folowe any good rule or reason in these things may appeare by this, that here they would to translate *Priests*, and yet in their Cõmunion booke, in their order of visiting the sicke, they commonly name the Minister, *Priest*.

Their Deacõs should rather be called Ministers.

Thry should keepe the name Priest, as vvel as deacon.

14. *Anoyling vvith oile.*] Here is the Sacrament of extreme Vnction so plainely promulgated (for it vvas instituted, as al other Sacraments of the nevv Testament, by our Sauiour Christ himself, and, as Venerable Bede thinketh and other auncient vvriters, the anoiling of the sicke vvith oile *Marc.* 6. pertaineth thereunto) that some Heretikes, for the euidence of this place also (as of the other for good vvorkes) deny the Epistle. Others (as the Caluinists) though their confidence of cunning shifftes and glosers, confessing that S. Iames is the author, yet condemne the Church of God for ryding and taking it for a Sacrament. But vvhat dishonour to God is it (vve pray them) that a Sacrament should be instituted in the matter of oile, more then in the element of vvater? Vvhy may not grace & remission of sinnes be annexed to the one as vvel as to the other, vvithout derogation to God?

The Sacramẽt of EXTREME VNCTION.

But they say, Sacraments endure for euer in the Church, this bar for a reason in the Primitiue Church. Vvhat Scripture telleth them that this general and absolute prescription of the Apostle in this case, should endure but for a season? vvhen vvas it taken avvay, abrogated, or altered? They see the Church of God hath alvvaies vsed it vpon this vvarrant of the Apostle, vvho knevve Christs meaning and institution of it better then these deceiued men, vvho make more of their ovvne fond ghesses and cõiectures, grounded neither on Scripture nor vpon any circumstance of the text, not any one authentical author that euer vvrote, then of the expresse vvord of God. It vvas (say they) a miraculous peaslise of healing the sicke, during onely in the Apostles time, and not long after. Vve aske them vvhether Christ appointed any certaine creature or external element vnto the Apostles generally to vvorke miracles by. Him self vsed sometimes clay and spittle, sometimes he sent them that vvere diseased, to vvash them selues in vvaters, but that he appointed any of those or the like things for a general medicine or miraculous healing onely, that vve reade not. for in the beginning, for the better inducing of the people to faith and deuotion, Christ vvould haue miracles to be vvrought by sundry of the Sacraments also. Vvhich miraculous vvorkes ceasing, yet the Sacraments remaine still vnto the vvorldes end.

The heretikes obiections against the said Sacrament, answered: and vvithal it is proued to be a Sacrament.

Againe vve demaund vvhether euer they read or heard that men vvere generally commaunded to seeke for their health by miraculous meanes. Thirdly, vvhether al Priests, or (as they call them) Elders, had the gift of miracles in the primitiue Church? No, it can not be, for though some had, yet al these indifferently of vvhom the Apostle speaketh, had not the gift: and many that vvere no Priests, had it both men and vvomen, vvhich yet could not be called for, as Priests vvere in this case. And though the Apostle add others could both cure men and reuiue them againe, yet there vvas no such general precept for sicke or dead men, as this, to call for the Apostles to heale or restore them to life againe. Lastly, had any external element or miraculous practise, vnles it vvere a Sacrament, the promisse of remission of al kinde of actual sinnes ioyned vnto it? or could S. Iames institute such a ceremonie him self, that could saue both body and soule, by giuing health to the one, and grace and remission to the other? At other times these contentious vvranglers raile at Gods Church, for annexing only the remission of venial sinnes to the element of vvater, made holy by the Priests blessing thereof in the name of Christ, and his vvord: and lo here they are driuen to hold that S. Iames prescribed a miraculous oile or creature vvhich had much more povver and efficacie. Into these straites are such miscreants brought that vvil not beleeue the expresse vvord of God, interpreted by the practise of Gods vniuersal Church.

Remission of sinnes annexed to creatures.

Holy vvater.

Holy oile blessed by the Bishop.

Venerable Bede in 9 Luc. saith thus. *It is cleere that this custome vvas deliuered to the holy Church by the Apostles them selues, that the sicke should be anointed vvith oile consecrated by the Bishops blessing.* See for this, and for the assertion & vse of this Sacrament, S. Innocentius 1. *ad Decentium Eugubinum cap.* 8. 10. 11. *Concil. & Lib. 2. de visitatione infirmorum in* S. Augustine *cap.* 4. *Concil. Calchutense c.* 2. *cap.* 42. *Conc. Wormatiense cap.* 72. *to.* 3. *Conc. Aquisgran. c.* 8. *Florentinum*, and other later Councels. S. Bernard in the life of Malachie *in fine.* This holy oile because the faithful saw to haue such vertue in the primitiue Church, diuers caried it home and occupied it in their infirmities, not vsing it in the Sacramental sort vvhich the Apostle prescribeth, as the Aduersaries vilely and obiect

The peoples deuotion tovvard such hallowed creatures.

vnto

vnto vs (but as Christians now do (and then also did) concerning the water of Baptisme, vvhich they vsed to take home vvith them after it vvas hallowed, and to giue it their diseased to drinke.

15. *The prayer of faith.*] He meaneth in the forme of the Sacrament, that is, the vvordes spoken at the same time vvhen the partie is anoiled, vvhich no doubt are most auncient and Apostolike. Not that the vvords of praier alone (should) haue that great effect here mentioned, but ioyned vvith the foresaid vnction, as is plaine. The sacramental vvordes.

15. *Shal saue.*] The first effect of this Sacrament is, to saue the soule, by giuing grace and comfort to vvithstand the temptations of the enemie, going about (specially in the extremitie of death) to driue men to desperation or distresse of minde and other damnable inconueniences, the vvhich effect is signified in the matter of this Sacrament specially. The three effects of this Sacrament.

15. *Shal lift him vp.*] Vvhen it shal be good for the saluation of the partie, or agreable to Gods honour, this Sacrament restoreth also a man to bodily health againe, as experience often teacheth vs. Vvhich yet is not done by vvay of miracle, to make the partie sodenly vvhole, but by Gods ordinarie prouidence and vse of second causes, vvhich otherwise (should not haue had that effect, but for the said Sacrament. This is the second effect.

15. *They shal be remitted him.*] Vvhat sinnes soeuer remaine vnremitted, they (shal in this Sacrament and by the grace therof be remitted, if the persons vvorthely receiue it. this is the third effect. S. Chrysostome of this effect saith thus: *They* (speaking of Priests) *do not only remit sinnes in baptisme, but afterwards also, according to the saying of S. Iames. If any be sicke, let him bring in the Priests &c. Li. 3 de Sacerd. prope initio.* Let the Protestants marke that he calleth *Presbyteros, sacerdotes*, that is, *Priests*, and maketh them the onely ministers of this Sacrament; and not elders or other lay men. By al vvhich you see this Sacrament of al other to be maruelous plainely set forth by the Apostle. Onely sicke men and (as the Greeke vvord gueth) men very weake must receiue it: onely Priests must be the ministers of it: the matter of it is holy oile: the forme is praier, in such sort as vve see novv vsed: the effects be as is aforesaid. Yet this so plaine a matter and so profitable a Sacrament, the enemie by Heretikes vvould vvholy abolish. Priests (and not Elders) are the ministers of this sacrament.

Presbyteros

16. *Confesse therfore.*] It is not certaine that he speaketh here of sacramental Confession: yet the circumstance of the letter vvel beareth it, and very probable it is that he meaneth of it: and Origen doth so expound it *ho. 2 in Leuit.* & Venerable Bede vvriteth thus, *In this sentence* (saith he) *there must be this discretion, that our daily and litle sinnes vve confesse one to an other, vnto our equals, and beleeue to be saued by their daily praier. but the vncleannes of the greater leprosie let vs according to the lavv open to the Priest, and at his pleasure in vvhat maner and hovv long time he shal commaund, let vs be carefull to be purified.* But the Protestants fleing from the very vvord confession in despite of the Sacrament, translate thus, *Acknovvledge your faultes one to an other.* They do not vvel like to haue in one sentence, Priests, praying ouer the sicke, anoiling them, forgiuing them their sinnes, confession, and the like. Confession

In hunc locum.

17. *He prayed.*] The Scriptures to vvhich the Apostle alludeth, make no mention of Elias praier. therfore he knevv it by tradition or reuelation. Vvherby vve see that many things vnvvritten be of equal truth vvith the things vvritten. Truthes vnvvritten and knovven by tradition.

20. *Ought to be vnderstood.*] Here vve see the great resvvard of such as seeke to conuert Heretikes or other sinners from errour and vvickednes: and hovv necessarie an office it is, (specially for a Priest. Conuerting of soules

20. *Shal saue.*] Vve see, it derogateth not from God, to attribute our saluation to any man or Angel in heauen or earth, as to the vvorkers therof vnder God, by their praiers, preaching, correction, counsel, or otherwise. Yet the Heretikes are so folish and captious in this kinde, that they can not beare patiently, that our B. Lady or others (should be counted meanes or vvorkers of our saluation. Our saluation attributed to men, vvithout derogation to Christ.

THE ARGVMENT OF BOTH THE EPISTLES OF S. PETER, THE FIRST, AND THE SECOND.

OF S. Peter we reade at large both in the Gospels, and in the Actes of the Apostles: and namely that Christ designed him, and also made him his vicar (as S. Mathew for that cause in the catalogue of the Apostles, calleth him Primus, the first, and all antiquitie Princeps Apostolorum, the Prince of the Apostles) and that he accordingly executed that office after Christes departure, planting the Church first among the Iewes in Hierusalem and in al that countrey and coastes about, as Christ also him self before had preached to the Iewes alone. c. 10. v. 2.

But preaching at length to the Gentiles also, according to Christes commission (Mat. 28. v. 19.) and being now come to Rome, the head citie of the Gentiles, from thence he writeth this Epistle to his Christian Iewes, having care of them in his absence, no lesse then when he was present: and not to the Iewes that were at home, (belike because they had S. Iames, or his successor S. Simon Cleophæ, residente with them) but * to them that were dispersed in Pontus, Galatia, Cappadocia, and Bithynia. 1 Pet. 1.

And that he writeth it from Rome, him self signifieth, saying: The Church that is in Babylon saluteth you. * Where by Babylon he meaneth Rome, as al antiquitie doth interpret him: not, that he so calleth the Church of Rome, but the heathen state of the Romane empire, which then, and 300 yeres after, vnto the conuersion of Constantinus the Emperour, did persecute the elect Church of Rome, in so much that the first 33 Bishops thereof vnto S. Siluester, were al Martyrs. 1 Pet. 5.

* See the Annotation 1 Pet. 5. v. 13.

For the matter whereof he writeth, him self doth signifie it in these wordes: This loe the second Epistle I write to you, my deerest, in which (Epistles) I stirre vp by admonition, your sincere minde, that you may be mindeful of those wordes &c. So he saith there of both together. And againe of the first to the same purpose, in an other place: I haue breefely written, beseeching and testifying that this is the true grace of God, wherein you stand. For, there were at that time certaine Seducers (as * S. Augustin also hath told vs) who went about to teach Onely faith, as though good workes were not necessarie, nor meritorious. there were also great persecutions, to compel them with terrour to denie Christ & al his religiō. He therfore exhorteth thē accordingly, neither for persecution, neither by seduction to forsake it: though in the first, his exhortation is more principally against persecution: and in the second, more principally against seduction. The first epistle is noted to be very like to S. Paules epistle to the Ephesians, in wordes also, and so thicke of Scriptures, as though he spake nothing els. 2 Pet. 3. 1 Pet. 5.

* See the Annotatiō vpon S. Iames epistle c. 2. v. 21.

The time when the first was written, is vncertaine: the second was writtē a litle before his death, as is gathered by his wordes in the same. c. 1. v. 14.

THE

THE FIRST EPISTLE OF PETER THE APOSTLE.

CHAP. I.

He comforteth them in their perſecutions (being newly Baptiſed made the children of God) with the hope of their heauenly inheritance: 6 obſerving howe meritorious it is for them to be ſo conſtant in faith, 10 and confirming it out of the old prieſts of the Prophets and of the Holy Ghoſt. 15 Exhorting them to liue alſo accordingly in all holines. 21 conſidering the holines of God, the vprightnes of his iudgement, the price of their redemption by Chriſt, 22 and the vertue of the ſeede in them (Which is grace regeneration in Baptiſme) foretold by the Prophets alſo.

1 PETER an Apoſtle of IESVS Chriſt, to the electe ſtrangers of the diſperſion of Pontus, Galatia, Cappadocia, 2 Aſia, and Bithynia, † according to the preſcience of God the Father, into ſanctification of the Spirit, vnto the obedience and ſprinkling of the bloud of IESVS Chriſt: Grace to you and peace be multiplied.

The Epiſtle In Cathedra S. Petri, Roma. Ian. 18.

1 Cor. 1, 3. Epheſ. 1, 3. 3 † Bleſſed be God and the father of our Lord IESVS Chriſt, vvho according to his great mercie hath regenerated vs vnto a liuely hope, by the reſurrection of IESVS Chriſt 4 from the dead, † vnto an inheritance incorruptible, and incontaminate, and that can not fade, conſerued in the heauens 5 in you, † (vvho in the vertue of God are kept by faith 6 vnto ſaluatiō) ready to be reuealed in the laſt time. † wherin you ſhal reioyce, a litle novv if you muſt be made heauy 7 in diuerſe tentations: † that the probation of your faith much more pretious then gold (vvhich is proued by the fire) may be found vnto praiſe and glorie and honour in the re- 8 uelatiō of IESVS Chriſt: ¶ † vvhom hauing not ſeen, you loue: in vvhom novv alſo not ſeing you beleeue: and beleeuing you reioyce vvith ioy vnſpeakable and glorified, 9 † receiuing the end of your faith, the ſaluation of your ſoules

The Epiſtle for many martyrs.

soules. † Of the vvhich saluation the Prophetes inquired & searched, vvhich prophecied of the grace to come in you, † searching vnto vvhich or vvhat maner of time the Spirit of Christ in them did signifie: foretelling those passions that are in Christ and the glories folovving: to vvhom it vvas reuealed, that not to thé selues, but to you they ministred those things vvhich novv are told you by them that haue euangelized to you, the holy Ghost being sent from heauen, on vvhom the Angels desire to looke. 10 11 12

† For the vvhich cause hauing the loines of your ::minde girded, sober, trust perfectly in that grace vvhich is offered you, in the reuelation of IESVS Christ, † as children of obedience, not configurated to the former desires of your ignorance: † but according to him that hath called you, the Holy one, be you also in al conuersation holy: † because it is vvritten: *You shal be holy, because I am holy.* † And if you inuocate the Father, him vvhich * vvithout acception of persons iudgeth according to euery ones c vvorke: in feare conuerse ye the time of your peregrination. † Knovving that * not vvith corruptible things, gold or silver, you are redeemed from your vaine conuersation of your fathers ::tradition: † but vvith the pretious bloud as it vvere of an immaculate and vnspotted lambe, Christ, † * foreknovven in deede before the constitution of the vvorld, but manifested in the last times for you, † vvhich by him are faithful in God vvho raised him from the dead, and hath giuen him glorie, that your faith and hope might be in God. † Making your soules chaste in obedience of charitie, in the sincere loue of the fraternitie from the hart loue ye one an other earnestly: † borne againe not of corruptible seede, but incorruptible by the vvord of God vvho liueth and remaineth for euer. † For *al flesh is as grasse: and al the glorie thereof as the flovre of grasse. the grasse is vvithered, and the flovre thereof is fallen avvay.* † But the vvord of our Lord remaineth for euer, and this is the vvord that is euangelized among you. 13 14 15 16 17 18 19 20 21 22 23 24 25

::Chastitie not onely of body but also of minde, is required. *S. Bede vpon this place.*

c God vvil iudge men according to euery ones vvorkes, and not by faith onely.

::: He meaneth the errours of Gentility. or if he vvrite to the Iewes dispersed, he meaneth the yoke of the Law vvith the fond and heauy additiõs of their later Maisters, called *Deuteroseis.* The Heretikes, to make it sound to the simple against the traditions of the Churche, corrupt the text thus. *Which you haue receiued by tradition of the fathers.*

Leu.11, 19.20,7 Deu.10. Ro. 2. Gal. 2. 1 Cor. 6, 20.7,23 Ro. 16, 25.Col.1, 26. Tit. 1, 2. Esa.40, 6.

CHAP. II.

Loue

Now after their Baptisme, we must be their mates: 4 and being come to Christ, how happie they be above their carnedulous brethren, according to the Scriptures also. 11 Wherupon he beseecheth them to shine in good life among the Heathen, so to procure their conuersion: 13 to be obedient subiects to higher Powers (betwixt whom some misconster Christian liberty) 14 and seruants to their Masters. 19 And so, being vrisd, though they suffer for it, it is very meritorious; 21 whereas Christ also not only gaue them example, 24 but also by his death hath made them able to liue iustly.

1 LAYING avvay therfore al malice, and al guile, and simulations, and enuies, and al de-
2 tractions, † as infants euen novv borne, reasonable, milke vvithout guile desire ye,
3 that in it you may grovv vnto saluatiō. † If yet you haue tasted that our Lord is svveete.
4 † Vnto vvhom approching, a liuing stone, of men in deede
5 reprobated, but of God elect and made honorable: † be ye also your selues superedified as it vvere liuing stones, ᵃ spiritual houses, a holy priesthod, to offer ᵇ spiritual hostes, ac-
6 ceptable to God by IESVS Christ. † For the vvhich cause the Scripture conteineth, *Behold I put in Sion a principal corner stone elect, precious, and he that shal beleeue in him, shal not be confounded.*
7 † To you therfore that beleeue, honour: but to them that beleeue not, *the stone vvhich the builders reiected, the same is made into the head of the corner*: † and ᵇ a stone of offense, and a rocke of scandal,
8 to them that stumble at the vvord, neither doe beleeue ᵃ wher-
9 in also they are put. † But you are an ᵇ elect generation, a ᶜ kingly priesthod, a holy nation, a people of purchase: that you may declare his vertues vvhich from darkenesse hath
10 called you into his marvelous light. † *Vvhich sometime not a people: but novv the people of God. Vvhich not hauing obtained mercie: but novv hauing obtained mercie.*

11 † My deerest I beseeche you as strangers & pilgrimes, ᵇ to refrayne your selues from carnal desires which vvarre against
12 the soule, † hauing your conuersation good among the Gentiles: that in that vvherein they misreport of you as of malefactors, by the good vvorkes considering you, ᵇ they
13 may glorifie God in the day of visitation. † ᵇ Be subiect therfore to euery ᵈ humane ᵉ creature for God: vvhether it
14 be ᵇ to king, as excelling: † or to rulers as sent by him to the
15 reuenge of malefactors, but to the praise of the good: † for so is the vvil of God, that doing vvel you may make the
16 ignorance of vnvvise men to be dumme: † as free, & ᵇ not

The Epistle vpon Saturday in Easter weeke.

ᵃ *a spiritual house,*

Esa. 28, 16.

Psa. 117. *Mat.* 21. *Act.* 4. *Esa.* 8. *Ro.* 9, 33. *Exo.* 19. *Apoc.* 1.

Osee. 2. *Ro.* 9. *Gal.* 5, 16.

ᶜ The Protestants can no more gather of this, that al Christians be Priests: then, that al be kings: as is most plaine *Apocalyp.* 1, 6, and 5, 10. Then hath made vs a kingdom (or kings) & priests.

ᵃ *vvhereto also they are ordained.*

The Epistle vpō the 3 Sunday after Easter.

ᵈ So is the Greeke, but the Protest. in fauour of temporal lawes made against the Cath. religion, translate it very falsely thus, *vval manner ordinaūce of mans* the selues build ly reiecting Ecclesiastical decrees as mis ordinances.

Mt. 5, 16 *Ro.* 13, 1. *1 Pet.*

as hauing the freedom for a cloke of malice, but as the ſer-
c In this ſpeache is often commẽded the vnitie of al Chriſtians among them ſelues.
uants of God. † Honour al men. c Loue the fraternitie. Feare 17
God. Honour the king.

† Seruants be ſubiect in al feare to your maiſters, not only 18
to the good & modeſt, * but alſo to the vvaivvard. † For this 19
is thanke, if for cõſcience of God a man ſuſtaine ſorovves, ſuf-
fering vniuſtly. † For vvhat glorie is it: if ſinning, and buf- 20
feted you ſuffer? but if doing vvel you ſuſtaine patiently:
The Epiſtle vpõ the 2 Sunday after Eaſter.
this is thanke before God. † For vnto this are you called: 21
becauſe Chriſt alſo ſuffred for `vs', leauing `you' an example
that you may folovv his ſteppes. † *vvho did no ſinne, neither vvas* 22
guile found in his mouth. † vvho vvhen he vvas reuiled, c did not 23
reuile: vvhen he ſuffred, he threatened not: but deliuered him
ſelf to him that iudged him vniuſtly. † vvho him ſelf * bare 24
our ſinnes in his body vpon the tree: that dead to ſinnes, we
may liue to iuſtice. by vvhoſe ſtripes you are healed. † For 25
you vvere as ſheepe ſtraying: but you be conuerted novv
to the Paſtor and Biſhop of your ſoules. ℣

`you' vt Eſ. 53.9. c non aperuit os ſuum Eſ. 53.4. Mt. 8.17

ANNOTATIONS
CHAP. II.

Spiritual hoſtes and Prieſts.

5. *Spiritual hoſtes.*] Here vve ſee, that as he ſpeaketh of ſpiritual hoſtes, vvhich euery Chriſtian man offereth, ſo he ſpeaketh not properly of prieſthod, vvhen he maketh al Prieſts, but of a ſpiritual prieſthod. Which ſpiritual prieſthod vvas alſo in al the Iewes: but the prieſthod (properly ſo called) vvas onely in the ſõnes of Aaron, and they offered the ſacrifices (properly ſo called) vvhich none beſides might offer.

Obedience to temporal princes.

13. *Be ſubiect.*] Not onely our Maiſter Chriſt, but the Apoſtles and al Chriſtians vvere euer charged by ſuch as thought to bring them in hatred vvith Princes, vvith diſobedience to kings and temporal Magiſtrates. therfore both * S. Paul and this Apoſtle do ſpecially vvarne the faithful, that thay gine no occaſiõ by their il demeanure to ſecular Princes, that the Heathen ſhould count them diſobedient or ſeditious vvorkers againſt the States of the vvorld. *Rom. 13.*

God inſtituted the Spiritual gouernemẽt in more excellẽt maner then the temporal.

13. *To euery humane creature.*] So he calleth the temporal Magiſtrate elected by the people, or holding their Souerainty by birth & carnal propagation, ordained for the vvorldly vvealth, peace, and proſperitie of the ſubiects: to put a difference betvvixt that humane Superiority, and the ſpiritual Rulers and regiment, guiding and gouerning the people to an higher end, and inſtituted by God him ſelf immediatly. for Chriſt did expreſly conſtitute the forme of regiment vſed euer ſince in the Church. He made one the cheefe, placing Peter in the Supremacie: he called the Apoſtles and Diſciples, giuing them their ſeueral authorities. Aftervvard * God guided the lot for chooſe of S. Matthias in Iudas place: and the Holy Ghoſt expreſly and namely ſeuered and chooſe Paul and Barnabas vnto their Apoſtolical function: and generally the Apoſtle ſaith of al ſpiritual Rulers, *The holy Ghoſt hath placed you to rule the Church of God.* *Act. 1. Act. 20.*

And although al povver be of God, and kings rule by him, yet that is no otherviſe, but by his ordinarie concurrence, and prouidence, vvherby he procureth the earthly compodity or vvealth of men, by maintaining of due ſuperiority and ſubiection one tovvards an other, and by giuing povver to the people and Common vvealth to chooſe to them ſelues ſome kinde or forme of Regiment, vnder vvhich they be content to liue for their preſeruation in peace and tranquillity. But Spiritual ſuperiority is far more excellent, as in more excellent ſort depending, not of mans ordinance, election, or (as this Apoſtle ſpeaketh) creation, but of the Holy Ghoſt, vvho is alvvaies reſident in the Church (vvhich is Chriſts body myſtical, and therfore an other manner of Common-

vvealth

mouvvealth then the earthly) concurring in singular sort to the creation of al necessarie Officers in the said Church, euen to the vvorldis end, as S. Paul vvriteth to the Ephesians.

Eph. 4.

Left therfore the people, being then in so precise sort alvvaies vvarned of the excellencie of their Spiritual gouernours: and of their obedience vovvard them, might neglect their duelies to Temporal Magistrates, (specially being infidels, and many times tyrants and persecutors of the faith, as Nero and other vvere then: therfore S. Peter here vvarneth them to be subiect, for their bodies and goods and other temporal things, euen to the vvorldly Princes both infidels and Christians, vvhom he calleth humane creatures.

Hebr. 13.

13. *To the king as excelling.*] Some simple heretikes & others also not vnlearned, as the begging, for lacke of better places, vvould haue proued by this, that the king vvas head of the Church, and aboue al Spiritual rulers: and to make it sound better that vvay, they falsely translated it, *To the king as to the chiefe head* in the Bible of the yere 1562. But it is euident that he calleth the king the precellent or more excellent, in respect of his Vicegerents vvhich he calleth Dukes or Gouernours that be at his appointment: and not in respect of Popes, Bishops, or Priests, as they haue the rule of mens soules: vvho could not in that charge be vnder such Kings or Emperours as the Apostle speaketh of: no more then the kings or Emperours then, could be heads of the Church, being Heathen men and no members thereof, much lesse the cheefe members. See a notable place in S. Ignatius ep. ad Smyrnenses, vvhere he exhorteth them first to honour God, next the Bishop, & then the king.

Heret. translation.

The Kings excellencie of power is in respect of the nobilitie and lay magistrates vnder him.

This is an inuincible demonstration, that this text maketh not for any spiritual claime of earthly kings, because it giueth no more to any Prince then may and ought to be done and graunted to a Heathen Magistrate. Neither is there any thing in al the nevv Testament that proueth the Prince to be head of cheefe gouernour of the Church in spiritual or Ecclesiastical causes, more then it proueth any heathen Emperour of Rome to haue been, for they vvere bound in temporal things to obey the heathen being lavvful kings, to be subiect to them euen for conscience, to keepe their temporal lavves, to pay them tribute, to pray for them, and to doe al other natural duties: and more no scriptures binde vs to doe to Christian kinges.

Christiā Princes haue no more right to be supreme heads in spiritual causes, then the Heathen.

16. *Not as hauing.*] There vvere some Libertines in those daies, as there be nove, that vnder pretence of libertie of the Gospel, sought to be free from subiection and lavves of men as now vnder the like vvicked pretence, Heretikes refuse to obey their spiritual rulers and to obserue their lavves.

Libertines.

18. *But also the vvorthvvard.*] The Vvicklefistes and their folovvers in these daies, sometimes to moue the people vnto sedition, hold and teach that maisters and magistrates lose their authoritie ouer their seruants and subiects, if they be once in deadly sinne, and that the people in that case needs not in conscience obey them. Vvhich is a pernicious and false doctrine, as is plaine by this place, vvhere vve be expresly commaunded to obey euen the il-conditioned. vvhich must be alvvaies vnderstood, if they commaund nothing against God. for then this rule is euer to be folovved. *Vve must obey God rather then men. Act. 5. 29.*

Deadly sinnes of Princes or Superiors exempt not the subiectes frō obedience, as Wicleffe held.

CHAP. III.

The duetie of vvives and husbandes to eth other. 7 How to deuer selues vvill by their perseuerance. 15 how to answer them alvvaies vvith modestie, and specially vvith innocencie, after the example of Christ most innocēt: vvhose body though they killed, yet his soule liued and preached after vvard to the soules in Hel (namely to those in the time of Noe: vvhich flood being a figure of our Baptisme) rose again and ascended.

1 IN like maner also * let the vvomen be subiect to their husbandes: that if any beleeue not the vvord, by the conuersation of the

Eph. 5, 28. Col. 3, 18.

Hovv vvives should behaue them selues tovvard their husbands.

2 vvomen vvithout the vvord they may be vvonne, † considering your chast conuersation in feare. † Vvhose trimming let it

1 Tim. 2, 9.

Against the proud, curious and costly attire of vvomē, vvherein this il time of ours excedeth.

3 not be outvvardly the plaiting of heare, or laying on gold round about, or of putting on vestures:

4 † but the man of the hart that is hidden, in the incorruptibi-

litie of a quiet and a modeſt ſpirit, vvhich is riche in the ſight of God. † For ſo ſometime the holy vvomen alſo that truſted in God, adorned them ſelues, ſubiect to their ovvne huſbandes. † As *Sara obeied Abraham, calling him lord: 6 Gen. 18.
cvvhoſe daughters you are, doing vvel, and not fearing any perturbation. † Huſbandes likevviſe, dvvelling vvith them 7 c Ie
Hovv huſbands ſhould behaue them ſelues tovvard their vviues. according to knovvledge, as vnto the vveaker feminine veſſel imparting honour, as it vvere to the coheires alſo of the grace of life: that your praiers be not hindered.

† And `in fine' al of one minde, hauing compaſſion, louers 8 `in faith
of the fraternitie, merciful, modeſt, humble. † * not ren- 9 Pro. 17, 13. Mat. 5.44.
dering euil for euil, nor curſe for curſe: but contrariewiſe, bleſſing: for vnto this are you called, that you may by inheritace poſſeſſe a benediction. † For he that vvil loue life, and ſee good daies: 10 Pſ. 33, 13
let him refraine his tung from euil, and his lippes that they ſpeake not guile. † Let 11
him decline from euil, and doe good: let him enquire peace, and ſolow it: † be- 12
cauſe the eies of our Lord are vpon the iuſt, and his eares vnto their praiers: but the countenance of our Lord vpon them that doe euil things. † And vvho is 13
he that can hurt you, if you be emulators of good? † But *& 14 Mat. 5, 10.
if you ſuffer ought for iuſtice, bleſſed are ye. And the feare of them feare ye not, & be not troubled. † But ſanctifie our 15
Lord Chriſt in your hartes, ready alvvaies to ſatiſfie euery one that aſketh you a reaſon of that hope vvhich is in you: † but 16
vvith modeſtie and feare, hauing a good conſcience: that in that vvhich they ſpeake il of you, they may be confounded vvhich calumniate your good conuerſation in Chriſt. † For 17
it is better to ſuffer as doing vvel (if the vvil of God vvil haue it ſo) then doing il.

The Epiſtle vpon friday in Eaſter vveeke. † Becauſe Chriſt alſo died once for our ſinnes, the iuſt for 18
the vniuſt: that he might offer vs to God, mortified certes in fleſh, but quickened in ſpirit. † In the vvhich ſpirit comming 19
he preached "to` them' alſo that vvere in priſon: † vvhich 20 ` thoſe ſpirites
had been "incredulous ſometime, * vvhen they expected the Gen. 6. Mat. 24
patience of God in the daies of Noë, vvhen the arke vvas a building: in the vvhich, fevv, that is, * eight ſoules vvere ſaued Gen. 7, 7
by vvater. † Vvherevnto Baptiſme being' of the like forme 21 Ep.
novv ſaueth `you' alſo: not the laying avvay of the filth of ' vi
the fleſh, but "the examination of a good conſcience tovvard God by the reſurrection of IESVS Chriſt. † vvho is on the 22
right hand of God, + ſvvallovving death, that vve might be made heires of life euerlaſting: being gone into heauen, Angels and Potentates and Povvers ſubiected to him.

AN

ANNOTATIONS
CHAP. III.

19. *To them that were in prison.*] S. Augustine in his 99 Epistle *in principio*, confesseth this place to be exceeding hard to vnderstand, & to have many difficulties vvhich he could neuer explicate to his owne satisfaction. Yet vnto Heretikes this and al other texts be easie, not doubting but that is the sense vvhich them selues imagin, vvhatsoeuer other men deeme thereof. S. Augustine onely findeth him self sure of this, that Christ descending into Hel in soule after his death, is plainely proued hereby. Vvhich thing he declareth there, to be conformable to diuers other expresse vvordes of holy Vvrite, and namely to this same Apostles sermon *Act.* 2. And at length he concludeth thus, *Quis ergo nisi infidelis negauerit fuisse apud inferos Christum?* that is, *Therefore vvho but an infidel, vvil deny that Christ vvas in Hell?* Caluin the (you see) vvith al his solouers are infidels, vvho in steede of this descending of Christ in soule after his death, haue inuented an other desperate kinde of Christs being in Hel, vvhe he was yet aliue on the Crosse. S. Athanasius also in his epistle cited by S. Epiphanius *hær.* 77 *in principio*, and in his booke *de Incarnatione Verbi propius initio*, S. Cyril *de recta fide ad Theodosium*, Oecumenius, and diuers others vpon this place, proue Christs descending to Hel. As they likevvise declare vpon the vvordes folovving, that he preached to the spirites or soules of mē detained in Hel or in Prison.

Christ in soule descended vnto hel, vvhiles his body lay in the grave.

The Caluinists denying the same, are (by S. Augustines iudgement) infidels.

But vvhether this vvord *Prison* or *Hel* be meant of the inferiour place of the damned, or of *Limbus patrum* called Abrahams bosome, or some other place of temporal chastisment: and, to vvhom he preached there, and vvho by his preaching or presence there vvere deliuered, and vvho they vvere that are called, *Incredulous in the daies of Noe*: al these things S. Augustine calleth great profundities, confessing him self to be vnable to reache vnto it: onely holding fast and assured this article of our faith, that he deliuered none deputed to damnation in the lovvest hel, and yet not doubting but that he released diuers out of places of paines there, vvhich can not be out of any other place then Purgatorie. See the said Epistle, vvhere also he insinuateth other expositions for explication of the manifold difficulties of this hard text, vvhich vvere to long to rehearse, our special purpose being onely to note briefely the things that touche the controuersies of this time.

Certaine difficulties vvherevnto S. Augustine doubteth.

Purgatorie.

20. *Incredulous sometime.*] They that take the former vvordes, of Christs descending to Hel, and deliuering certaine theire detenues, do expound this, not of such as died in their infidelitie or vvithout al faith in God, for such vvere not deliuered: but either of some that once vvere incredulous, and aftervvard repented before their death: or rather and specially of such as othervvise vvere faithful, but yet trusted not Noes preaching by his vvorkes and vvord, that God vvould destroy the vvorld by vvater. Vvho yet being othervvise good men, vvhen the matter came to passe, vvere sorie for their errour, and died by the flood corporally, but yet in state of saluation, and being chastised for their fault in the next life, vvere deliuered by Christs descending thither, and not they onely, but al others in the like condition. For the Apostle giueth these of Noes time but for an example.

Vvhat vvere the incredulous persons of vvhom the Apostle here speaketh.

21. *Of the like forme.*] The vvater bearing vp the Arke from sinking, and the persons in it from drovvning, vvas a figure of Baptisme, that likevvise saueth the vvorthie receiuers from euerlasting perishing. *As Noe* (saith S. Augustine) *vvith his, vvas deliuered by the vvater and the vvood, so the families of Christ by Baptisme signed vvith Christs Passion on the Crosse.* *Ibid.* c.17. *Li.* 12. *Cont. Faustum c.* 14. Againe he saith, that as the vvater saued none out of the Arke, but vvas rather their destruction: so the Sacrament of Baptisme receiued out of the Catholike Church at Heretikes or Schismatikes hands, though in be the same vvater and Sacrament that the Catholike Church hath, yet profiteth none to saluation, but rather vvorketh their perdition. Vvhich yet is not meant in case of extreme necessitie, vvhen the partie should die vvithout the said Sacrament, except he tooke it at an Heretikes or Schismatikes hand. Neither is it meant in the case of infants, to vvhom the Sacrament is cause of saluation, they being in no fault for receiuing it at the hands of the vnfaithful, though their parents and frendes that offer them vnto such to be baptized, be in no small fault. S. Hierom to Damasus Pope of Rome, compareth that See to the Arke, & them that communicate vvith it, to them that vvere saued in the Arke: al other Schismatikes and Heretikes, to the rest that vvere drovvned. *Ep.* 57.

Noes Arke & the vvater, a figure of Christs Crosse & Baptisme.

Baptisme receiued of Heretikes or Schismatikes, vvhen damnable, vvhen not.

21. *The examination of a good conscience.*] The Apostle seemeth to allude here to the very forme of Catholike Baptisme, conteining certaine interrogatories and solemne promises made of the articles of the Christian faith, and of good life, and of renouncing Satan and al his pompes and vvorkes: vvhich (no doubt) how soeuer the Caluinistic fleeme of these, are the very Apostolike ceremonies vsed in the ministration of this Sacrament. *See S. Denys in suo Ec. hierarchia. S. Cyril li.* 12 *in Io. c.* 64. *S. Augustine ep.* 23. *S. Basil de Sp. sancto c.* 12 *and* 15. *S. Ambrose de iis qui mysteris initiantur c.* 2. *n.* 4.

CHAP. IIII.

That they arme them ſelues to ſtand no more after Baptiſme, againſt the temptations of the Heathen, conſidering that the general end is at approche. 8 Specially toward their euen-Chriſtians to ſhew their charitie, hoſpitalitie, and grace, doing al to the glorie of God. 12 And as for being perſecuted becauſe they are Chriſtians, to reioyce, conſidering the reward that they ſhal haue with Chriſt, and damnation that they ſtand thereby.

CHRIST therfore hauing ſuffered in the flesh, be you alſo armed with the ſame cogitation. becauſe he that hath ſuffered in the flesh, hath ceaſed from ſinnes: 1
† that now not after the deſires of men, 2
but according to the vvil of God he liue the reſt of his time in the flesh. † For the 3
time paſt ſufficeth (to accompliſh the vvil of the Gentiles) them that haue vvalked in riotouſnes, deſires, exceſſe of wine, banketings, potations, and vnlavvful ſeruices of Idols.

* It hath the ſame difficulty and ſenſe that the other like wordes haue before, Chap. 3. See the annotation there v. 19. and S. Aug. ep. 69. & Oecumenius vpon this place.

† Vvherein they maruel blaſpheming, you not concurring 4
into the ſame confuſion of riotouſnes. † vvho ſhal render 5
account to him, vvhich is ready to iudge the liuing and the
dead. † For, for this cauſe alſo vvas * it euangelized to the 6
dead: that they may be iudged in deede according to men, in the flesh: but may liue according to God in the Spirit.
† And the end of al ' ſhal approche'. 7

' is at hand.

† Be vviſe therfore: and vvatch in praiers. † But before 8
al things, hauing mutual charitie cõtinual among your ſelues: becauſe * charitie couereth the multitude of ſinnes. † * Vſing 9
hoſpitalitie one tovvard an other vvithout murmuring.
† * Euery one as he hath receiued grace, miniſtring the ſame 10
one tovvard an other: as good diſpenſers of the manifold grace of God. † If any man ſpeake, as the vvordes of God. 11
if any man miniſter: as of the povver, vvhich God adminiſtreth. that in al things God may be honoured by IESVS Chriſt: ‹I to vvhom is glorie and empire for euer and euer. Amen.

Prou. 10 Ro. 12, Heb. 13. Ro. 12, 6.

† My deereſt, thinke it not ſtrange in the feruour vvhich 12
is to you for a tẽtation, as though ſome nevv thing happened
to you: † but communicating vvith the paſſions of Chriſt, 13
be glad, that in the reuelation alſo of his glorie you may be
glad reioycing. † * If you be reuiled in the name of Chriſt, 14
you ſhal be bleſſed: becauſe that vvhich is of the honour,
glorie,

The Epiſtle vpon Sunday next after the Aſcenſion.

The Epiſtle for a Martyr.

Mt. 5, 11.

glorie, and vertue of God, and the Spirit vvhich is his, shal
15 rest vpon you. † But let none of you suffer as a murderer,
or a theefe, or a railer, or a coueter of other mens things,
16 † But if as a Christian, let him not be ashamed, but let him
Ierr.25, 17 glorifie God in this name. † for* the time is *that iudge-
29. ment begin of the house of God. And if first of vs: vvhat
shal be the end of them that beleeue not the Gospel of God?
Prou.11, 18 † And *if the iust man shal scarse be saued: where shal the
31. 19 impious and sinner appeare? † Therfore they also that suf-
fer according to the vvil of God, let them commend their
soules to the faithful creator, in good deedes. ¶

ANNOTATIONS
CHAP. IIII.

9. *Charitie couereth.*] Faith onely cannot iustifie, seeing that charitie also doth cause remission of sinnes. And saying charitie, he meaneth loue and charitable vvorkes tovvard our neighbours, vnto vvhich vvorkes of mercie the Scriptures do specially attribute the force to extinguish al sinnes. See S. Augustine *c. 69 Enchirid. and tract. 1. in ep. 1. Io. 9. 1.* and venerable Bede *vpon this place.* And in the like sense the holy Scriptures commonly commend vnto vs almes and deedes of mercie for redemption of our sinnes. *Prouerb. c. 10. Ecclesiastici 12. v. 2. Danielis c. 4. v. 24.*

Not only faith. Vvorkes of mercie.

17. *That iudgement begin.*] In this time of the new Testament, the faithful and al those that meane to liue godly (specially of the Clergie) must first and principally be subiect to Gods chastisement and temporal afflictions, vvhich are here called iudgement. Vvhich the Apostle recordeth for the comfort and confirmation of the Catholike Christians, vvho were at the time of the vvriting hereof, exceedingly persecuted by the heathen Princes & people.

The better & most afflicted in this life.

18. *If the iust.*] Not that a man dying iust and in the fauour of God, can afterward be in doubt of his saluation, or may be reiected of God: but that the iust being both in this life subiect to assaults, tentations, troubles, and dangers of falling from God and losing their state of iustice, & also oftentimes to make a straue count, & to be temporally chastised in the next life, cannot be saued vvithout great vvatch, feare, and trembling, and much labouring and chastisement. And this is far contrarie to the Protestants doctrine, that putteth no iustice but in faith alone, maketh none iust in deede and in truth, teacheth men to be so secure and assured of their saluation, that he that hath liued vvickedly al his life, if he onely haue their faith at his death, that is, if he beleeue fiedfastly that he is one of the elect, he shal be as sure of his saluation immediatly after his departure, as the best liuer in the vvorld.

The iust man him self is hardly saued.

Against the vaine securitie of only faith.

CHAP. V.

He exhorteth Priests to feede their flocke, willy for Gods sake and vvreward of heauen, vvithout al lordlines. ¶ the laie to obey: al to be humble one to vvard an other. It to be constant in the Catho. faith, considering it is not mans, but that same the Diuel that perturbeth them, ¶ as he doth the vvhole Church also, & that God vvil after a vvhile make them secure in heauen.

THE

The Epistle for S. Apollinaris Iul. 23.

THE [a] seniors therfore that are among 1
you, I beseche, my self a fellow senior
with them and a witnesse of the pas-
sions of Christ, who am also partaker
of that glorie which is to be reuealed
in time to come: † feede the flocke of 2
God which is among you [c] prouiding
not by constrainte, but willingly ac- [c] Ministe-
rially.
cording to God: [b] neither for filthie lucre sake, but volun-
tarily: † neither as [d] ouerruling [e] the Clergie, but made exam- 3
ples of the flocke from the hart. † And when the prince of 4
pastors shal appeare, you shal receiue the incorruptible
crowne of glorie.

[b] Desire of lucre, or to exercise holy functions for gaine, is a filthy fault in the Clergie, and therfore much to be auoided.

[d] Lording.

[e] Clergie.

† In like maner ye yong men be subiect to the seniors. 5
And do ye al insinuate humilitie one to an other, because
God resisteth the proude: and to the humble he giueth grace. † * Be ye 6
humbled therfore vnder the mightie hand of God, that he
may exalt you in the time of visitation: † * casting al your 7
carefulnes vpon him, because he hath care of you. † Be so- 8
ber and watch: because your aduersarie the Deuil as a roaring
lion goeth about, seeking whom he may deuoure. † whom 9
resist ye, strong in faith: knowing that the self same affli-
tion is made to that your fraternitie which is in the world.
† But the God of al grace, which hath called vs vnto his e- 10
ternal glorie in Christ Iesvs, he vvil perfite you hauing suf-
fered a litle, and confirme, and stablish you. † To him be 11
glorie and empire for euer and euer. Amen. ¶

The Epistle vpon the 3 day after Pentecost.

Prou 3. Iac. 4. Iac. 4. Psa. 54. Mt. 6, 25

† By Syluanus a faithful brother to you, as I thinke, I 12
haue breefely written: beseching and testifying that this is
the true grace of God, wherein you stand. † The Church 13
saluteth you, [f] that is in Babylon, coelect: and Marke my
sonne. † * Salute one an other in a holy kisse. Grace be to 14
al you which are in Christ Iesvs. Amen.

Ro. 16. 16. 1 Cor. 16, 20. 2 Cor. 13, 12.

[f] Babylon.

ANNOTATIONS
CHAP. V.

[a] *Seniors.*] Though the Latin, *Senior*, be not appropriated to holy order by vse of speache, neither in the Latin nor in our language: yet it is plaine that the Greeke word *Presbyter*, which the Apostle here vseth, is here also (as commonly in other places of the new Testament) a word of Ecclesiastical office, and not of age, and is as much to say as Bishop. *See Act. Priest or Bishop.* For the Apostle him self being of that order, speaketh (as by his words it is plaine) to such as had charge of soules, saying, *Feede the flocke of God which is among you.*

Because

Because we follow the vulgar latin translation, we say *Seniors* and *Seniour*: whereas otherwise we might and should say according to the Greeke, *The Priests therfore I beseech, my self a fellow-priest vnder them.* So doth S. Hierom read (*Presbyteros obsecro vester*) and exponed ep. 83. So translateth Erasmus, and Beza him self.

πλεονεξίας. Mat. 20. v. 25.

3. *Overruling.*] Not superiority, preeminence, soueraintie, or rule on the one side, nor obedience, subiection, and inferiority on the other side, be forebidden in the Clergie: but tyrannie, pride, and ambitious domination be forbidden, and humility, meekenes, and deuotion are commended in Ecclesiastical Officers. the Greeke word here of ruling or commuling, being the same that our Sauiour vseth in the Gospel of the tyrannical rule of secular Heathen Princes, saying to his Apostles, that it shal not be so among them: according as here the prince of the Apostles teacheth his brethren the Ecclesiastical rulers.

Not Superioritie but tyrannie and lordlines is forbidden in the Clergie.

3. *The Clergie.*] Some of the English new translations turne it corrupely, *Parishes*: others, *heritages*: both, to auoid the most knowen, true, and common word in al Christian languages, to wit, *Clergie*, a word, by vse of al antiquity, & agreably to the holy Scriptures, made proper to the Spirituaity or Clergie, though in an other more vulgar acception it may agree to al Christs chosen heritage, as wel of lay people as Priests, which the Protestants had rather folowe, because they will haue no difference betweene the laity & the Clergie. But the holy fathers for other wise euer from the beginning. Whereof see S. Cyprian ep. 4. 5. 6. &c. And S. Hierom ep. 1 to Nepotianus c. 5. where he interpreteth this word. *Therfore* (saith he) *Clericus*, that is, *a Clergie man, which serueth the Church of Christ, let him fast interpret his name, and the signification of the name being declared, let him indeuour to be that which he is called.* If κλῆρος (Clerus) *in Greeke, be called in Latin, Sors, therfore are they called Clerici, that is, Clergie men, because they are of the lot of our Lord, or because our Lord him self is the lot or portion of Clergie men &c.*

Heret. translation.

The name of Clergie and Clerke.

κλῆρος. κληρονομία. κλῆρος. μερὶς.

Which calling no doubt was taken out of the holy Scriptures, *Numer.* 18. and *Deuter.* 18. where God is called the inheritance, lot, and portion of the Priests and Leuites: and now when men be made of the Clergie, they say, *Dominus pars hereditatis meæ.* that is, *Our Lord is the portion of mine inheritance.* but specially out of the new Testament, *Act.* 1, 17. 25. and 8, 21. Where the lot or office of the Ecclesiastical ministerie is called by this word κλῆρος, Clerus. See in Venerable Bede the causes why this holy state being seuered by name from the Laity, doth weare also a crowne on their head for distinction. *Lib. 5. hist. Angl. c. 22.*

Priests crowne.

4. *Crowne of glorie.*] As life euerlasting shal be the reward of al the iust, so the preachers & Pastors that doe well, for their doing shal haue that reward in a more excellēt degree, expressed here by these words, *Crowne of glorie.* according to the saying of Daniel c. 12. *They that sleepe in the dust of the earth, shal awake, one sort to life euerlasting, others to euerlasting rebuke. but such as be learned, shal shine as the brightnes of the firmament: and such as instruct many to iustice, shal be as starres, during al eternitie.*

The heauenly crowne of Doctors and preachers.

31. *That is in Babylon.*] The Protestants shew them selues here (as in al places where any controuersie is, or that maketh against them) to be most vnhonest and partial handlers of Gods word. The auncient fathers, namely S. Hierom *in Catalogo de scriptoribus Ecclesiasticis, verbo Marcus*: Eusebius *li. 2 c. 14 hist.* Oecumenius vpon this place: and many moe agree, that Rome is meant by the word Babylon, here also as in the 16 and 17 of the Apocalypse: saying plainely, that S. Peter wrote this Epistle at Rome, which is called Babylon for the resemblance it had to Babylon that great citie in Chaldea (where the Iewes were captiues) for magnificence, Monarchie, resort and confusion of al peoples and tongues, and for that it was before Christ and long after, the seate of al Ethnike superstition & idolatrie, & the slaughter house of the Apostles & other Christian men, the Heathen Emperours the keeping their chiefe residēce there. See S. Leo *Ser. 1 in Natal. Petri & Pauli.*

S. Peter writeth from Babylon, that is, Rome.

Why Rome was called Babylon.

This being most plaine, and cōsonant to that which foloweth of S. Marke, vpon al the Ecclesiastical histories agree to haue been Peters scholer at Rome, and that he there wrote his Gospel: yet our Aduersaries fearing hereby the sequele of Peters or the Popes supremacie at Rome, deny that euer he was there, or that this Epistle was written there, or that Babylon doth here signifie Rome: but they say that Peter wrote this Epistle at Babylon in Chaldea, though they neuer reade either in Scriptures or other holy or profane historie, that this Apostle was euer in that towne, but see their shameles partiality. here Babylon (say they) is not taken for Rome, because it would folow that Peter was at Rome &c. but in the Apocalypse where al buildes vpon of Babylon, there they will haue it signifie nothing els but Rome, and the Romane Church also, not (as the fathers interprete it) the temporal state of the Heathen Empire there. So do they folow in euery word no other thing but the aduantage of their owne heresie. See the Annotation vpon the 13. of the Romans v. 1. and vpon the 17. of the Apocalypse. v. 5.

The Protestants wrangle about the time of Peters being at Rome.

And as for their wrangling vpon the supputation of the time of his going thither, and the number of yeres that he was there, & the diuersitie that seemeth to be in the Ecclesiastical writers concerning the same, read B. Fisher and other that substantially answer al such cauils. And if such contentious reasoning might take place, we should hardly beleeue the principal things recorded either in Ecclesiastical histories, or in the Scriptures them selues. Concerning the time of

Christ flying into Ægypt, of the comming of the Sages to adore him; yea of the yeris of his age, & time of his death, al ancient writers do not agree. and concerning the day of his last supper and institution of the holy Sacrament, there is diuersitie of opinions. Shal we therfore inferre that he neuer died, and that the other things neuer were? Can the Heretikes accord al the histories that seeme euen in holy Scripture to haue contradiction? Can they tel vs certainely, when Dauid first came to Saul, and the like? doubt they whether the world was euer created, because the count of the yeres is diuers? Do they not beleeue that Parodise euer was, becaus no man knoweth where it is? and such other like things infinite to rehearse? Which when they were done, were plaine and knowen things in the world: and now for vs to call them to an account, after so many yeers, ages, and worldes, is but sophistication and plaine infidelitie. And this sect of the Protestants standing onely vpon destruction, and negatiues, & dealing with our religion euen as Iulian, Porphyrie, and Lucian did, it is an easie thing for them to bestow their time in picking of quarels.

Many things most true (euen in the Scriptures) are not agreed vpon concerning the time.

THE SECOND EPISTLE OF PETER THE APOSTLE.

CHAP. I.

How much God hath done for them, making them Christians: 5 and that they againe must doe their part, not hauing only faith, but al other vertues also and good workes, that so they may haue the more assurance to enter into the kingdom of heauen. 15 And that he is so careful to admonish them, knowing that his death is at hand, (knowing also most certainely the comming of Christ by the testimonie of his Father him self, as also by the Prophets, Concerning whom he warneth them that they follow not priuate fictions, but the holy Ghost (speaking now in the Church.)

SIMON PETER seruant and Apo- 1
stle of IESVS Christ, to them that haue obtained equal faith with vs in the iustice of our God and Sauiour IESVS Christ. † Grace to you and peace be 2
accomplished in the knowledge of God and Christ IESVS our Lord:

† as al things of his diuine power 3
which pertaine to life and godlines, are giuen vs by the knowledge of him which hath called vs by his owne propre glorie and vertue, by whom he hath giuen vs most great and pretious promises: that by these you may be made

made partakers of the diuine nature, fleeing the corruption
5 of that concupiſcence vvhich is in the vvorld. † And you employing al care, miniſter ye in your faith, vertue: and in
6 vertue, knovvledge: † and in knovvledge, abſtinence: and in
7 abſtinence, patience: and in patience, pietie: † and in pietie, loue of the fraternitie: and in the loue of the fraternitie,
8 charitie. † For if theſe things be preſent vvith you, & abound: they ſhal make you not vacant, nor vvithout fruite in the
9 knovvledge of our Lord IESVS Chriſt. † For he that hath not theſe things ready, is blinde, and groping vvith his hād, hauing forgotten the purging of his old ſinnes.
10 † Vvherfore, brethren, labour the more that *by good vvorkes you may make ſure your vocation and election. for,
11 doing theſe things, you ſhal not ſinne at any time. † For ſo there ſhal be miniſtred to you aboundantly an entrance into the euerlaſting kingdom of our Lord and Sauiour IESVS
12 Chriſt. † For the vvhich cauſe I vvil begin to admoniſh you alvvaies of theſe things: and you in deede knovving & be-
13 ing confirmed in the preſent truth. † But I thinke it meete as long as I am in this tabernacle, to ſtirre you vp by admo-
14 nition: † being certaine that the laying avvay of my tabernacle is at hand, according as our Lord IESVS Chriſt alſo ſignified to me. † And I vvil doe my diligence, you to haue often
15 *after my deceaſe alſo, that you may keepe a memorie of theſe things.

16 † For, not hauing folovved vnlearned fables, haue vve made the povver and `preſence' of our Lord IESVS Chriſt knovven to you: but [c] made beholders of his greateneſſe.
17 † For,* he receiuing from God his father honour and glorie, this maner of voice comming dovvne to him from the magnifical glorie, *This is my beloued ſonne in vvhom I haue pleaſed my ſelf, heare him.* † And this voice vve heard brought from heauen,
18 vvhen vve vvere vvith him in the :: holy mounte. † And we
19 haue the prophetical vvord more ſure: vvhich you doe vvel attending vnto, as to a candel ſhining in a darke place, vntil the day davvne, and the day ſtarre ariſe in your hartes: †
20 † vnderſtanding this firſt that no prophetie of ſcripture is
21 made by *priuate interpretation. † For,* not by mans vvil vvas prophecie brought at any time: but the holy men of God ſpake, inſpired vvith the holy Ghoſt.

`preſcience'

Mt. 17, 5

2 Tim 3, 17.

The Epiſtle in the *Tranſiguration* of our Lord, *Aug. 6.*

c By this it is plaine, that either Iohn, Iames, or Peter muſt be the author of this epiſtle, for theſe three only vvere preſent at the Tranſiguration. *Mat. 17, 1.*

:: You ſee that places are made holy by Chriſts preſence, & that al places be not alike holy. See Annot. *Act. 7, 33.*

ANNOTATIONS
CHAP. 1.

10. *By good vvorks.*] Here vve see, that Gods eternal predestination and election cometh vvith good vvorkes: yea that the certainty and effect thereof is procured by mans free vvill and good vvorkes, and that our vvel doing is a meane for vs to attaine to the effect of Gods predestination, that is, to life euerlasting. And therfore it is a desperate folly and a great signe of reprobate persons, to say, If I be predestinate, doe vvhat I vvill, I shal be saued. Nay, the Apostle saith, If thou hope to be one of the predestinate (for knovv it thou canst not) do vvel, that thou maist be the more assured to attaine to that thou hopest: or, make it sure by good vvorkes. The Protestats in such cases not much liking these vvordes, *by good vvorks*, though the Latin haue it vniuersally, and some Greeke copies also, as Beza confesseth, leaue them out in their translations, by their vvonted policie.

Good vvorkes must concurre vvith Gods predestination to the effecte thereof.

διὰ τῶν καλῶν ἔργων

15. *After my decesse also.*] These vvordes though they may be easily altered by construction into diuers sences not vntrue, yet the correspondece of the partes of the sentece going before and folovving, giue most plaine this meaning, that, as during his life he vvould not omit to put them in memorie of the things he taught them, so after his death (vvhich he knew should be shortly) he vvould not faile to endeuour that they might be mindeful of the same. Signifying that his care ouer them should not cease by death, & that by his intercession before God after his departure, he vvould doe the same thing for them, that he did before in his life by teaching and preaching. This is the sense that the * Greeke Scholies speake of, and this is most proper to the text, and consonant to the old vse of this Apostle and other Apostolike Saincts and fathers of the primitiue Church.

The heretikes (according to their custom) exclude this sense altogether by their false translation.

* Oecum. in hunc loc. Gaga.

S. Clement in his Epistle to S. Iames our Lordes brother, vvitnesseth, that S. Peter encouraging him to take after his decease the charge of the Apostolike Romane See, promised that after his departure he vvould not cease to pray for him & his flocke, thereby to ease him of his Pastoral burden. *To. 1 Concil. ep. 1. S. Clem. in initio.* And S. Leo the Great one of his successors in the said See, often attributeth the good administration and gouernement thereof to S. Peters prayers and assistance: namely in these goodly vvordes *Ser. 1 in anniuers. die assumpt. ad Pontif. We are much bound* (saith he) *to giue thankes to our Lord and Redeemer Iesus Christ, that hath giuen so great power to him, vvhom he made the Prince of the vvhole Church: that if in our time also any thing be done vvel & be rightly ordered by vs, it is to be imputed to his vvorkes and his gouernment, to vvhom it vvas said, And thou being conuerted, confirme thy brethren: and to vvhom our Lord after his resurrection said thrise, Feede my sheepe. Which neuer also vvithout doubt the godly Pastor doth execute, confirming vs vvith his exhortations, and not ceasing to pray for vs, that vve be ouercome vvith no tentation. &c.*

S. Peters Pastoral care & protection of the Church after his death.

Luc. 22. Io. 21.

Yea it vvas a common thing in the primitiue Church among the auncient Christians, and alvvaies since among the faithful, to make couenant in their life time, that vvhether of them vvent to heauen before the other, he should pray for his friende and fellovv yet aliue. See the Ecclesiastical historie of the holy virgin and Martyr Potamiæna, promising at the houre of her Martyrdom, that after her death she vvould procure mercie of God to Basilides one of the souldiats that ledde her to execution, and so she did. *Euseb. li. 6. c. 4.* Also S. Cyprian *ep. 37 in fine. Let vs,* (saith he) *pray mutually one for an other, and vvhether of vs tvvo shal by Gods clemencie be first called for, let his loue continue, and his prayer vvax swift for his brethren and sisters in the vvorld.* So said this holy Martyr at that time vvhen Christias vvere so far from Caluinisme (vvhich abhorreth the prayers of Saincts & praying to them) that to be sure, they bargained before hand to haue the martyrs & other Saincts to pray for them. The same S. Cyprian also in his booke *De disciplina & habitu virginum, in fine*, after a godly exhortation made to the holy Virgins or Nonnes in his time, speaketh thus vnto them: *Tantum tuos meminisse nostri, cum inspexit in vobis virginitas honorari.* that is, *Onely thus haue vs in remembrance, vvhen your virginitie shal begin to be honoured.* that is, after their departure. Vvhere he insinuateth the vse of the Catholike Church in keeping the festiual daies and other duelties tovvard the holy Virgins in heauen. S. Hierom also in the same manner speaketh to Heliodorus, saying, that vvhen he is once in heauen, then he vvil pray for him that exhorted and incited him to the blessed state of the Monastical life. *Ep. 22. 2.*

The Saincts in heauen pray for the liuing.

Feastes of holy Virgins.

And so doth he speake to the vertuous matrone Paula after her death, desiring her to pray for him in his old age, affirming that she shal the more easily obtaine, the nearer she is novv ioyned to Christ in heauen. *in Epitaph. Paulæ in fine.* It vvere to long to repeat, hovv S. Augustine declareth to be holped by S. Cyprians prayers (then aud long before a Sainct in heauen) to the vnderstanding of the truth concerning the peace and regiment of the Church. *li. 5. de Bapt. cont. Donatist. c. 17.* And in an other place the same holy Doctor alleageth the said S. Cyprian saying, that great num-

Innocation of Saincts.

b 2 bers

bers of our parents, brethren, children, frendes, and other, expect vs in great solicitude and carefulnes of our saluation, being sure of their owne. li. 1 de præsid. Sanctorum c. 14. S. Gregorie Nazianzene in his oration of the praise of S. Cyprian *in fine*, and of S. Basil also *in fine*, declareth how they pray for the people. which two Saincts he there inuocateth, as al the auncient fathers did, both generally al Saincts, and (as occasion serued) particularly their special Patrones. Among the rest see how holy Ephrem (*in orat. de laud. S. Deipare*) prayed to our B. Ladie with the same termes of *Aduocate*, *Hope*, *Reconciliatrix*, that the faithful yet vse, and the Protestants can not abide. S. Basil ho. de 40 Martyribus in fine. S. Athanasius Ser. in Euang. de S. Deipara in fine. S. Hilarie in Psal. 124. S. Chrysostom ho. 66 ad pp. Antiochenum in fine. Theodorete de curat. Græcorum affectum li. 8 in fine. Finally al the fathers are ful of these things: who better knew the meaning of the Scripture and the frute of the Holy Ghost, then these new interpreters doe.

Priuate phantastical interpretations.

10. *Priuate.*] The Scriptures can not be rightly expounded of euery priuate spirit or phantasie of the vulgar reader: but by the same spirit wherewith they were written, which is resident in the Church.

CHAP. II.

As not onely Prophets, but also false-prophets were in the old Testament, so now likewise there shal be Maisters of Heresie, to the damnation of them selues and of their followers. 4 And of their damnation he pronounceth by examples (as he confirmeth the vertuous Catholikes or true beleuers with the example of Lot) because of their railing at their Superiors and Prelates, their blaspheming of Catholike doctrine, their voluptuous liuing, their lacherie, their couetousnes, their manner of seducing, and the persons seduced, 20 for whom it had been lesse damnable, if they had neuer been Christians.

1 BVT there were also false-prophets in the people, as also in you there
1 Tim. 4. Iude. * shal be lying maisters which shal bring in sectes of perdition, & denie him that hath bought them, [c] the
c Heb. 1. Lord: bringing vpon them selues
2 speedie perdition. † And [::] many shal folow their riotousnesses, by
:: Heretikes (of whom he prophecieth here) do gaine scholers, by preaching libertie, and by their owne licentious life, which is specially ioyned to the heresie of these daies.
3 whom the way of truth shal be blasphemed. † and in auarice shal they [c] with feined
c Al these sweete wordes of heretikes, speaking much of the word of the Lord, the Gospel, I saye CHRIST &c. are but termes of art to bie and sel poore mens soules.
wordes make merchandise of you. vnto whom the iudgement now long since ceaseth not: and their perdition slum-
4 bereth not. † For if God spared not Angels sinning: but with the ropes of Hel being drawen downe into Hel deli-
5 uered them to be tormented, that they should be reserued vnto iudgemẽt: † & he spared not the original world, but
Gen. 7. * kept the eight, Noë, the preacher of iustice, bringing in the
Gen. 19. 6 deluge vpon the world of the impious. † And * bringing the cities of the Sodomites and of the Gomorrheites into ashes, he damned them with subuersion, putting an example
Gen. 19, 16. 7 of them that shal doe impiously: † and * deliuered iust Lot oppressed by the iniurie and luxurious conuersation of the

abominable men. † for in ſight and * hearing he vvas iuſt: 8
dvvelling vvith them vvho from day to day vexed the iuſt
ſoule vvith vniuſt vvorkes.

† Our Lord knovveth to deliuer the godly from tenta- 9
tion, but to reſerue the vniuſt vnto the day of iudgement to
The ſpecial properties of heretikes. be tormented: † and eſpecially them vvhich vvalke after 10
the fleſh in concupiſcence of vncleanneſſe, and cõtemne do-
minion, bold, ſelf-pleaſers: they * feare not to bring in ſectes,
blaſpheming. † Vvhereas Angels being greater in ſtrength 11
and povver, beare not the execrable iudgemẽt * againſt them.
† But theſe men as vnreaſonable beaſtes, naturally tending 12
:: So heretikes blaſpheme the higheſt myſteries of our faith through ignorance. to the ſnare and into deſtruction, :: in thoſe things vvhich
they know not, blaſpheming, ſhal periſh in their corruption,
† receiuing the revvard of iniuſtice, eſteeming for a pleaſure 13
the delightes of a day: b coinquinations and ſpottes, ſlovving
in delicacies, in their feaſtings rioting vvith you, † hauing 14
eies ful of adulterie and inceſſant ſinne: alluring vnſtable
ſoules, hauing their hart exerciſed vvith auarice, the children
of malediction: † leauing the right vvay they haue erred, 15
hauing folovved the vvay of Balaam of Boſor, vvhich loued
the revvard of iniquitie, † but * had a checke of his mad- 16
neſſe. the dumme beaſt vnder the yoke, ſpeaking vvith mans
voice, prohibited the foliſhnes of the prophet.

† Theſe are fountaines vvithout vvater, and cloudes, toſ- 17
ſed vvith vvhirlevvindes, to vvhom the miſt of darkeneſſe is
reſerued. † For, ſpeaking the proud things of vanitie, they 18
allure in the deſires of fleſhly riotouſnes, thoſe that eſcape a
:: Vvho euer promiſed more libertie to their folowers then Luther, Caluin, & the like, taking away penance, faſting, continencie or chaſtitie, keeping of vovves, neceſsitie of good vvorkes (becauſe faith doeth al) obedience to Eccleſiaſtical paſtors and Coũcels, and ſuch like! litle, vvhich conuerſe in errour, † :: promiſing them liber- 19
tie, vvhereas them ſelues are the ſlaues of corruption. for
* vvherevvith a man is ouercome: of that he is the ſlaue alſo. Io. 8, 34. Ro. 6, 16
† For if fleeing from the coinquinations of the vvorld in 20
the knovvledge of our Lord and Sauiour IESVS Chriſt, they
againe intangled vvith the ſame be ouercome: * the later Mt. 12, 45.
things are become vnto them vvorſe then the former. † For 21
it vvas better for them not to knovv the vvay of iuſtice,
then after the knovvledge, to turne backe from that holy cõ-
maundement vvhich vvas deliuered to them. † For, that of 22
the true prouerbe is chaunced to them, * The dogge retur- Pro. 26, 11.
ned to his vomite: and, The ſovve vvaſhed c into her vval- c ἐπὶ τὸν ἴδιον πάτον.
lovving in the mire.

CHAP.

CHAP. III.

These seven Epistles he writeth to confirme them in the Apostles doctrine, and warneth them of scorners that shal come, and denie Domesday. 5 Whose vaine argument he confuteth, and giueth the reason of Gods so long patience, 10 exhorting to al holines of life in respect of that terrible day. 14 Finally giuing warning of such as misinterprete S. Paules Epistles & therein Scriptures, and that we must not for any thing fall from the true faith.

1 HIS loe the second epistle I vvrite to
c in quibus 2 you my deerest, c in vvhich I stirre vp by admonition your sincere minde: † that you may be mindeful of those vvordes vvhich I told you before from the holy Prophetes, and of your Apostles, of the preceptes of our Lord and Sauiour.
2 Tim. 3, 1. Iude, 18. 3 † Knovving this first, that * in the last daies shal come mockers in deceit, vvalking according to their ovvne concupiscences, 4 † saying, Vvhere is his promise or his cōming? For since the time that the fathers slept, al things do so perseuēre from the beginning of creature. 5 for they are vvilfully ignorant of this, that the heauens vvere before, & the earth, out of vvater, and through vvater, consisting by the vvord of God: 6 † by the vvhich, that vvorld then, being ouerflovved vvith vvater perished. 7 † But the heauens vvhich novv are, & the earth, are by the same word kept in store, reserued to fire vnto the day of iudgemēt & of the perdition of the impious men.
Ps. 89, 4 8 † But this one thing be not ignorāt of, my deerest, that * one day with our Lord is as a thousand yeres, & a thousand yeres as one day. 9 † Our Lord slacketh not his promis, as some do esteeme it: but he doth patiently for you, * not vvilling that
Exec. 33. 1 Tim. 2. Mt. 24, 1 Thes. 5. Apoc. 3. 10 any perish, but that al returne to penance. † And * the day of our Lord shal come as a theefe in the vvhich the heauens shal passe vvith great violence, but the elementes shal be resolued vvith heate, and the earth and the vvorkes vvhich are in it, shal be burnt.
11 † Therfore vvhereas al these thinges are to be dissolued: vvhat maner of men ought you to be in holy conuersations
12 and godlinesses, † expecting and hasting vnto the cōming of the day of our Lord, by vvhich the heauens burning shal be resolued, and the elementes shal melt vvith the heate of
Esa. 65, 17. Apo. 21, 1. 13 fire? † But vve expect * nevv heauens and a nevv earth according

cording to his promises, in vvhich iustice inhabiteth.

† For the vvhich cause my deerest, expecting these things, 14
labour earnestly to be found immaculate and vnspotted to
him in peace: † and * the longanimitie of our Lord, do ye 15 Rom. 2. 4.
account saluation, as also our most deere brother Paul accor-
ding to the vvisdom giuen him hath vvritten to you: † as al- 16
so in al epistles, speaking in them of these things, in the
vvhich are certaine things hard to be vnderstoode, vvhich
the vnlearned and vnstable depraue, as also the rest of the
Scriptures, to their ovvne perdition. † You therfore brethrē, 17
foreknovving, take heede lest ledde aside by the errour of
the vnwise you fal away from your owne stedfastnes. † but 18
grovv in grace and in knovvledge of our Lord and sauiour
IESVS Christ. To him be glorie both novv and vnto the
day of eternitie. Amen.

ANNOTATIONS
CHAP. III.

The heretical proud spirit of priuate interpretation of Scriptures.

16. *Certaine things hard.*] This is a plaine text to conuince the Protestants, vvho (as al heretikes lightly doe and did from the beginning) say the Scriptures be easie to vnderstand, and therfore may be not onely read safely, but also expounded boldly of al the people, as vvel vnlearned as learned: and consequently euery one by him self and his priuate spirit, vvithout respect of the expositions of the learned fathers, or expectation of the Churches, their Pastors and Prelates iudgment, may determine and make choise of such sense as him self liketh or thinketh agreable. For this is partly their saying, partly the necessarie sequele of their folish opinion, vvhich admitteth nothing but the bare Scriptures. And Luther said that the Scriptures vvere more plaine then al the fathers commentaries (and so al to be superfluous but the Bible. *Prosit assert. art damnat.*

The Scriptures be hard, namely S. Paules epistles, specially vvhere he speaketh of iustificatiō by faith.

Against al vvhich Diuelish & seditious arrogācie, tending to make the people esteeme them selues learned or sufficient vvithout their Pastors and spiritual rulers helpe, to guide them selues in al matters of doctrine & doubtes in religion: the holy Apostle here telleth and forevvarneth the faithful, that the Scriptures be ful of difficultie, & specially S. Paules epistles of al other partes of holy vvrite, and that ignorant men & vnstable or phantastical fellovves puffed to & fro vvith euery blast of doctrine and hæresie, abuse, pervert, and misconster them to their ovvne damnation. And * S. Augustine saith, that the special difficulty in S. Paules epistles, vvhich ignorant and enil men do so peruert and vvhich S. Peter meaneth, is his hard speache and much commendation of that faith vvhich he saith doth iustifie. vvhich the ignorant euen from the Apostles time, and much more novv, haue and do so misconster, as though he had meant that onely faith vvithout good vvorkes could iustifie or saue a man. Against vvhich vvicked collection and abuse of S. Paules vvordes, the said father saith, al these Canonical or Catholike epistles vvere vvritten. * De fid. & op. c. 14

The Protestats idle distinctiō betvvene difficultie in the Epistles and difficultie in the things.

But the Hæretikes here to shift of the matter, and to creepe out after their fashion, answer, that S. Peter saith not, S. Paules epistles be hard, but that many things in them are hard. Vvhich may be to the Catholikes an example of their sophistical euasions from the euidence of Gods vvord. As though it vvere not al one to say, *Such an author or vvriter is hard*: and, *There be many things in that vvriter hard to be vnderstood.* For, vvhether it be that the argument and matter be high and past vulgar capacitie, as that of prædestination, reprobation, vocation of the Gentiles, and iustifying faith: or vvhether his manner of stile and vvriting be obscure: al proue that his epistles be hard, and other Scriptures also: because S. Peter

S. Peter here affirmeth that by reason of the difficulties in them, vvhether in the ſtyle, or in the depth of the matter, the ignorant and vnſtable (ſuch as Heretikes be) do peruert his vvritings, as alſo other Scriptures, to their ovvne damnation. Vvherby it is plaine that it is a very dangerous thing for ſuch as be ignorant, or for vvilde vvitted fellovves, to reade the Scriptures. For ſuch conditioned men be they that become Heretikes, and through ignorance, pride, and priuate phantaſie, meeting vvith hard places of S. Paules epiſtles or other Scriptures, breede Hæreſies.

The Greeke copies, haue both, ſome ἐν ἷς, in vvhich things: ſome ἐν αἷς, in vvhich epiſtles.

And that not onely the things treated of in the holy Scriptures, but alſo that the very manner of vvriting and enditing theſe of, is high and hard, and purpoſely by Gods prouidence appointed to be vvritten in ſuch ſort, ſee S. Auguſtine li. 3 de doct. Chriſt. c. 6. and ep. 119. S. Ambroſe ep. 44 in principio. S. Hierom to Paulinus ep. 103 c. 5. 6. 7. vvho alſo (ep. 65. c. 1.) ſaith, that in his old age vvhen he ſhould rather haue taught then be taught, he vvent as far as Alexandria, onely to heare Didymus, and to haue his helpe for the vnderſtanding of the Scriptures, and confeſſeth vvith great thankes to the ſaid Didymus, that he learned of him that vvhich before he knevve not. Dauid ſaith, *Giue me vnderſtanding, and I vvil ſearche thy lavv.* The Eunuch in the Actes ſaid, Hovv can I vnderſtand vvith out an interpreter? The Apoſtles, til Chriſt opened their ſenſe to vnderſtand the ſcriptures, could not vnderſtand them. The holy Doctors by continual ſtudie, vvatching, faſting, and praying, had much a doe to vnderſtand them: that great clerke S. Auguſtine cõfeſſing in the foreſaid epiſtle 119. c. 21. that there vvere many moe things that he vnderſtood not, then that he vnderſtood. The Heretikes ſay the fathers did commonly erre: and hovv could ſuch great vviſe learned men be deceiued in reading and expounding the Scriptures, if they vvere not hard? and if they vvere hard to them, hovv are they eaſie to theſe nevv maiſters the Hæretikes? finally, vvhy do they vvrite ſo many nevv gloſſes, ſcholies, commentaries, as a cart cannot carie? Vvhy do Luther, Zuinglius, Caluin, and their Companions agree no better vpon the interpretation of the Scriptures, if they be not hard? vvherat ſtumbled al the old heretikes & the nevv, Arius, Macedonius, Vigilantius, Neſtorius, Eutyches, Berengarius, Vvicleffe, Proteſtants, Puritanes, Anabaptiſts, and the reſt, but at the hardnes of the Scriptures? They be hard then to vnderſtand, and Heretikes peruert them to their ovvne damnation.

Pſ. 118. Act. 8. Luc. 24. v. 45.

Not only the matter, but the ſtyle of the Scriptures is hard.

THE ARGVMENT OF S. IOHNS THREE EPISTLES.



OF S. Iohn vvat ſaid in the Argument before his Goſpel. Nowv here folovv his three Epiſtles: one to al Catholikes (though * ſome auncients do cal it, Ad Parthos:) the other tvvo being very ſhort, vnto a certaine Ladie, & to one Gaius. The effect of al is, to vvitnes vnto them the certaintie of the Catholike faith, and to exhort them to continue ſtill in it: alſo to loue the Catholike Church, and ſo, neither to become heretikes, nor Schiſmatikes: but rather to auoid al ſuch, as the forerunners of Antichriſt, and to remember, that Catholikes neede not to goe to ſchole to any ſuch Maſters, hauing as bone in the Catholike Church, the doctrine of the holy Ghoſt him ſelf, vvho vvas giuen to the Church viſibly in the beginning, to leade her into al truth, and to continue vvith her for euer. Therfore he ſaith: 1. Ioh. 2. v. 24. That vvhich you haue heard from the beginning, let it abide in you. *Likevviſe a litle after. v. 27. and ep. 2. v. 6.* This is the commaundement, that as you haue heard from the beginning, you vvalke in the ſame, becauſe many ſeducers are gone out into the vvorld. *and v. 8. & 9.*

* Higinus ep. 1. to. 1. Cõcil. Auguſt. li. 2. Euang. quæſt. q. 39.

And not only thus in general, but alſo in particular he expreſſeth the pointes vvhich the heretikes did then call in queſtion. Some vvere about Chriſt him ſelf. for they denied that IESVS *is Chriſt, that he is the very ſonne of God, that he is incarnate. Ep. 1. c. 2. v. 22. and Ep. 2. v. 7. And againſt ſuch it vvas that he vvrote his Goſpel alſo, as he there ſignifieth. Ioh. 20. v. 31. Other pointes are about our iuſtification, againſt onely faith, and for good vvorkes, as alſo S. Aug. noted, vvhoſe vvordes vvere cited before. Herevpon he ſaith:* 1. Ioh. 1 & 5. If vve ſay vve haue ſocietie vvith God, and vvalke in darkenes, vve lie. *Ep. 1. c. 1. Againe,* He that ſaith he knovveth God, and keepeth not his commaundements, is a lier. *Againe,* This is the charitie of God, that vve keepe his cõmaundements, and his commaundements are not heauie. *Finally,* Children let no man ſeduce you, he that doth iuſtice, is iuſt, euen as he is iuſt. *Ep. 1. c. 3. v. 7. 8. 9. likevviſe c. 2. v. 29. and in deede in al the three Epiſtles through out, he doth inculcate good vvorkes and keeping the commaundements, againſt the hereſie of only faith.* De fid. & op. c. 14.

THE

THE FIRST EPISTLE OF IOHN THE APOSTLE.

CHAP. I.

God muſt there is to beleeue the Apoſtles preaching. 5 And this is one point of their preaching, that to haue participation with God, we muſt not only beleeue, but alſo abſtaine from al mortal ſinne, & though we al ſinne venially.

1 THAT which was from the beginning, which we haue heard, which we haue ſeen with our eies, which we haue looked vpon, and our handes haue handled of the word of life:
2 († and the life was manifeſted: and we haue ſeen, and do teſtifie, and declare vnto you the life eternal which was with the Father, and hath appeared to vs)
3 † that which we haue ſeen and haue heard, we declare vnto you, that *you alſo may haue ſocietie with vs, and our ſocietie may be with the Father and with his Sonne IESVS Chriſt.
4 † And theſe things we write to you, that your ioy may be ful.
5 † And this is the annunciation which we haue heard of him, and declare vnto you, That * God is light, and in him
Io. 8, 12.
6 there is no darkeneſſe. † If we ſhal ſay that we haue ſocietie with him, and walke in darkeneſſe: we lie, and do not the
7 truth. † But if we walke in the light, as he alſo is in the light: we haue ſocietie one toward another, and *the bloud of IESVS Chriſt his ſonne cleanſeth vs *from al ſinne. † * If
8 we ſhal ſay *that we haue no ſinne, we ſeduce our ſelues, and the truth is not in vs. † If we confeſſe our ſinnes: he is
9 faithful & iuſt, for to forgiue vs our ſinnes, and to cleanſe vs

Heb. 9. 1 Pet. 1. Apo. 1. 3 Reg. 8, 46. 2 Par. 6, 36.

from al iniquitie. † If vve ſhal ſay that vve haue not ſin- 10
ned: vve make him a lier, and his vvord is not in vs.

ANNOTATIONS
CHAP. I.

No ſaluatiō but in the Societie of the Church.

3. *You may haue ſocietie.*] S. Iohn ſheevveth manifeſtly, that vvhoſoeuer deſire to be partakers vvith God, muſt firſt be vnited to the Churches ſocietie, learne that faith, and receiue thoſe Sacraments, vvhich the Diſciples receiued of the Truth it ſelf, conuerſant vvith them in fleſh. So ſaith Venerable Bede vpon this place. Vvhereby vve ſee there is no ſocietie vvith God in ſectes or ſchiſmes, nor any vvhere but in the vnitie, fellovvſhip, and communion of that Church vvhich can proue it ſelf to deſcend from the Apoſtles.

Many meanes & inſtruments of remitting ſinne, but al by the force & merite of Chriſts bloud applied by them.

7. *The bloud of Ieſus.*] Vvhether ſinnes be remitted by praiers, by faſting, by almes, by faith, by charitie, by ſacrifice, by Sacraments, & by the Prieſts, (as the holy Scriptures do plainely attribute remiſſiō to euery of theſe) yet none of al theſe do othervviſe remit, but in the force, by the merite & vertue of Chriſts bloud: theſe being but the appointed meanes & inſtruments by vvhich Chriſt vvil haue his holy bloud to vvorke effectually in vs. vvhich meanes vvhoſoeuer contemneth, depriueth him ſelf of the cōmoditie of Chriſts ovvne bloud, & continueth ſtill in ſinne and vncleanneſſe, vaune he him ſelf neuer ſo much of Chriſts death. Vvhich point let the Proteſtants marke vvel, and ceaſe to beguile their poore deceiued folovvers, perſuading them, that the Catholikes derogate from Chriſts bloud, or ſeeke remiſſion otherviſe then by it, for that they vſe humbly the meanes appointed by Chriſt to apply the benefite of his holy bloud vnto them.

Al remiſſion of ſinnes is by the Paſſiō of Chriſt though by ſecūdarie meanes alſo.

7. *From al ſinne.*] From original and actual, venial and mortal, *a culpa & pœna*, that is, from the fault and the paine due for the ſame. V. Bede ſaith, that Chriſts Paſſion doth not onely remit in Baptiſme the ſinnes before committed, but al other aftervvard alſo done by frailtie: yet ſo, if vve vſe for the remiſſion of them, ſuch meanes as be requiſite and as Chriſt hath appointed, vvhereof he reckeneth ſome. *Bede vpon this place.* See S. Auguſtine alſo vpon this place *tr.* 7. and S. Hieromie *li.* 2 *con.. Pelag. c.* 3.

Some ſinnes venial.

A man may be truely iuſt, notvvithſtanding venial ſinnes.

8. *That vve haue no ſinne.*] Vve gather by theſe vvordes and the former, that there be tvvo ſortes of ſinnes: one mortal, excluding vs from light and the ſocietie of God: an other venial, vvhich is found euen in thoſe that vvalke in the light, and are in the ſocietie of God. Alſo vve note againſt the Pelagians, that vve be truely called the ſonnes of God, and ſo iuſt in deede, though vve be not vvithout al ſinnes, euery one of vs, as vvel iuſt as vniuſt, being taught and bound to confeſſe our offenſes, and to aſke pardon daily of God, by this petition of the *Pater noſter, Forgiue vs our debtes.* Therfore S. Auguſtine *li. de natura & grat. c.* 36. reckeneth vp al the holy Patriarches, Prophets, and renovvmed iuſt perſons, to haue been ſinners, euen vvhen they vvere in grace and iuſtice: excepting alvvaies our B. Ladie, *de qua propter honorem Domini, nullam prorſus cum de peccatis agitur, habere volo quæſtionem. of vvhom,* ſaith he, *for the honour of our Lord, vvhen vve talke of ſinne, I vvil haue no queſtion.* And Pelagius aſking vvhat ſinnes Abel & ſuch iuſt men did commit, * S. Auguſtine ānſvvereth, that they might laugh ſometime immoderately, or ieſt to much, or couet ſomevvhat intēperatly, or plucke fruite ouer greedily, or in eating take ſomevvhat more then aftervvard vvas vvel digeſted, or haue their intension in time of praier ſomevvhat diſtracted, and ſuch like. thus in ſenſe S. Auguſtine. Vvhereby vve may learne vvhich be venial ſinnes, that conſiſt vvith true iuſtice & * can not alvvaies be auoided euen of holy men in this life. In the booke *de fide ad Petrum c.* 41. are excepted from this common rule of ſinners, the children vvhich be nevvely baptiſed and haue not yet vſe of reaſon to ſinne either mortally or venially.

* *c.* 32.

* *de dulci perfuuntia, c.* 2.

CHAP. II.

If any ſinne mortally, he muſt not diſpaire. 3 *To knovv God rightly, is not to beleeue onely, but to keepe his commaundements:* 7 *and that this is no nevv doctrine, but the very primitiue, though a nevv life it is.* 9 *Therfore he that beareth malice againſt his brethren:* 12 *and that men muſt not loue the vvorld, but do that vvhich God vvilleth.* 18 *Many are gone out of the Church and become Seducers, al the miniſters of Antichriſt: but true Chriſtians muſt continue in their old faith, conſidering the revvard, and that they needs not goe to ſibils to any Heretike, the Holy Ghoſt himſelf being the ſchoolemaſter of the Church.* 29 *He doth earneſtly inculcate iuſtice and good vvorkes.*

MY

1 My litle children, theſe things I vvrite to you, "that you ſinne not. But & if any man ſhal ſinne, vve haue "an [c] aduocate vvith the Father, IESVS Chriſt the iuſt: † and he is the propitiation
2 for our ſinnes: and not for ours only, but alſo "for the vvhole vvorldes.
3 † And in this vve know that vve haue
4 knovven him, if vve obſerue his commaundements. † "He that ſaith he knovveth him, and keepeth not his cõmaunde-
5 ments: is a lier and the truth is not in him: † But he that keepeth his vvord, in him in very deede the charitie of God is
6 perfited: in this vve knovv that vve be in him. † He that ſaith he abideth in him, ought euen as he walked, him ſelf alſo to vvalke.
7 † My deereſt, I vvrite not a nevv cõmaundement to you, but an old cõmaundemẽt vvhich you had from the beginning. The old cõmaundement is the vvord vvhich you haue
*Io.13.34 15,12. 8 heard. † Againe *a nevv commaundement vvrite I to you, vvhich thing is true both in him and in you: becauſe the
9 darkeneſſe is paſſed, and the true light novv ſhineth. † He that ſaith he is in the light, and hateth his brother: is in the
1 Io.3, 14. 10 darkeneſſe euen vntil novv. † "He that loueth his brother,
11 abideth in the light, and ſcandal is not in him. † But he that hateth his brother: is in the darkeneſſe, and vvalketh in the darkeneſſe, and knovveth not vvhither he goeth, becauſe the darkenes hath blinded his eies.
12 † I vvrite vnto you litle children, becauſe your ſinnes are
13 forgiuen you for his name. † I vvrite vnto you fathers, becauſe you haue knovven him vvhich is from the beginning. I vvrite vnto you yong men, becauſe you haue ouercome the
14 vvicked one. † I vvrite to you infantes, becauſe you haue knovven the Father. I vvrite vnto you yong men, becauſe you are ſtrong, and the vvord of God abideth in you, & you
15 haue ouercome the vvicked one. † Loue not the vvorld, nor thoſe things vvhich are in the vvorld. If any man loue the
16 vvorld, the charitie of the Father is not in him. † becauſe :: al that is in the vvorld, is the concupiſcence of the fleſh, & the concupiſcence of the eies, and the pride of life, vvhich is not
17 of the Father, but is of the vvorld. † And the vvorld paſſeth

c παράκλητον

:: How al ſinne & temtation procede of theſe three, ſee S. Thomas Summe. 1. 2. quæſt. 77. art. 4.

and the concupiscence thereof. But he that doth the vvil of God, abideth for euer.

† Litle children, it is the last houre, & as you haue heard, 18
that [c] Antichrist commeth: now there are become many an-
tichristes: vvhereby vve knovv, that it is the last houre.
† [a] They vvent out from vs: but [a] they [a] were not of vs, for 19
if they had been of vs, they vvould surely haue remained
with vs: but [b] that they may be manifest that they are not al
of vs. † But you haue [c] the vnction from the Holy one, and 20
[d] knovv al things. † I haue not vvritten to you as to them 21
that knovv not the truth, but as to them that knovv it: and
that no lie is of the truth. † Vvho is a lier, but he vvhich 22
denieth that IESVS is not Christ? This is Antichrist vvhich
denieth the Father and the Sonne. † Euery one that denieth 23
the Sonne, neither hath he the Father. He that confesseth the
Sonne, hath the Father also. † You, that vvhich you haue 24
[e] heard from the beginning, let it abide in you. If that abide
in you vvhich you haue heard from the beginning, you also
shal abide in the Sonne & the Father. † And this is the pro- 25
mis vvhich he promised vs, life euerlasting.

† These things haue I vvritten to you concerning them 26
that seduce you. † And you, the vnction vvhich you haue 27
receiued from him, let it abide in you. And you haue no
neede that any man teache you: but as his vnction teacheth
you of al things, and it is true, and it is no lie. And as it hath
taught you, abide [f] in him. † And now litle children abide in 28
him: that vvhen he shal appeare, vve may haue confidence,
and not be cõfounded of him in his cõming. † If you know 29
that he is iust, knovv ye that euery one also [g] vvhich doth
iustice, is borne of him.

[a] They vvere of vs for the time, that is, of and in the Church: otherwise they could not haue gone out. but they vvere not of the cõsus for, or of the elect & predestinat: for then they had taried within, or returned before their death.

[b] Keepe that firmely & constantly vvhich you haue heard euen from the beginning, by the mouth of the Apostles: & not that only vvhich you haue receiued by vvriting.

[c] Vve see it is Apostolical doctrine, that men may do or vvorke iustice, and that so doing they be iust by their vvorkes proceding of Gods grace, & not by faith or imputation only.

[c] l'alcixw

[c] χρισμα. whereof Christ & Christian

[c] or, in it.

ANNOTATIONS
CHAP. II.

1. *That you sinne not.*] S. Iohn (sai B V. Bede vpon his place) is not contrarie to him self, in that he seeketh here to make them vvil haue sinne, vvhom he said in the last chapter could not be vvithout al sinnes, but in the former place he vvarned vs only of our frailety, that vve should not arrogate to our selues perfect innocency: here he prouoketh vs to vvatchfulnes and diligence in resisting and auoiding sinne, specially the greater, vvhich by Gods grace may more easily be repelled.

An aduocate.] The calling and office of an Aduocate, hath many things proper to Christ, and in euery condition more singularly and excellently agreeing to him then to any Angel, Saint, or creature liuing. though these also be rightly and truely so called, & that not onely vvithout al derogation, but much to the honour of Christs aduocation. To him

Hovv Christ is our only Aduocate.

him only and onely it agreeth to procure vs mercie before Gods face, by the general ransom, price, & paiment of his bloud for our deliuerie, as is said in the sentence following, *and he is the propitiation for our sinnes, and not for ours onely, but for the whole world.* In which sort he is our onely aduocate, because he is our onely redeemer, and hereupon he alone immediatly, by and through him self, and without the aide or assistance of any other, man or Angel, in his owne name, right, and merites, confidently dealeth in our causes before God our iudge, & to procureth our pardon, which is the highest degree of aduocation that can be.

At which notwithstanding, yet the Angels, and Saincts, and our fellowes aliue, may and do pray for vs, and in that they deale with God by intercession to procure mercie for vs, may iustly be called our aduocates: not so as Christ is, who demaundeth al things immediatly by his owne merites, but as secondary intercessors, who neuer aske nor obtaine any thing for vs, but *per Christum Dominum nostrum*, by and through Christ our common Lord, Aduocate, and Redeemer of mankinde. And behold how S. Augustine (*tract. 1 in ep. Io.* vpon these very wordes) preuented the Heretikes cauillations. *Sed dicit aliquis &c. But some man will say, Do not the Saincts then pray for vs? Do not Bishops then or Prelates and Pastors pray for the people? Yes*, saith he: *Marke the Scriptures, and you shal finde that the Apostles praied for the people, and against defend the people to pray for them; and so the head praieth for al, and the members one for an other.* And likewise (left the Heretikes should say, there is a difference betwixt the liuing and the dead in this case) thus the same holy father writeth vpon the 85 Psalme in fine. *Our Lord Iesus Christ doth yet make intercession for vs, al they Members that be vnder him, pray for vs: neither will their intercession cease, til we come to our promised.*

How Angels, Saincts, & men aliue are our aduocates.

Saincts in heauen pray for vs.

In this sense therfore whosoeuer praieth for vs, either aliue or dead, is our aduocate. as S. Augustine (*ep. 59 ad Paulinum circa med.*) calleth Bishops the peoples aduocates, when they giue them their benediction or blessing. So doth the holy Church call our B. Lady our aduocate, by the very wordes of S. Irenæus, that you may see such speaches be no newe inuentions of the later ages, but Apostolical. *The obedient Virgin* MARIE (saith he) *is made the aduocate of the disobedient Virgin Eue.* And to confound the Protestats plainely, in that they thinke or pretend that the aduocation or patronage of Saincts should be iniurious to Christ, remember that * our Saiuour acknowledgeth Angels to be deputed for the protection (which is nothing els but aduocation) of infants before the face of God, besides the plaine examples in the old Testament *Gen. 48. v. 16. Tob. 5. v. 27. & 6. 12. v. 12. Dan. 10.* And this not onely the Catholike Church, but the very English Protestants them selues in their seruice booke and in the Collect of Michelmas day, professe, and pray for the same protection or aduocation of Angels, and defend the same against their yonger brethren the Puritanes.

Iren. li. 3. c. 33. & li. 5 post med.

D. Hieron. in Mat. c. 18.

The B. virgin is our aduocate.

Angels are our protectors.

1. *For the whole world.*] S. Augustine gathereth hereof against the Donatistes, and al other Heretikes, that would driue the Church into corners or some certaine countries, from the vniuersalitie of al Nations (whereof it was named by the Apostles, Catholike) that the true religion, and Church, and consequently the effect of Christs propitiation, death, and aduocation, pertaineth not to one age, nation, or people, but to the whole world. S. Augustine vpon this place *tr. 3. tract. 1 in ep. Io.*

The Catholike Church is the only true Church.

4. *He that saith he knoweth.*] To know God here, signifieth (as it doth often in the Scriptures) to loue, that is, as in the last chapter, to be in societie with him, and to haue familiar and experimental knowledge of his graces. If any vaunt them selues thus to know God, and yet keepe not his commaundements, he is a liar, as al Caluinistes and Lutherans, that professe them selues to be in the fauour of God by onely faith: affirming, that they neither keepe, nor possibly can keepe his commaundements.

Not only faith

18. *Many antichrists.*] *The holy Apostle S Iohn* (saith S. Cyprian) *did not put a difference betwixt one heretike or schismatike and an other, nor meant any further that specially separated them selues, but generally called al without exception, antichristes, that were aduersaries to the Church, or were gone out from the same.* And a litle after, *It is euident that al be iustly called antichristes, that haue fained to them selues from the christis and vnitie of the Catholike Church.* So vniustly he *ep. 76. nu. 1 ad Magnum.* Vvherby we may learne, that al Heretikes, or rather Arch-heretikes be properly the precursors of that one and special Antichrist, which is to come at the last end of the world, & which is called here immediatly before, ὁ ἀντίχριστος, *that peculiar and singular Antichrist.*

Al Heretikes are antichrists the forerunners of the great Antichrist.

19. *They went out from vs.*] An euident note and marke, vvhereby to conuince al Heretikes and false teachers, to wit, that being once of the common Catholike Christian fellowship, they forsooke it, and went out from the same. Simon Magus, Nicolas the Deacon, Hymenæus, Alexander, Philetus, Arius, Macedonius, Pelagius, Nestorius, Eutyches, Luther, Caluin, and the like, were of the common societie of al vs that be Christian Catholikes, they went out from vs whom they saw to liue in vaine of faith and religion together, and made them selues new conuenticles. therfore they were (as the Apostle here sheweth) antichristes, and we and al that abide in the auncient fellowship of Christian religion, that went not out of their fellowship, in which we neuer were, nor out of any other societie of knowen Christians, can not be Schismatikes or Heretikes, but must needes be true Christian Catholike men. Let our aduersaries tel vs, out of what Church

The marke of al heretikes is, their going out of the Catholike societie.

The Catholikes can not be proued to haue gone out.

Church vve euer departed, vvhen, and vvhere, and vnder vvhat persons it vvas that vve reuolted, as vve can tel them the yere, the places, the Ringleaders of their reuolt.

Hovv Heretikes are of the Church, before they fall.

19. *They vvent not of vs.*] He meaneth not, that Heretikes vvere not, or could not be in or of the Church, before they vvent out or fel into their heresie or schisme: but partly that many of them vvhich aftervvard fall out, though they vvere before vvith the rest, and partakers of al the Sacraments vvith other their fellovves, yet in deede vvere of naughtie life and conscience vvhen they vvere vvithin, and so being rather as il humors and superfluous excrements, then true and liuely partes of the body: after a sort may be said not to haue been of the body at al. So S. Augustine expounded these vvordes in his commentarie vpon this place. *tract.* 3. but els vvhere, more agreably as it seemeth, that the Apostle meaneth, that such as vvil not tarie in the Church, but finally forsake it to the end, in the prescience of God, and in respect of the small benefite they shal haue by their temporal smal abode there, be not of or in the Church, though according to this present state, they are truely members thereof. *Li. de corrept. & gr. c. 9. & de dono perseuer. c. 8.*

By heresies consist Catholikes are knovven.

19. *That they may be manifest.*] God permitteth heresie to be, that such as be permanent, constant, and chosen members and children of the Catholike Church, onely knovven to God before, may novv also be made manifest to the vvorld, by their constant remaining in the CHVRCH, vvhen the vvinde and blast of every heresie or tentation driueth out the other light and vnstable persons.

Euery good Catholike is sufficiently taught by the Church to saluation.

20. *Knovv al things.*] They that abide in the vnitie of Christes Church, haue *the vnction*, that is, the Holy Ghost, vvho teacheth al truth. not that euery member or man thereof hath al knovvledge in him self personally, but that euery one vvhich is of that happie societie to vvhich Christ promised and gaue the Holy Ghost, is partaker of al other mens giftes and graces in the same holy Spirit, to his saluation. Neither need we any to seeke truth at Heretikes handes or others that be gone out, vvhen it is vvithin them selues and onely vvithin them selues in Gods Church. *If thou haue vnitie* (saith S. Augustine) *for thou also hast he, vvhosoeuer hath any thing in it, take away vnitie, it is thine vvhich I haue, it is mine vvhich thou hast. 67. Tract. 32 in Euang. Ioan.*

CHAP. III.

It is not for the sinnes of God, to sinne mortally, but for the sinnes of the Diuel, vvhereby they are knovven one from an other, & not by onely faith. 11 True faith is, that vve also laue our brethren, giuing both our life and substance for them. 19 Such vnfeined loue may haue great confidence before God. 23 because the keeping of his commandements doth much please him, vvhich consist in faith and charitie.

2 Not by nature, as Christ is: but by grace and adoption.

c Hovv we shal see God, & be like vnto him in the next life, see S. Augustine *q. 111. 112. & li. 22. de ciuit. Dei c. 29.*

1 SEe vvhat maner of charitie the Father hath giuē vs, that vve should be named and be :: the sonnes of God. For this cause the vvorld doth not knovv vs, becausse it hath not knovvn him. † My deerest, novv vve are the sonnes 2 of God: & it hath not yet appeared vvhat we shal be. Vve know that whē he shal appeare, we shal be like to him: becausse vve shal c see him as he is. † And euery one 3 that hath this hope in him, :: sanctifieth him self, as he also is holy. † Euery one that committeth sinne, committeth also 4 iniquitie: and ‖ sinne is iniquitie. † And * you knovv that he 5 appeared to take away our sinnes: * and sinne in him there is none. † Euery one that abideth in him, ‖ sinneth not: and 6 euery one that sinneth, hath not seen him, nor knovvn him.

:: This teacheth vs that mā sanctifieth him self by his free wil working together with Gods grace. S. Augustine *vpon this place.*

Es. 53, 4. *1 Pet. 2, 24.*

† Litle children, let no mā seduce you. ‖ He that doeth iustice, 7 is iust: euen as he also is iust. † * He that committeth sinne, 8 *Io. 8, 44*

is of

is of the deuil: becauſe the deuil ſinneth from the beginning.
For this, appeared the Sonne of God, that he might diſſolue
9 the vvorkes of the deuil. † Euery one that is borne of God,
committeth not ſinne: becauſe his ſeede abideth in him, and
10 he can not ſinne becauſe he is borne of God. † In this are the
children of God manifeſt, and the children of the deuil. Eue-
ry one that is not iuſt, is not of God, and he that loueth not
11 his brother. † becauſe this is the annuntiation, vvhich you
haue heard from the beginning, * That you loue one an
Io.13.15 12 other. † Not as * Cain, vvho vvas of the vvicked, and killed
Gen.4,8 his brother. And for vvhat cauſe killed he him? Becauſe his
vvorkes vvere vvicked: but his brothers, iuſt.

The Epiſtle for S. Polycarpus, Ian. 26.

13 † Maruel not brethren, if the vvorld hate you. † Vve
The Epiſtle vpon the 2 Sũday after Penteco. 14 knovv that vve are tranſlated from death to life, becauſe vve
loue the brethren. He that loueth not, abideth in death.
15 † Vvhoſoeuer hateth his brother: is a murderer. And you
knovv that no murderer hath life euerlaſting abiding in him
Io.15, 13 16 ſelf. † * In this vve haue knovven the charitie of God, be-
cauſe he hath yelded his life for vs: and vve ought to yeld
Ia.2,15. 17 our liues for the brethren. ¶ † * He that ſhal haue the
ſubſtance of the vvorld, and ſhal ‡ ſee his brother haue
‡ Euery man is bound to geue almes according to his abilitie, when he ſeeth his brother in great neceſſitie. neede, and ſhal ſhut his bovvels from him: hovv doth the
charitie of God abide in him?
18 † My litle children, let vs not loue in vvord, nor in tongue,
19 but in deede and truth. ¶ † in this vve knovv that vve are
of the truth: and in his ſight vve ſhal perſuade our hartes.
20 † For if our hart do reprehend vs: God is greater then our
21 hart, and knovveth al thinges. † My deereſt, if our hart do
22 not reprehend vs, vve haue confidence tovvard God. † and
Mat.21. Ia. 14. 1 Io. 5. Io.17, 3. 33,34. Ie. 14, 23. * vvhatſoeuer vve ſhal aſke, ‡ vve ſhal receiue of him: be-
cauſe vve keepe his commaundementes, and doe thoſe
23 thinges vvhich are pleaſing before him. † And * this is his
commaundement, that vve beleeue in the name of his ſonne
IESVS Chriſt: and ‡ loue one an other, as he hath giuen
24 cõmaundement vnto vs. † And * he that keepeth his com-
maundementes, abideth in him, and he in him. And in this
vve knovv that he abideth in vs, by the Spirit vvhich he hath
giuen vs.

‡ Leſt any mã ſhould thinke by the wordes next before, onely faith in Chriſt to be commaunded or to pleaſe God, he addeth to faith the cõmaundemẽt of charitie or loue of our neighbour.

ANNOTATIONS
CHAP. III.

4. *Sinne is iniquitie.*] Iniquitie is not taken here for vvickednes, as it is commonly vſed both in Latin and in our language, as is plaine by the Greeke vvord ἀνομία, ſignifying nothing els but a ſvvarving or declining from the ſtraight line of the lavv of God or nature. So that the Apoſtle meaneth, that euery ſinne is an obliquitie or defect from the rule of the lavv: but not contrarie, that euery ſuch ſvvarving from the lavv, ſhould be properly a ſinne, as the Heretikes do vntruely gather, to proue that concupiſcence remaining after Baptiſme is a very ſinne, though vve neuer giue our conſent vnto it. And though in the 5 chapter folovving verſ. 17. the Apoſtle turne the ſpeache affirming euery iniquitie to be a ſinne, yet there the Greeke vvord is not the ſame as before, ἀνομία, but ἀδικία. by vvhich it is plaine that there he meaneth by *iniquitie*, mant actual and proper tranſgreſſion vvhich muſt needes be a ſinne. See S. Auguſtine *cont. Iulian. li.* 5 *c.* 3. S. Ambr. *li. de Apologia Dauid c.* 13.

Concupiſcence remaining after Baptiſme is no ſinne, vvithout conſent.

6. *Sinneth not.*] Iouinian & Pelagius falſely (as Heretikes vſe to doe) argued vpon theſe vvordes, and thoſe that folovv verſ. 9: the one, that the baptized could ſinne no more: the other, that no man being or remaining iuſt could ſinne. But among many good ſenſes giuen of this place, this ſeemeth moſt agreable, that the Apoſtle ſhould ſay, that mortal ſinne doth not conſiſt together vvith the grace of God, & therfore can not be committed by a man continuing the ſonne of God. and ſo is the like ſpeache in the 9 verſe folovving to be taken. See S. Hierom *li.* 2 *cont. Iouinianum c.* 1.

Heretical expoſition of Scriptures.

No man in grace ſinneth mortally.

7. *He that doeth iuſtice.*] He doth inculcate this often, that mans true iuſtice or righteouſnes conſiſteth in doing or vvorking iuſtice, and that ſo he is iuſt, and biddeth them not to be ſeduced by Heretikes, in this point.

True iuſtice.

8. *Sinneth from the beginning.*] The Diuel vvas created holy and in grace, and not in ſinne: but he ſel of his ovvne free vvil from God. Therfore theſe vvordes, *from the beginning*, may be interpreted thus, from the beginning of ſinne, and ſo the Apoſtle vvil ſay, The Diuel committed the firſt ſinne. So S. Auguſtine *li.* 11 *de ciu. Dei c.* 15 expoundeth it. The moſt ſimple meaning ſeemeth to be, that he ſinned from the beginning of the vvorld, not taking the beginning preciſely for the firſt inſtant or moment of the creation, but ſtraight vpon the beginning, as it muſt needes alſo be taken in S. Iohns Goſpel c. 8. 44.

Hovv the Diuel ſinned from the beginning.

12. *Vve ſhal rennue, becauſe.*] Let the Proteſtants be aſhamed to ſay, that vve obtaine al of God by onely faith, the Apoſtle here attributing it to the keeping of Gods commaundements. Note here alſo that Gods commaundements are not impoſſible to be kept, but vvere then, and are novv obſerued of good men.

Not only faith.

CHAP. IIII.

Vve may not beleeue al that boaſt of the ſpirit, but trie them, vvhether they teach Catholike articles of the faith (namely the incarnation of Chriſt:) vvhether their doctrine be not vvorldly, and them ſelues diſobedient hearers of the Apoſtles. 7 Vve muſt loue one an other, conſidering the exceding loue of God in ſending his ſonne to ſaue vs. 17 An argument of perfect charitie is, if vve haue nothing in our conſcience to feare in the day of iudgement. 19 And an argument that vve loue God is, if vve loue our brethren.



MY deereſt, "beleeue not euery ſpirit, but 1
" proue the ſpirites if they be of God:
becauſe many falſe prophetes are gone
out into the vvorld † In this is the ſpi- 2
rit of God knovven. " euery ſpirit that
confeſſeth IESVS Chriſt to haue come
in fleſh, is of God: † and euery ſpirit 3
"that diſſolueth IESVS, is not of God: and this is [c] antichriſt,
of vvhom you haue heard that he commeth, and novv he is
in

c τὸ τοῦ ἀντιχρίστου

4 in the vvorld. † You are of God, litle children, and haue
ouercome him. becauſe greater is he that is in you, then he
5 that is in the vvorld. † They are of the vvorld: therfore of
6 the vvorld they ſpeake, and the vvorld heareth them. † Vve
Io.8.47 are of God. * He that knovveth God, heareth vs. he that is
10,27. not of God, heareth vs not. in this vve knovv the ſpirit of
truth, and the ſpirit of errour.
7 † My deereſt, let vs loue one an other: becauſe charitie is of
God. And euery one that loueth, is borne of God, & knovv-
8 eth God. † He that loueth not, knovveth not God: becauſe
Io.3,16. 9 God is charitie. †* In this hath the charitie of God appeared
in vs, becauſe God hath ſent his only-begotten ſonne into the
10 vvorld, that vve may liue by him. † In this is charitie: not
as though vve haue loued him, but becauſe he hath loued
vs, and ſent his ſonne a propitiation for our ſinnes.
11 † My deereſt, if God hath ſo loued vs: vve alſo ought to
Io.1,18. 12 loue one an other. †* God no man hath ſeen at any time.
1 Tim. If vve loue one an other, God abideth in vs, and his charitie
6,16. 13 in vs is perfited. † In this vve knovv that vve abide in him,
14 and he in vs: becauſe he of his Spirit hath giuen to vs. † And
vve haue ſeen, and doe teſtifie, that the Father hath ſent his
15 Sonne the Sauiour of the vvorld. † Vvhoſoeuer ſhal con-
feſſe that IESVS is the Sonne of God, God abideth in him,
16 and he in God. † And vve haue knovven and haue beleeued
the charitie, vvhich God hath in vs. God is charitie: and he
17 that abideth in charitie, abideth in God, and God in him. † In
this is charitie perfited vvith vs, that vve may haue confi-
dence in the day of iudgement: becauſe as he is, vve alſo are
18 in the vvorld. † Feare is not in charitie: but perfect charitie
caſteth out feare, becauſe feare hath painefulnes. and he that
19 feareth, is not perfect in charitie. † Let vs therfore loue God,
20 becauſe God firſt hath loued vs. † If any man ſhal ſay, that
I loue God: and hateth his brother, he is a lier. For he that
loueth not his brother vvhom he ſeeth: God vvhom he ſeeth
Io.13,34 21 not, hovv can he loue? † And this commaundement vve
15,12. haue from God: that he vvhich loueth God, loue alſo his
brother. ☩

The Epiſtle vpon the firſt Sunday after Pentecoſt.

[1] No man in this life, nor with corporal eies, cā ſee the proper eſſence or ſubſtāce of the Deitie. *See S. Auguſt. ad Paulin. de videndo Deū. q.112.*

ANNOTATIONS
CHAP. IIII.

Heretical boasting of the spirit.

1. *Beleeue not euery spirit.*] That is, Receiue not euery doctrine of such as boast them selues to haue the spirit. For there be many false prophets, that is to say, Hæretikes, which shal goe out of the Church, and chalenge the spirit, and vaunt of Gods word, Scripture, and Gospel, vvhich in deede be seducers.

The Church only, not euery priuate man, hath to proue and discerne spirites.

1. *Proue the spirites.*] It is not meant by this place, as the Protestants vvould haue it, that euery particular person should of him self examine, trie, or iudge who is a true or false doctor, and which is true or false doctrine. But the Apostle here would euery one to discerne these diuersities of spirites, by taking knowvledge of them to vvhom God hath giuen the gift of discerning spirites and doctrines (vvhich S. Paul expresly saith is giuen but to some, and not to euery one, 1 *Cor.* 12.) and by obeying the Church of God, to whom Christ hath giuen *the Spirit of truth. And this is onely the sure way to proue the spirites* Ioa. 14, 16. and doctrines of these daies. And al they that would bring vs from our Pastors and the Churches iudgement, to our owne priuate trial, seeke nothing els but to driue vs to miserable vncertainty in al our beleefe, as Caluin doth, who vpon this place saith, that priuate men may examine the general Councels doctrines.

Caluin.

To confesse or deny any article which the Cath. Church teacheth, is at al times a certaine marke of Catholike or heretike.

2. *Euery spirit that confesseth.*] The Apostle speaketh according to that time, and for that part of Christian doctrine which then vvas specially to be confessed, taught, & maintained against certaine vvicked Hæretikes, Cerinthus, Ebion, and the like, that taught wickedly against the person and both natures of Christ IESVS. The Apostle therfore giueth the faithful people this token to knovv the true teachers of those daies from the false. Not that this marke vvould serue for al times, or in case of a nother false doctrine; but that it vvas then a necessarie note. As if a good Catholike vvriter, Pastor, or parents would vvarne al theirs, now in these daies, to giue eare onely to such teachers as acknowledge Christ our Sauiour to be really present, and sacrificed in the B. Masse, & that al such are true preachers and of God, the rest to be of the Diuel, or to be counted the spirit of Antichrist. Vvhich spirit of Antichrist (he saith) was come euen then, and is no doubt much more now in al Hæretikes, al being precursors of that great Antichrist vvhich shal come tovvards the later end.

Many old heresies that dissolued Christ.

3. *That dissolueth.*] To dissolue, loose, or separate IESVS a sunder, vvas proper to al those old Heretikes that taught either against his Diuinitie, or Humanitie, or the Vnitie of his person, being of two natures, as Cerinthus, Ebion, Nestorius, Eutyches, Manes or Manichæus, Cerdon, Apelles, Apollinaris and the like. And this is one place by vvhich vve may see that the common Greeke copies be not euer authentical, and that our old approued translation may not alvvaies be examined by the Greeke that nowv is, vvhich the Protestants onely folow: but that it is to be presupposed, vvhen our old Latin text differeth plainely from the Greeke, that in old time either al or the more approued Greeke reading was other vvise, and that often the said Greeke was corrupted then or since by Heretikes or other vvise. For of the Greekes, S. Irenæus *li. 3. c. 18.*: among the Latin fathers, S. Augustine *tract. 6. in fine*, S. Leo *ep. 10. c. 5*, and Venerable Bede did reade as we doe. and this reading maketh more against the said Heretikes, then that vvhich the common Greeke nowv hath, to vvit, *Euery spirit that confesseth not Christ to haue come in flesh, is not of God*, vvhich is also in effect said before vers. 2. And that therfore it vvas corrupted and altered by Heretikes, see the vvordes of Socrates also a Greeke vvriter, very agreable to this purpose. *Nestorius* (saith he) *being eloquent by nature*, vvhich is often in Heretikes, *accounted him self therfore learned, & disdained to study the old interpreters, counting him self better then them all: being ignorant that in S. Iohns Catholike epistle the old* (Greeke) *copies had*, EVERY ONE THAT DISSOLVETH IESVS, IS NOT OF GOD. So saith he, adding moreouer that such as vvould separate the diuinitie from the, dispensation of Christs humanitie, tooke out of the old copies this sense. for vvhich the old expositours noted that these vvhich would loose IESVS, had corrupted this Epistle. See also the Tripartite li. 12. c. 4.

The Greeke text corrupted by old heretikes.

Soc. l. 7. c. 32.

A sure marke of true or false teachers.

4. *In this vve knovv.*] This is the most sure & general marke to knovv the true spirites and prophets from the false: that those vvhich be of God, vvil heare and obey their Apostles and lavvful pastors succeding the Apostles, and submit them selues to the Church of God: the other, that be not of God, vvil not heare either Apostle, pastor, or Church, but be their ovvne iudges.

Against the Protestats speacial faith and

17. *That vve may haue confidence.*] Confidence called in Latin *Fiducia*, Is neither al one with faith, nor a persuasion infallible that maketh a man no lesse secure and certaine of his saluation, then of the things that vve are bound to beleeue, as the Protestants falsely teach;

teach: but it is onely a hope wel corroborated, confirmed, and strengthened vpon the promises and grace of God, and the parties merites. And the vvorkes both following & going before, proue also euidently against the Protestants, that our confidence and hope in the day of iudgement dependeth not onely vpon our apprehension of Christs merites by faith, or vpon his grace and mercie, but also vpon our conformitie to Christ in this life, in charitie and good vvorkes. And that is the doctrine of S. Peter vvhen he said, *Labour that by good vvorkes you may make sure your vocation and election.* and S. Paules meaning, vvhen he said, *I haue fought a good fight, there is laid vp for me a crovvne of iustice, vvhich our Lord vvil render to me in that day, a iust iudge.*

presumptuous securitie of saluation.

1 Pet. 1. 10.
2 Tim. 4. 7.

18. *Feare is not in charitie.*] The Heretikes very falsly vnderstand this place so, that Christian godly men ought to haue no doubt, mistrust, or feare of hel and damnation. Vvhich is most euidently against the Scriptures, commending euery where vnto vs the awe and feare of God and his iudgements. *Feare him* (saith our Sauiour Mat. 10) *that can cast body and soul into hel.* And Psal. 118. *Pearce my flesh vvith thy feare.* Vvhich feare of Gods iudgements caused S. Paul & al good men to chastise their bodies, lest they should be reprobate and damned. And the vvise man for this cause affirmeth him to be happie, *that is ever fearful.* And holy Iob saith, *I feared al my vvorkes.* And the Apostle, *vvith feare and trembling vvorke your saluation.* Vvhich kinde of feare is euen in the iustest men and most ful of charitie, consisting vvel with the same vertue, and is called *Filialis timor*, because it is such as the good childe ought to haue toward his father.

The feare of God in iust men, consisteth with charitie.

1 Cor. 9. Prou. 28. Iob 29. Phil. 2.

But there is a kinde of feare vvhich standeth not with charitie, and is cleane against hope also, that vvhich bringeth such perplexitie and anxietie of conscience, that it inducth a man to mistrust or despaire of Gods mercies. That seruile feare also vvhich maketh a man often to leaue sinning and to doe the external vvorkes of iustice, not for any loue or delight he hath in God or his lawes, but onely for feare of damnation, though it be not il in it self, but very profitable, as that vvhich helpeth toward the loue of God, yet it standeth not with charitie neither, but is daily more and more lessened, and at length quite driuen out by charitie. Of these kinde of feares then the Apostle speaketh, and (as some expound) of the feare of men also, of vvhich our Sauiour saith, *Feare not them that kil the body.*

Vvhat feare agreeth not with charitie.

Seruile feare is not il.

Mat. 10.

CHAP. V.

They that loue God, must loue his natural sonne IESVS, *and his sonnes by adoption, and keepe his commaundements, vvhich to the regenerate are light.* 4 *But not, vnles they continue in the Catholike faith, namely of this article, that* IESVS *is the sonne of God, and therfore able to giue vs life euerlasting,* 14 *and al our petitions,* 16 *and our prayers for al our brethren that sinne not vnto death, dying in their mortal sinne by impenitence. Last of al, he vvarneth them not to communicate vvith Idols.*

1 WHOSOEVER beleeueth that IESVS is Christ, is borne of God. And euery one that loueth him vvhich begat: loueth him also vvhich vvas borne
2 of him. † In this vve knovv that vve loue the
3 children of God: vvhen as vve loue God, and keepe his commaundementes. † For this is the charitie of God, that vve keepe his commaundementes: * and [a] his commaunddementes
Mat. 11. 30. 4 are not heauy. † Because al that is borne of God, ouercommeth the vvorld. and this is the victorie vvhich ouercom-
1 Cor. 15. 57. 5 meth the vvorld, our faith. † Vvho is he * that ouercõmeth the vvorld, but he that beleeueth that IESVS is the sonne of
6 God? † This is he that came by vvater and bloud IESVS Christ: not in vvater only, but in vvater and bloud. And it is

The Epistle vpon *Dominica in albis* or LOW Sunday.

the Spirit vvhich teſtifieth, that Chriſt is the truth.

† For there be three vvhich giue teſtimonie in heauen, the Father, the Vvord, and the Holy Ghoſt. and theſe three be one. † And there be three vvhich giue teſtimonie in earth: the ſpirit, vvater, and bloud. and theſe three be one. † If vve receiue the teſtimonie of men, the teſtimonie of God is greater. becauſe this is the teſtimonie of God vvhich is greater, that he hath teſtified of his ſonne. † * He that beleeueth in the ſonne of God, hath the teſtimonie of God in him ſelf. † He that beleeueth not the Sõne, maketh him a lier: becauſe he beleeueth not in the teſtimonie vvhich God hath teſtified of his ſonne. † And this is the teſtimonie, that God hath giuen vs life euerlaſting. And this life is in his ſonne. † He that hath the Sonne, hath life. he that hath not the ſonne of God, hath not life.

† Theſe thinges I vvrite to you, that you may knovv that you haue eternal life which beleeue in the name of the ſonne of God. † And this is the confidence which vve haue toward him: that, * vvhatſoeuer vve ſhal aſke according to his vvill, he heareth vs. † And [c] vve knovv that he heareth vs vvhatſoeuer vve ſhal aſke: vve knovv that vve haue the petitions vvhich vve requeſt of him.

† He that knoweth his brother to ſinne a ſinne not to death, let him aſke, and life ſhal be giuen him, ſinning not to death. There is [a] ſinne to death: [a] for that I ſay not that any man aſke. † All [c] iniquitie, is ſinne. And there is a ſinne [c] to death. † Vve know that euery one vvhich is borne of God, ſinneth not: but the generation of God preſerueth him, and the vvicked one toucheth him not. † Vve knovv that vve are of God, and the vvhole vvorld is ſet in vvickedneſſe. † And vve knovv that the ſonne of God commeth: and he * hath giuen vs vnderſtanding, that vve may knovv the true God, & may be in his true ſonne. This is the true God, & life euerlaſting. † My litle children, keepe your ſelues [a] from Idols. Amen.

7 8 9 10 11 12 13 14 15 16 17 18 19 20 21

Ia.3,36.

Mt.7,7. 21,22. 1 Io.3, 22.

c or, *if vve knovv*

c *a finne not to death.*

Luc.24, 45. *aperuit illis.*

ANNOTATIONS
CHAP. V.

The cõmandements poſſible to be kept.

5. *His mandata grauia non ſunt.*] Hovv can the Proteſtants ſay that Gods commandements cannot poſſibly be fulfilled or kept in this life, ſeing the Apoſtle ſaith, *they be not heauie?* and Chriſt ſaith, *his yoke is ſweete, and his burden light?* See for the ful vnderſtanding of this place, *Aug.tr.* S.Aug.9.10.

S. Augustine *de perfectione iustitiæ c.10.* The Heretikes in fauour of their forefild errour, rather translate, *His commandements are not* * *greeuous*: then, *are not beauie.*

* *sayth he*

7. *Three which giue testimonie.*] An expresse place for the distinction of three persons, & the vnitie of nature and essence in the B. Trinitie: against the Arians and other like Heretikes, vvho haue in diuers ages founde them selues so pressed vvith these plaine Scriptures, that they haue (as it is thought) altered and corrupted the text both in Greeke and Latin many vvaies: euen as the Protestants handle those texts that make against them. But because vve are not now troubled vvith Arianisme so much as vvith Caluinisme, vve neede not stand vpon the varietie of readings or expositions of this passage. See S. Hierom in his epistle put before the 7 Canonical or Catholike Epistles.

Heret. translation.

Three persons & one substance in the B. Trinitie.

The Arians corrupt the text of Scripture.

16. *A sinne to death.*] A sinne to death is an other thing then a mortal sinne. for it is that mortal sinne onely, vvhereof a man is neuer penitent before his death, or in vvhich he continueth til death, and dieth in it. *I affirme* (saith S. Augustine de correp. & grat. c. 11) *that a sinne to death is to leaue faith vvorking by charitie euen til death.* So likevvise in the vvordes before, *a sinne not to death*, is not that vvhich vve call a venial sinne, but any that a man committeth and continueth not therein til death.

Vvhat is a sinne to death.

16. *For that I say not.*] If the sinne to death vvhereof he speaketh, be the sinne vvherein a man dieth vvithout repentance, according to S. Augustines vvordes before rehearsed: then the praier vvhich he speaketh of, must needes be praier for the dead, because he speaketh of praying, or not praying, for them that died in deadly sinne, exhorting vs to pray, and encouraging vs to doe it vvith confidence to be heard, if vve pray, for them that departed this life not in deadly sinne: and contrarivise in maner dissuading & discouraging vs from praying for such as continued in vvickednes euen til their liues end. And S. Augustine setteth dovvne the Churches practise agreable to the Apostles meaning, li. 21 c. 24 de Ciuit. Dei. *If there be any* (saith he) *that perisht til death in impenitence of hart, doth the Church nevvr pray for them, that is, for the soules of them that so are departed?* So saith he. And this is the cause, that *Concilium Bracharense primum cap.* 34 forbiddeth to pray for such as die in desperation, or kil them selues: and the reason, vvhy the Church forbeareth to pray for Heretikes that die in their heresie, or maintein heresie vnto death and by their death.

Praier for the dead.

Some of the dead may not be praied for.

It is proued that the Apostle speaketh of praying for the dead.

And that the place is most properly or onely meant of praying for the departed, this consideth, that neither the Church nor any man is dehorted here from praying for any sinner yet liuing, nor for the remission of any sinne in this life al sinnes (of vvhat sort soeuer) being pardonable, so long as the committers of them be in case and state to repent: as they be, so long as they be in this vvorld. And vve see that the Church praieth, and is often heard, for Heretikes, Ievves, Turkes, Apostataes, and vvhat other infidels or il men soeuer, during their liues. And it is great blasphemie that the Caluinistes vtter vpon this place: to vvit, that Apostasie and certaine other sinnes of the reprobate, can not be forgiuen at al in this life. Vvhich they hold, onely to auoid the sequele of praying for the dead vpon these vvordes of S. Iohn. besides that they must take vpon them presumptuously, to knovv and discerne of Gods secretes, vvho be reprobate, and vvho be not, and according to that, pray for some, and not for other some. al vvhich is most vvicked and absurd presumption.

The Caluinists blasphemie, to auoid this sense of the Apostle.

As for their allegation, that S. Ieremie the Prophet vvas forbidden to pray for the Ievves, and vvarned that he should not be heard, Chap. 7. 11. 14: there is great difference. first, he had a reuelation by the vvordes of God, that they vvould continue in their vvickednes, as vve haue not of any certaine person, vvhereof S. Iohn here speaketh. secondly, Ieremie vvas not forbidden to pray for the remission of their sinnes, nor had denial to be heard therein for any mans particular case, vvhereof the Apostle here speaketh: but he vvas told that they should not escape the temporal punishment and affliction vvhich he had designed for them, and that he vvould not heare him therein.

21. *From idols.*] It is so knovven a treacherie of Heretikes to trãslate *idola* images (as here and in a number of places, specially of the English Bible printed the yere 1562) that vve neede not much to stand vpon it. As this also is seen to al the vvorld, that they doe it of purpose to seduce the poore ignorant people, and to make them thinke, that vvhatsoeuer in the Scriptures is spoken against the idols of the Gentiles (vvhich the Prophet calleth *Simulachra Gentium*) is meant of pictures, sacred images, & holy memories of Christ and his Saincts. Against such seducers the second sacred Councel of Nice, called the seuenth Synode, decreeth thus Act. 4. pag. 122. *Quicunque sententias sacræ scripturæ de idolis, contra venerandas imagines adducunt, anathema. Qui venerandas imagines idola appellant, anathema. Qui dicunt, Christiani adorant imagines vt Deos, anathema.* that is, *Anathema to al them that bring the sentences of holy Scripture touching idols, against the venerable images. Anathema to them that call the venerable images, idols. Anathema to them that say, Christians adore images as gods.*

Heret. translation against sacred images.

Pſal.113. Edit. Colon. an. 1567.

The 2 Councel of Nice pronoũceth anathema, that is, a curse against the Caluinists.

Now in their later translations the Heretikes perceiuing that the vvorld seeth their vnhonest dealing, corrected them selues in some places, and in this place haue put, *idols*, in the text: but to giue the people a vvatchvvord that the Churches images are to be comprised in the vvord,

idols,

idoli, * they haue put, *images*, in the margent. But concerning this matter, it is moſt euident that neither euery idol is an image, nor euery image an idol: and that, howſoeuer the origine or etymologie of the vvord, *idol*, may be taken in the Greeke, yet both the vvordes and the things be in truth and by the vſe of al tonges, far differing. The great dragon that the Babylonians adored (Dan. 14) vvas an idol, but not an image: the Cherubins in Salomons temple vvere images, but not idols. and the face of the Queene in her coine or els vvhere, as Cæſars face vpon the coine that Chriſt called for, is an image, but not an idol. and the Heretikes dare not tranſlate that text of Scripture thus, *Vvhoſe idol is this ſuperſcription?* nor call the Queenes image, the idol of the Queene: nor Chriſt, the idol of his father: nor vvoman, the idol of the man: nor man, the idol of God. al vvhich in Scripture be named images for al that, and be ſo in deede, and not idols. vvhich conuinceth, that the Heretikes be falſe & corrupt tranſlatours in this place and other the like, confounding theſe tvvo vvordes as if they vvere al one.

* The Bible of the yere 1577.

The great difference of idol & image.

But as for the hauing of images or purtraites of holy things, not onely in priuate houſes, but alſo in Churches, God him ſelf doth vvarrant vs, vvho * cõmaunded euen the Ievves them ſelues (a people moſt prone to idolatrie, and that after he had giuen them a ſpecial precept of not hauing, making, or vvorſhipping of idols) to make the images of Angels (the Cherubins) and that in the ſoueraine holieſt place of adoration that vvas in the Temple, & about the Arke. yea and in reſpect of vvhich ſacred images partly, they did (as S. Hierom ſaith *ep.* 17 *c.* 3) ſo great reuerence to the holy place called *Sancta ſanctorum*. If they then vvere vvarranted and commaunded to make and haue in ſo great reuerẽce the images of mere ſpirites or Angels, vvhoſe natural ſhape could not be expreſſed: hovv much more may vve Chriſtians haue and reuerence the images of Chriſt, his B. mother, the Apoſtles, and other Sainctes, being men, vvhoſe ſhape may be expreſſed? So doth the ſaid Nicene Councel argue againſt the Heretikes vvhich at that time vvere the Aduerſaries of images.

Exod. 25.

Sacred images in Churches, by Gods ovvne vvarrant.

The 2 Councel of Nice vvas gathered againſt Imagebreakers.

And note here, that eight hundred yeres agoe, they vvere ſtraight counted Heretikes, that began to ſpeake againſt images, and that Councel vvas called purpoſely for them, and condemned them for Heretikes, & confirmed the former auncient reuerence and vſe of ſacred images. vvhich began euen in our Sauiours time or litle after, vvhen good religious folke for loue and reuerence made his image, namely the vvoman that he healed of the blouddy fluxe. vvhich image vvas alſo approued by miracles, as the Eccleſiaſtical hiſtorie telleth, and namely Euſebius *Eccl. hiſt. li. 7 c. 14.* * vvho alſo vvitneſſeth that the images of Peter and Paul vvere in his daies. as you may ſee alſo in S. Auguſtine (*li. d. conſenſ. Euangeliſt. c.* 10) that their pictures commonly ſtoode together in Rome, euen as at this day. Of our Ladies image ſee S. Gregorie *li. 7 ep. 5. indict. 2 ad Iunian. & ep* 53. In vvhom alſo (*li. 7. ep. 109*) you may ſee the true vſe of images, & that they are the bookes of the vnlearned, and that the people ought to be inſtructed and taught the right vſe of them, euen as at this day good Catholike folke doe vſe them to helpe & increaſe their deuotion, in al Catholike Churches: yea the Lutherans them ſelues reteine them ſtill. S. Damaſcene vvrote three bookes in defenſe of ſacred images againſt the foreſaid Heretikes.

* Leo Iſaur.

The antiquitie of holy images.

The vſe and fruite of holy images.

THE SECOND EPISTLE OF IOHN THE APOSTLE.

He commendeth the lady and her ſonnes for continuing in the old faith, bidding them ſo to doe hereafter alſo, leſt they loſe the reward of their vvorkes in the day of iudgement: and to loue the true beleuers, but vvith Heretikes to haue no fauorite: expreſſing alſo the points then in controuerſie.

THE Senior to the lady Elect and her 1
children, vvhom I loue in truth, and
not I onely, but alſo al that haue know-
en the truth, † for the truth vvhich 2
abideth in vs, and ſhal be vvith vs for
euer. † Grace be vvith you, mercie, 3
peace from God the Father, and from
Chriſt IESVS the ſonne of the Father
in truth, and charitie.

† I vvas

4 † I vvas exceding glad, becauſe I haue found of thy chil-
dren vvalking in truth, as vve haue receiued commaunde-
5 ment of the Father. † And novv I beſeeche thee Lady, not as
vvriting a nevv commaundement to thee, but that vvhich
Ie.15,11. vve haue had *from the beginning, *that vve loue one an
1 Io.3, 6 other. † And this is charitie, that vve vvalke according to
11. his commaundements. For this is the commaundement, that
as you haue heard from the beginning, you walke in the ſame:
7 † becauſe many ſeducers are gone out into the vvorld, vvhich
do not confeſſe IESVS Chriſt to haue come into fleſh: this
is a ſeducer and an antichriſt.
8 † Looke to your ſelues, that you loſe not the thinges vvhich you haue vvrought: but that you may receiue a ful
9 ::revvard. † Euery one that c reuolteth, and perſiſteth not in in the doctrine of Chriſt: hath not God. He that perſiſteth in the doctrine: the ſame hath both the Father, and the Sonne.
2e. 16, 10 † If *any man come to you, and bring not *this doctrine: *receiue him not into the houſe, *nor ſay, *God ſaue you*, vnto
17. 11 him. † For he that ſaith vnto him, *God ſaue you*, communi-
catеth vvith his vvicked vvorkes.
12 † Hauing moe thinges to vvrite vnto you: I vvould not by paper and inke: for I hope that I ſhal be vvith you, and
13 ſpeake mouth to mouth: that your ioy may be ful. † The children of thy ſiſter electe ſalute thee.

:: Revvard for keeping faſt the Catholike faith.

c To goe backe or reuolt from the receiued truth and doctrine Apoſtolical, is damnable.

ANNOT.

6. From the beginning.] This is the rule of a Chriſtian Catholike man, to vvalke in that faith and vvorſhip of God vvhich he hath receiued from the beginning. Vvhich is that vvhich vve novv call according to the Scriptures, *the tradition of the Apoſtles*: that vvhich is come to vs from man to man, from Biſhop to Biſhop, and ſo from the Apoſtles. So that a faithful man auoid ſeducers that riſe vp in euery age, teaching nevv doctrine.

To hold faſt the old receiued faith.

10. *This doctrine.*] The Apoſtles, and true Paſtors their lavvful ſucceſſors, and the Church of God in holy Councel, vſe to ſet dovvne the true doctrine in thoſe pointes vvhich heretikes call into controuerſie. Vvhich being once done and declared to the faithful, they need no other marke or deſcription to knovv an Heretike or falſe teacher by, but that he commeth vvith an other doctrine then that vvhich is ſet dovvne to them. Neither can the Heretikes ſhift them ſelues, as novv a daies they vvould doe, ſaying, ô lev vs firſt be proued Heretikes by the Scriptures, let them define an Heretike. No, this is not the Apoſtles rule. Many a good honeſt ſhepheard knovveth a vvoolfe, that can not define him. but the Apoſtle ſaith, If he bring not this ſet doctrine, he is a ſeducer. So holy Church ſaith novv, Chriſt is really in the B. Sacrament vnder ſorme of bread and vvine &c. If therfore he bring not this doctrine, he is a ſeducer, and an Heretike: and vve muſt auoide him, vvhether in his vvrit definitions and cenſures he ſeeme to him ſelf an Heretike or no.

To bring vvilfully an other doctrine then the Catholike Church ſetteth dovvne, is alvvaies a marke of ſeducers and Heretikes.

10. Receiue him not.] Though in ſuch times and places vvhere the communitie or moſt part be infected, neceſſitie often forceth the faithful to converſe vvith ſuch in vvorldly affaires, to ſalute them, to eate and ſpeake vvith them, and the Church by decree of Councel, for the more quietnes of timorous conſciences prouideth, that they incurre not excommunication or other cenſures for communicating in vvorldly affaires vvith any in this kinde, except they be by name excommuni-

Vvhen & vvherein to converſe vvith heretikes, is tolerable: vvhen

vvhen & wherein, it is damnable.

S. Iohn vvould not be in one bath with Cerinthus the Heretike.

The like zeale of S. Polycarpe, and other Apostolike men in not communicating with heretikes.

caped or declared to be Heretikes: for in vvordly conuersation, and Gentile actes of our life, vve must auoid them as much as vve may, because their familiaritie is many vvaies contagious and noisome to good men, namely to the simple: but in matter of religion, in praying, reading their bookes, hearing their sermons, partaking of their Sacraments, and al other communicating vvith them in spiritual things, it is a great damnable sinne to deale vvith them.

To. Horsley, God saue you. S. Iohn doth (Vt. sup.) impugne in his epistle singular of this holy Apostle touching this point out of S. Polycarpe vvho in time. *There be some* (saith he) *that haue heard Polycarpe say, that vvhen Iohn the disciple of the Lord vvent going to Ephesus, vvas at a bath, he vvent in him self, and saw Cerinthus the Heretik vvithin the same, suddenly start out, saying that he feared lest the bath should fall, because Cerinthus the enemie of truth vvas vvithin.* So saith he of S. Iohn, and addeth also a like vvorthie example of S. Polycarpe him self vvho on a time meeting Marcion the Heretike, and the said Marcion calling vpon him, and asking him vvhether he knew him not: *Yes*, quoth Polycarpe, *I knovve thee for Satans first and best seed.* So great feare (saith S. Irenæus) *had the Apostles and their disciples to communicate in vvordes* (*no, vvould God vve vvere likevvise vvarie*) *vvith such as vvere adulterers or corrupters of the truth; as S. Paul also vvarned, vvhen he said, A man that is an Heretike, after the first and second admonition auoid.* So far Irenæus. If then, to speake vvith them or salute them, is so earnestly to be auoided according to this Apostles example & doctrine: vvhat a sinne is it to flatter them, to serue them, to marie vvith them, and so forth? Tit. 3.

THE THIRD EPISTLE OF IOHN THE APOSTLE.

He commendeth Gaius, for continuing in the truth, and for sustaining or succouring true preachers, 9 vtterly Diotrephes for the contrarie, and praising Demetrius.

THE Seniour to Gaius the deerest, whom I loue in truth. 1

† My deerest, concerning al thinges I make my praier that thou proceede prosperously, and fare vvel, as thy soule doth prosperously. † I vvas exceding glad vvhen the brethren came, and gaue testimonie to thy truth, euen as thou vvalkest in truth. † Greater 'thanke' haue I not of them, then that I may heare my children do vvalke in truth. † My deerest, thou doest faithfully vvhatsoeuer thou vvorkest on the brethren, :: and that vpon strangers. † they haue tendred testimonie to thy charitie in the sight of the Church: vvhō, thou shalt doe vvel, bringing on their vvay in maner vvorthie of God. † For, for his name did they depart, taking nothing of 2 3 4 5 6 7

:: A great grace to be beneficial to strangers, specially to them that be of our Catholike faith and suffer for the same.

'pleasure?' χαιρειν, χαρα

8 of the Gentiles. † We therfore ought to receiue such: that
vve may be coadiutors of the truth.
9 † I had vvritten perhaps to the Church: but he that
loueth to beare [b] primacie among them, Diotrepes, doth not
10 receiue vs. † For this cause, if I come, [c] I vvil aduertise his
vvorkes vvhich he doeth: vvith malicious vvordes chatting
against vs. and as though these thinges suffise him not: nei-
ther him self doth receiue the brethren, and them that do re-
11 ceiue, he prohibiteth, and casteth out of the Church. † My
deerest, do not imitate euil, but that vvhich is good. He that
doeth vvel, is of God: he that doeth il, hath not seen God.
12 † To Demetrius testimonie is giuen of al, and of the truth it
self, yea and vve giue testimonie: and thou knovvest that
our testimonie is true.
13 † I had many thinges to vvrite vnto thee: but I vvould
14 not by inke and penne vvrite to thee. † But I hope forth-
vvith to see thee, and vve vvil speake mouth to mouth. Peace
be to thee. The freendes salute thee. Salute the freendes by
name.

[c] commoneo. ὑπομνήσω

[b] It seemeth (saith S. Bede) he vvas an Arch-heretike or proud Sect-maister.

[c] That is, I vvil rebuke them and make them knovvn to be vvicked. Bede.

THE ARGVMENT OF THE EPISTLE OF S. IVDE.

IN the Gospel theſe are called Fratres Ieſu, the brethren of Ieſus: Iames and Ioſeph, and Simon, and Iude. Their father is called Alphæus, vvhere Leui is termed, Iames of Alphæus: and their mother, Maria Iacobi minoris, Marie the mother of Iames the yonger and of Ioſeph. Vvhich Marie in an other place being called Maria Cleophæ, vve perceiue their father vvas named both Alphæus and alſo Cleophas. And that this Cleophas vvas brother to Ioſeph our Ladies huſband. * Hegeſippus telleth vs. Therfore becauſe Ioſeph vvas called the father of Chriſt, his brethren children, vvere called the brethren, that is (according to the vſuall of the ſcripture alſo) the kinſmen of our Lord: and not becauſe they vvere the children of Ioſeph him ſelf by an other vvife, much leſſe (as Heluidius the heretike did blaſpheme) by our B. Ladie the perpetual virgin MARIE. Howbeit ſome good authors ſay, that their mother Marie vvas the natural ſiſter of our Ladie, and that therfore they are called, Fratres Domini, the brethren of our Lord.

Mat. 13
Mat. 10. Mat. 3.
Ioh. 19.
* Euſeb. hiſt. li. 3. c. 20.

Howſoeuer that be, three of them are reckened amõg the 12. Apoſtles, Iames, and Simon Cananæus, and Iude. Yea and that they vvere ſomevvhat more then Apoſtles, though leſſe then Peter, S. Paul ſignifieth, vvhere he ſaith ſpeaking of him ſelf and Barnabas: As alſo the other Apoſtles, and the brethren of our Lord, and Cephas. 1. Cor. 9.

Luc. 6. Mat. 10.

And as S. Luke calleth this Iude, Iude of Iames, ſo he calleth him ſelf in this Epiſtle of his, Iude the ſeruant of Ieſus Chriſt, and the brother of Iames. S. Mathevv and S. Marke do call him Thaddæus, as Lebbæus alſo in the Greeke. His feaſt and his brother Iames his, the Church keepeth Octob. 28. called Simon and Iudes day.

Mat. 10. Mar. 3.

His Epiſtle is an Inuectiue againſt heretikes (as it vvere a Commentarie of 2 Pet. 2.) and namely (as S. Aug. hath told vs) againſt thoſe, vvhich miſconſtred S. Paules Epiſtles and held Only faith, vvhom he calleth therfore, Men that tranſferre or peruert the grace of God into riotouſnes, v. 4. exhorting Catholikes to be conſtant and vvatchful, to fall from their old faith, and to contend for the keeping thereof, v. 3. and v. 20. for heretikes (ſaith he) ſegregate them ſelues from the Church and from their faith, v. 19.

pag. 379. 646.

THE

THE CATHOLIKE EPISTLE OF IVDE THE APOSTLE.

He exhorteth them to stand to their old faith, shewing them by examples, that it is damnable not to continue and be constant: 8 inueighing against the lecherie, blasphemie, presumption, hardening of the heretikes, 14 and telleth their damnation vvas long foretolde. 17 Catholikes therfore to be vvatchable, to reprooue the obstinate, to recouer al not desperate, to confirme the vvauke, and to liue them selues vertuously and vvithout mortal sinne, vvhich by Gods grace they may doe.

1 IVDE the seruant of IESVS Christ, and brother of Iames: to them that are in
2 God the Father beloued, and in IESVS Christ preserued, and called. † Mercie to you, and peace and charitie be accomplished.
3 † My deerest, taking al care to vvrite vnto you of your common saluation, I thought it necessarie to vvrite vnto you: beseeching you to contend for the faith
4 once deliuered to the sainctes. ‡ For there are certaine men secretely entred in (vvhich vvere long ago prescribed vnto this iudgement) impious, transferring the grace of our God :: into riotousnes, and denying the onely Dominator, and
2 Pet. 2. 5 our Lord IESVS Christ. †* But I vvil admonish you, that once knovv al things, that [c] IESVS, sauing the people out
Nu. 14, 37. of the land of Ægipt, *secondly destroied them vvhich be-
6 leeued not. † But the Angels vvhich kept not their principalitie, but forsooke their owne habitation, he hath reserued vnder darkenesse in eternal bondes vnto the iudgment of the
Gen. 19. c exterminis, 7 great day. † As *Sodom and Gomorrhe, and the cities adioyning in like maner hauing [c] fornicated, and going after other flesh, vvere made an example, sustaining the paine of
8 eternal fire. † In like maner these also defile the flesh, and :: despise dominion, & blaspheme maiestie. † Vvhen Michael the Archangel, disputing vvith the Diuel, made altercation

:: Diuers Heretikes abuse the libertie of Christes grace and Gospel, to the fulfilling of their carnal lustes and cõcupiscẽces.

c This is our Sauiour, not Iosue, as S. Hieron noteth ep. 17. see Abac. c. 3. v. 18.

:: Such be heretikes, that wil not be subiect to any superior, or that

refuse to obey the lawes either of Spiritual or Temporal rulers in vvhich kinde (specially in blaspheming the supreme Spiritual Magistrate) the Protestants do passe.

for the body of Moyses: he durst not infette iudgment of blasphemie, but said, Our Lord `commaund' thee. † But these, vvhat things so euer certes they are ignorant of, they blaspheme: and vvhat things so euer naturally, as dumme beastes, they knovv, in those they are corrupted. 10

† Vvo vnto them, `vvhich' haue gone in the vvay of Cain: and vvith the errour of Balaam, haue for revvard povvred out them selues, and haue perished in the contradiction of Core. † These are in their bankets, spottes, feasting together vvithout feare, feeding them selues, cloudes vvithout vvater vvhich are caried about of vvindes, trees of autumne, vnfruiteful, tvvise dead, plucked vp by the rootes, 11 12

† raging vvaues of the sea, foming out their ovvne confusions, vvandering starres: to vvhom the storme of darkenesse is reserued for euer. † And of these prophecied Enoch, the seuenth from Adam, saying, Behold our Lord is come in his holy thousandes, † to doe iudgement against al, and to reproue al the impious, of al the vvorkes of their impietie vvherby they haue done impiously, and of al the hard thinges vvhich impious sinners haue spoken against him. † These are murmurers, ful of complaintes, vvalking according to their ovvne desires, and their mouth speaketh pride, admiring persons for gaine sake. 13 14 15 16

† But you my deerest, be mindeful of the vvordes vvhich haue been spoken before by the Apostles of our Lord IESVS Christ, † vvho told you, that in the last time shal come mockers, according to their ovvne desires vvalking in impieties. † These are they vvhich segregate them selues, sensual, hauing not the Spirit. † But you my deerest, building your selues vpon `our' most holy faith, in the holy Ghost, praying, † keepe your selues in the loue of God, expecting the mercie of our Lord IESVS Christ vnto life euerlasting, † And these certes reproue being iudged: † but them saue, pulling out of the fire. And on other haue mercie in feare: hating also that vvhich is carnal, the spotted cote. 17 18 19 20 21 22 23

† And to him that is able to preserue you vvithout sinne, and to sette you immaculate before the sight of his glorie in exultation in the comming of our Lord IESVS Christ, † to the onely God our Sauiour by IESVS Christ our Lord be glorie and magnificēce, empire and power before al vvorldes, and novv and for al vvorldes euermore. Amen. 24 25

ANNO.

`rebuke

`because they Gen. 4.8 Nu. 22. Nu. 16.

1 Tim. 4 2 Tim. 3. 2 Pet. 3.

`your

ANNOT.

9. *For the body of Moyses.*] Vvhat, why, or hovv this altercation or combat was betweene S. Michael and the Diuel about Moyses body, no man can declare. only this vve see that many truthes and stories vvere kept in the mouthes and hartes of the faithful, that vvere not written in Scriptures canonical, as this vvas among the Iewes.

Truthes vvritten, and knowen by tradition.

10. *They blaspheme.*] He speaketh of Heretikes, who being ignorant in Gods mysteries and the diuine doctrine of his Church, vvhen they can not reprooue the things, then they fall to execrations, irrisions, and blasphemies against the Priests, Church, and Sacraments, and vvhatsoeuer is godly.

Ignorice maketh Heretikes blaspheme.

11. *Cain, Balaam, Core.*] The Apostle would haue Heretikes specially to be knowen by the resemblance they haue, first to Cain, in that for enuy that his brothers seruice and sacrifice vvas accepted and his reiected, he vvc his said brother, and vvas a fugitiue from the face and citie of God, vvhich is the Church. Secondly, by their resemblance to Balaam, who for money vvas induced to curse Gods people, as couetousnes is commonly the cause that first maketh Heretikes and falsc Prophets. Wherevpon S. Augustine saith, *He is an Heretike that for temporal commodities sake either ainaketh or foloweth newe opinions. S. Augustli. de Util. cred. cap.* 1. And lastly by the resemblance they haue vvith the auncient and notorious Schismatike Core, and his companions, vvho forsooke the ordinarie Priesthod appointed by God, and would needes doe sacrifice them selues without lavvful calling.

Heretikes resembled to Cain, Balaam, and Core.

Such in deede be al Heretikes, and such be al their sacramentes, seruice, and offices in their Church, as Cores vvere in his schismatical tabernacles. And as pride vvas the cause of his reuolting from the obedience of Moyses and Aaron his Priests and true Gouernours: so is intolerable pride the cause of al Heretikes forsaking their lavvful Pastors and Rulers, and namely of forsaking Christes owne Vicar in earth, our true Aaron, as S. Bernard calleth him. *De consid. li. 2. cap.* 8. To al such forsakers the Apostle here giueth the curse and *Va* doe to the said three, Cain, Balaam, and Core, and telleth them that the storme of darkenes and eternal damnation is prouided for them: most liuely describing al Heretikes (as in some vve to our vvoe haue experience by their maners in our daies) in al this passage euen to the end of the epistle.

19. *These are they which segregate them selues.*] The conditions of Heretikes in the later daies, that is, euer since Christs time, not of these onely of our age. For there were many that forsooke Gods Church and *segregated them selues* from the fellovvship of the faithful euen in the primitiue Church: that vve may the lesse maruel at these mens segregating them selues, and going out from the rest into seuerel sectes, which S. Augustine therfore calleth *Segregationes*.

Al Heretikes segregate them selues.

THE

THE ARGVMENT OF THE APOCALYPSE OF S. IOHN.

THAT vvhich the old Testament foretold of Christ him self, the Apostles could report the fulfilling thereof in the newe Testament, by vvay of an historie, euen from his Conception to his Glorification. But of his Church, they could not doe the like: because in their time it did but beginne: being to continue long after them, euen to the end of the vvorld, and then at length to be glorified, as Christ her Spouse alreadie is. Hereupon God vvould haue S. Luke to report in the Actes of the Apostles, the storie of the Churches beginning, and for the rest of it to the end, (that vve might receiue this benefite also by the Apostles handes) he vvould S. Iohn to tell vs of it in this booke by vvay of a prophecie.

Hier. ad Paulin. Of vvhich booke S. Hierome saith: The Apocalypse of S. Iohn hath as many sacraments or mysteries, as vvordes. Yea more then that, In euery vvord there are hid manifold and sundrie senses. Therfore it is very litle that can here be noted, in respect. Yet to giue the good Catholike (vvhose comfort is here) some litle helpe, the booke may be deuided into fiue partes.

Ca. 1. 2. 3. The first (after the Proeme) conteineth seuen Epistles from Christ newe in glorie, to seuen Churches of Asia, or (for, these be maketh al one) to the seuen Bishops of those Churches: meaning not to those only, but to al his Churches & Bishops throughout the vvorld: saying therefore in euery one of them, to al in general: He that hath an eare, let him heare vvhat the Spirit saith to the Churches. As also in euery one he exhorteth vs to fight manfully (in this spiritual vvarfare of ours against sinne) for the victorie, and in euery one accordingly promiseth vs a revvard in heauen. But before this, in the beginning of euery one, he partly commendeth, partly reprehendeth, and exhorteth to penance. Vvhere this is much to be noted, and feared, that among so many, he reproueth somevvhat in al, saue only in tvvo, vvhich are the second & the sixt. In the beginning also of euery one, he taketh some peece out of the apparition going before, to frame thereof his style agreably to the matter of eche Epistle. 1 part.

Ca. 4. to the 8. After this admonition to Pastors and their flockes: the second part folovveth, vvherein the Church and vvhole course thereof from the beginning to the end, is expressed in the opening of a booke in Gods hand, and the seuen seales thereof, by Christ. for the vvhich, he setteth praise sung nevv in heauen and earth, not only to the Godhead, as before, but also (after a nevv manner) to Christ according to his Manhod. And here, vvhen he is come to the opening of the last seale, signifying Domesday, he letteth that matter alone for a vvhile, and to speake more fully yet of the said course of the Church, he bringeth in an other pagent (as it vvere) of seuen Angels vvith seuen Trumpets. The effect of both the Seales & Trumpets, is this: That the Church beginning and proceding, there should be raised against it, cruel persecutions, and pestilent heresies: and at length after al heresies, a certaine most blasphemous Apostasie, bring the next preparatine to the 2.

Ca. 8. to the 12. comming

comming of Antichriſt: After al which, Antichriſt him ſelf in perſon ſhal appeare in the time of the ſixt ſeale, and ſixt monarchie, perſecuting and inducing (for the ſhort time of his regne) more then al before him. The Church notwithſtanding ſhal ſtill continue, and vvaxe through al, becauſe Chriſt her Spouſe is ſtronger then al theſe aduerſaries. vvho alſo finally after the ſaid ſixt time, ſhal in the ſeuenth, come in maieſtie and iudge al.

3 Of the vvhich iudgement, differring yet a vvhile to ſpeake at large, he doth first in the third part intreate more fully of the Deuils vvorking by Antichriſt and his companie againſt the Church, that the iuſtice of Chriſt after vvard in iudging, may be more manifeſt. C. 12.13.14.

4 At length therefore in the fourth part he commeth to the ſeuen laſt plagues, the ſeuenth of them conteining the final damnation of the vvhole multitude ſocietie or corps of the vvicked, from the beginning of the vvorld to the end. Vvhich multitude, in the Goſpel and firſt Epiſtle of this ſame S. Iohn (as alſo in the other Scriptures commonly) is often called Mundus, the vvorld. and here he calleth it partly, Meretricem, a vvhore or harlot, becauſe vvith her concupiſcence ſhe entiſeth the carnal and earthly men avvay from God: partly, Ciuitatem Babylon, the Citie of Babylon, becauſe it maketh vvarre againſt Hieruſalem the Citie of God, and laboureth to hold Gods people captiue in ſinne, as it vvas ſhadovved in Nabuchodonoſor & his Babylonias, leading and holding the Ievves vvith their Hieruſalem, in captiuitie, vntil Cyrus (in figure of Chriſt) deliuered them. But vvhether al theſe ſeuen plagues ſhould be vnderſtood (as the ſeuenth) of Domeſday it ſelf, it is hard to define. More like it is, that the firſt ſixt are to goe before Domeſday: but vvhether corporally and literally, (ſo as Moyſes plagued Egypt) or rather ſpiritually, it is more hard to define. Yet it ſeemeth more eaſie, to vnderſtand them corporally, as alſo the plagues vvherevvith Elias and his fellovv ſhal in the time of Antichriſt plague the vvicked (vvhich peradventure ſhal be the ſame laſt plagues) vvherof vve reade in this booke c.11.v. 6. But not content to haue deſcribed thus the damnation of the vvhole adulterous & blouddy ſocietie, he doth alſo expreſſly report of their three grand Captaines damnation, vvhich are theſe, Antichriſt, and his Falſeprophet, and the Deuil him ſelf the author of al this miſchiefe. C. 1.10.2. Apoc.17.

5 Finally, on the other ſide, in the fifth part he reporteth the vnſpeakeable and euerlaſting glorie, that the Church after al this ſuffering, ſhal by Chriſt her glorious Spouſe be aſſumpted vnto. And ſo he concludeth the booke. C. 21.22.

The Church readeth this booke at Mattins frō the 3 Sūday after Easter vnto the 4.

THE APOCALYPSE OF IOHN THE APOSTLE.

CHAP. I.

The 1 part. Seuen epistles to the Churches.

9. S. Iohn being banished in the Ile Patmos; is commaunded to write to the seuen Churches of Asia (signified by the seuen candlesticks) that which he saw vpon a Sunday, round about the Sonne of man: 13 whose maner of apparition is described.

The Epistle vpon Michelmas day Septemb. 29, & on the Apparition of S. Michael Mai. 8.

THE Apocalypse of IESVS Christ vvhich God gaue him, to make manifest to his seruants the thinges vvhich must be done quickly: and signified, sending by his Angel to his seruant Iohn, † vvho hath giuen testimonie to the vvord of God, and the testimonie of IESVS Christ, vvhat things soeuer he hath seen. † Blessed is he that readeth and heareth the wordes of this prophecie: and ‡ keepeth those thinges which be vvritten in it. for the time is nigh. 1 2 3

‡ There be many (specially novv a daies) that be great readers, hearers and talkers of Scriptures. but that is not ynough to make them good or blessed before God, except they keepe the things prescribed and taught therein, according to our Sauiours saying (*Luc.* 11.) Blessed are they that heare the vvord of God, and keepe it.

† Iohn to the seuen churches vvhich are in Asia. Grace to you and peace from * him that is, and that vvas, and that shal come, and from the seuen spirites vvhich are in the sight of his throne, † and from IESVS Christ vvho is the faithful vvitnes, the * first-borne of the dead, & the prince of the kings of the earth, vvho hath loued vs, and * vvashed vs from our sinnes in his bloud, ⊣ † and hath made vs * a kingdom and priestes to God and his father, to him be glorie and empire for euer and euer. Amen. † Behold he commeth vvith the cloudes, and euery eie shal see him, and * they that pricked him. And al the tribes of the earth shal bevvaile them selues vpon him. yea, Amen. † * I am Alpha and O mega, the beginning and end, saith our Lord God, vvhich is, and vvhich vvas, and vvhich shal come, the omnipotent. 4 5 6 7 8

Exo. 3, 14.
Col. 1. *Heb.* 9. 1 *Pet.* 1. 1 *Pet.* 2.
Zach. 12.
Esa. 44. *Apo.* 22, 13.

† I Iohn

9 † I Iohn your brother and partaker in tribulation, and
the kingdom, and patience in Christ IESVS, vvas in :: the
Iland, vvhich is called Patmos, for the vvord of God and the
10 testimonie of IESVS. † I vvas [c] in spirit [d] on the Domi-
nical day, and heard behind me a great voice as it vvere of a
11 trompet † saying, That vvhich thou seest, vvrite in a booke:
and send to the seuen churches vvhich are in Asia, to Ephe-
sus, and Smyrna, and Pergamus, and Thiatira, and Sardis, and
12 Philadelphia, and Laodicia. † [b] And I turned, to see the voice
that spake vvith me. And being turned I savv seuen candle-
13 stickes of gold: † & in the middes of the seuen candlestickes
of gold, one :: like to the Sonne of man, [e] vested in a [c] priestly
garment to the foote, and girded about neere to the pappes
14 vvith a girdle of gold. † and his head and heares vvere
vvhite, as vvhite vvool, & as snovv, and his eies as the flame
15 of fire. † and his feete like to latten, as in a burning fornace.
16 and his voice as the voice of many vvaters: † and he had
in his right hand seuen starres. and from his mouth proce-
ded a sharpe tvvo edged svvord: and his face, as the sunne
17 shineth in his vertue. † And vvhen I had seene him, I fel at
his feete as dead. And he put his right hand vpon me, saying,
18 Feare not. * I am the first and the last, † and aliue, and vvas
dead, and behold I am liuing for euer and euer, and haue the
19 keies of death and of hel. † Vvrite therefore the thinges
vvhich thou hast seene, and that are, and that must be done
20 after these. † The sacrament of the seuen starres, vvhich
thou hast seene in my right hand, and the seuen candlestickes
of Gold. [a] the seuen starres, are [a] the angels of the seuen
churches. and :: the seuen candlestickes, are the seuen
churches.

[c] *poëtre Sep. 18, 24.*

Esa. 41, 4. 44, 6.

[a] Banished thither for religion by Nero, or rather by Domitian, almost 60 yeres after Christes Ascensiõ.

[c] I had a visiõ, and not with my corporal eies, but in spirit I beheld the similitudes of the thinges folowing.

[b] The 1 GENERAL VISION of the 7 according to S. Ambrose.

:: It seemeth not to be Christ him self, but an Angel bearing Christes person, & vsing diuers speaches proper to Christ.

:: S. Irenæus alluding to this saith, *The Church euery where preacheth the truth, and this is the seuenfold candlestick, bearing the lights of Christ &c. l. 5. aduers. haer.*

ANNOTATIONS
CHAP. I.

1. APOCALYPSE.] Of the Apocalypse thus vvriteth the auncient father Denys, Bishop of Corinth, as Eusebius alleageth him l. 7 c. 20 hist. Eccl. *Of this booke* (saith he) *this is my opinion, that the matter thereof is far more profound then my vvit can reache vnto, and I doubt not but almost in euery sentence of it, there lieth hidden a certaine sense exceeding my vtterance and marueilous, vvhich though I vnderstand not, yet I conceiue that vnder the vvordes there is a deepe meaning, and I measure not the matter by reason, but attribute al to faith, taking it to be more high and diuine, then I can by cogitation comprise: not reproning that vvhich I vnderstand not, but therfore I admire vvith reuerẽce, because my vvit can not attaine to it.* Againe S. Augustine saith, *that in the Apocalypse many things are obscurely spoken, to exercise the minde of the reader: and yet some fevv things left vnlocked, that through them a man may vvisely labour search out the rest, specially for that the author so repeateth the same things in diuers sortes, that seeming to speake of sundry matters, in deede is found but to vtter the same things diuers vvaies.* l. 20 de Ciuit. Dei c. 17.

An admonition to the reader concerning the difficultie of this booke.

vvhich vve set dovvne here in the beginning, to aduise the good Christian reader, to be humble and vvise in the reading both of al other holy Scriptures, and namely of this diuine and deepe prophecie: giuing him further to vnderstand, that vve vvil in our Annotations, according to our former trade and purpose, onely or chefely note vnto the studious, such places as may be vsed by Catholikes, or abused by Heretikes, in the controuersies of this time, and some other also that haue special matter of edification, and that as briefely as may be, for that the volume groweth great.

Numbers mystical.

4. *To the 7 Churches.*] That certaine numbers may be obserued as significatiue and mystical, it is plaine by many places of holy Scripture, and by the auncient Doctors special noting of the same to many purposes. Vvherby vve see the rashnes of our Aduersaries, in condemning generally al religious respect of certaine numbers in our praiers, fastes, or actions. Namely the number of *Seuen*, is mystical; and prophetical, perfect, and vvhich (as S. Augustine saith.) the Church knovveth by the Scriptures, to be specially dedicated to the Holy Ghost: and to appertaine to spiritual mundation, as in the Prophets appointing of Naaman to vvash seuen times in Iordan, and

The number of Seuen mystical, specially in this booke.

the sprinkling of the bloud seuen times against the tabernacle. *li. 4 quæst. in numer. q. 35.* See *li. 5. c. 5 de Gen. ad lit. & li. 4 quæst in Deuter. q. 42.* Al these visions stand vpon Seuens. seuen Churches, seuen Angels, seuen starres, seuen spirites, seuen candlesticks, seuen lampes, seuen trumpets, seuen vials, seuen hornes of the Lambe, seuen tilles, seuen thunders, seuen heades of the Dragon, signifying the Diuel: seuen of the beast that is Antichrist: seuen of the beast that the harlot rid vpon: finally the number also of the visions is specially marked to be seuen, in this booke. and euery time that this number is vsed in this prophecie, it hath a mysterie & a more large meaning, then the nature of that number is precisely and vulgarly taken for. As vvhen he vvriteth to seuen Churches, it is to be vnderstood of al the Churches in the vvorld: as the seuen Angels, for al the Angels or gouernours of the vvhole Catholike Church: and so forth in the rest; because the number of *Seuen*, hath the perfection of vniuersalitie in it. as S. Augustine saith *li. 5 quæst. in Deuter. q. 42.*

Grace & peace from God & the holy Angels.

4. *From the 7 spirites.*] The Holy Ghost may be here meant, and so called for his seuenfold gifts and graces, as some expositours thinke. but it seemeth more probable that he speaketh of the holy Angels, by comparing this to the like in the 5 Chapter folovving: vvhere he seemeth to call these, the seuen spirites sent into al the vvorld, as S. Paul to the Hebrues (c. 1. 14) speaketh of Angels. and so the Protestants take it in their cómentaries: vvhich vve note, because thervpon they must needes confesse that the Apostle here giueth or vvisheth grace and peace, not from God onely, but also from his Angels: though that benediction commeth one vvay of God, and an other vvay of his Angels or Sainctes, being but his creatures. And so they may learne, that the faithful often ioyning in one speache, *God and our Lady, our Lord and any of his Saincts*, to helpe vs or bless vs, is not superstitious, but an Apostolical speache. and so the Patriarch said (Gen. 48. v. 16.) *The Angel that deliuereth me from al euils, blesse those children.* See the Annot. *edit.* 15, 18.

God and our Ladie saue vs, and the like.

6. *A kingdom and Priests.*] As al that truely serue God, and haue the dominion and superiorite ouer their concupiscences and vvhatsoeuer vvould induce them to sinne, be kings: so al that employ their vvorkes and them selues to serue God & offer al their actions as an acceptable sacrifice to him, be priests. Neuertheless, as if any man vvould thervpon affirme that there ought to be no other earthly powers or kings to gouerne in vvoridly affaires ouer Christians, be vvere a seditious Heretike, euen so are they that vpon this or the like places vvhere al Christians be called priests in a spiritual sort, vvould therfore inferre, that euery one is in proper signification a Priest, or that al be Priests alike, or that there ought to be none but such spiritual priests. for it is the seditious voice of Core, saying to Moyses and Aaron, *Let it suffice you, that al the multitude is of holy ones, and the Lord is in them. Vvhy are you exalted ouer the people of the Lord?* Num. 16.

Howv al Christians be both kings & Priests.

10. *On the Dominical day.*] Many notable pointes may be marked here. first, that euen in the Apostles time there vvere daies deputed to the seruice of God, and so made holy and different, though not by nature, yet by vse and benediction, from other profane or (as vve call them) vvorke-daies.

Differeuce of holy daies and vvorkedaies.

Secondly, that the Apostles and faithful abrogated the Sabboth vvhich vvas the seuenth day, and made holy day for it, the next day folovving, being the eight day in count from the creation: and that vvithout al Scriptures, or cómaundement of Christ that vve reade of, yea (vvhich is more) not onely othervvise then vvas by the Lavv obserued, but plainely otherwise then vvas prescribed by God him self in the second commaundement, yea and othervvise then he ordained in the first creatiō, vvhen he sanctified precisely the Sabboth day, & not the day folovving. Such great povver did Christ leaue to his Church, and for such causes gaue he the holy Ghost to be resident in it, to guide it into al truthes, euen such as in the Scriptures are not expressed. And if the Church had authoritie & inspiration from God, to make Sunday (being a vvorke-day before) an euerlasting holy day: and the Saturday, that before vvas holy day, novv a common vvorkeday: vvhy may not the same Church prescribe & appoint the other holy feasts of Easter, Vvhitsuntide, Christmas, and the rest? for the same vvarrant the hath for the one, that she hath for the other.

Sunday made holiday by the Apostles & the Churches authoritie.

Other feastes ordained by the Church.

As Saturday vvas in memorie of the creation, so Sunday of Christs resurrection.

Thirdly, it is to be noted that the cause of this change vvas, for that novv vve Christians esteeming more our redemption, then our first creation, haue the holy day vvhich vvas before for the

the remembrance of Gods accomplishment of the creation of things, nowe for the memorie of the accomplishment of our redemption. Which therfore is kept vpon that day on which our Lord rose from life to death, which was the day after the Sabboth, being called by the Iewes, *vna or prima Sabbathi*, *the first of or after the Sabboth*. *Mat* 28. *Act*. 20. 1 *Cor*. 16. Fourthly, it is to be marked, that this holy day by the Apostles tradition also, was named *Dominicus dies*, *our Lordes day*, or, *the Dominike*, which is also an old Ecclesiastical word in our language for the name Sunday is a heathenish calling, as al other of the weeke dates be in our language: some imposed after the names of planets, as in the Romans time: some by the name of certaine Idols that the Saxons did worship, & to which they dedicated their dates before they were Christians. Which names the Church vseth not, but hath appointed to call the first day, *the Dominike*, after the Apostle here: the other by the name of *Feria*, vntil the last of the weeke, which she calleth by the old name, *Sabboth*, because that was of God, and not by imposition of the heathen. See the marginal Annotation *Luc*. 24, 1.

The Church vseth not the Heathenish names of dates: but *Dies Dominicus*, *feria*, *Sabbatum*.

Lastly obserue, that God reuealeth such great things to Prophets, rather vpon holy dates and in times of contemplation, sacrifice, and praier, then on other prophane dates. and therfore as S. Peter (*Act*. 10) had a reuelation at the sixt houre of praier, and Zacharie (*Luc*. 1) at the houre of incense, and Cornelius (*Act*. 10) when he was at his praiers the ninthe houre, so here S. Iohn noteth that he had al these marueilous visions vpon a Sunday.

God giueth greater grace at holy times of praier & fasting.

13. *Vested in a Priestly garment*.] He appeared in a long garment or vestment proper vnto Priests (for so the word, *podires*, doth signifie, as *Sap*. 18, 24) and that was most agreeable for him that represented the person of Christ the high Priest, and appeared to Iohn being a most holy Priest, and who is specially noted in the Ecclesiastical historie for his Priestly garment called, *pénulam* or *lámina*. *Euseb. li. 3 hist. Eccl. c. 25. & li. 5 c. 23.*

Priestly garments.

14. *The seuen Starres*.] The Bishops are the starres of the Church, as the Churches them selues are the golden candlesticks of the world: no doubt to signifie, that Christ professeth the truth onely in and by the lawful Bishops and Catholike Church, and that Christs truth is not to be sought for, in corners or conuenticles of Heretikes, but at the Bishops handes, and * vpon the candlestick which shineth to al in the house.

The true religiõ manifest as the light on a candlesticke.

Mat. 5, 15

20. *The Angels of the Churches*.] The whole Church of Christ hath S. Michael for her keeper and Protector, and therfore keepeth his holy day onely by name, among al Angels. And as earthly kingdoms haue their special Angels Protectors, as we see in the 10 Chapter of Daniel: so much more the particular Churches of Christedom. See S. Hierom *in* 34 *Ezech*. But of those Angels it is not here meant, as is manifest. And therfore Angels here must needes signifie the Priests or Bishops specially of the Churches here, and in them, al the gouernours of the whole & of euery particular Church of Christendom. They are called Angels, for that they are Gods messengers to vs, interpreters of his will, our keepers and directors in religion, our intercessors, the eaziers and offerers of our praiers to him, and mediators vnto him vnder Christ, and for these causes and for their great dignitie they are here and in * other places of Scripture called Angels.

Angels Protectors.

Bishops & Priests are called Angels.

Malach. 2, 7.

CHAP. II.

He is commaunded to write diuers things to the churches of Ephesus, Smyrna, Pergamus, and Thyatira: praising them that had not admitted the doctrine of the Heretikes called Nicolaites, 22 and calling others by threates vnto penance: 26 and promising reward to him that manfully ouercommeth.

1 AND ‡ to the Angel of the Church of Ephesus write, Thus saith he which * holdeth the seuen starres in his right hand, which walketh in the middes of the seuen 2 candlesticks of gold, † I know * thy workes and labour, and thy patience: and that thou canst not beare euil men, and hast tried them which say them selues to be Apostles, and are not, and hast found 3 them liars: † and thou hast patience, and hast borne for my

‡ That which before he willed him to write to the church, he now willeth to be written to the Angels or Bishops of the same onely, where we see, it is al one, to the Church, and to the head or gouernour therof.

name, and hast not fainted. † But I haue against thee a fewe 4
things, bicause :: thou hast left thy first charitie. † Be minde- 5
ful therfore from whence thou art fallen: and doe pe-
nance, and doe the first workes. But if not: I come to thee,
and * will moue thy candlesticke out of his place, vnlesse
thou doe penance. † but this thou hast, * because thou ha- 6
test the factes * of the Nicolaïtes, which I also hate. † He that 7
hath an eare, let him heare what the Spirit saith to the
Churches, To him that ouercommeth, I will giue to eate of
the tree of life, which is in the Paradise of my God.

† And to the Angel of the Church of Smyrna write, 8
Thus saith * the first and the last, who was dead, and liueth, Apoc. 1. 17.
† I know thy tribulation and thy :: pouertie, but thou art 9
riche: and thou art blasphemed of them that say them selues
to be Iewes and are not, but are the synagogue of Satan.
† Feare none of these thinges which thou shalt suffer. 10
Behold the Deuil will send some of you into prison that you
may be tried: and you shal haue tribulation ten daies. Be thou
faithful vntil death: and I will giue thee :: the crowne of life.
† He that hath an eare, let him heare what the Spirit saith 11
to the Churches, He that shal ouercome, shal not be hurt of
the :: second death.

† And to the Angel of the Church of Pergamus write, 12
Thus saith he that hath the sharpe two edged sword, † I 13
know where thou dwellest, where the seate of Satan is:
and thou holdest my name, and hast not denied my faith.
And in those daies Antipas my faithful witnesse, who was
slaine among you, :: where Satan dwelleth. † But I haue 14
against thee a fewe thinges: because thou hast there, them
that hold the doctrine of Balaam, who taught Balac * to Nu. 24. 14. 25, 2.
cast a scandal before the children of Israel, to eate and com-
mit fornication: † so hast thou also them that hold the 15
doctrine of the Nicolaïtes. † In like maner doe penance. if 16
not: I will come to thee quickly, and will fight against them
with the sword of my mouth. † He that hath an eare, let 17
him heare what the Spirit saith to the Churches, To him
that ouercōmeth I will giue the hidden manna, and will giue
him a white * counter: and in the counter, a new name Writ- * Sign calculi
ten, which no man knoweth, but he that receiueth it.

† And to the Angel of the Church of Thyatira write, 18
Thus saith the Sonne of God, which hath eies as a flame of
fire,

:: By this we see is plainely refuted that which some Heretikes hold, that a man once in grace or charitie can neuer fall from it.

:: This Church representeth the state of them that are spoiled of their goodes, emprisoned, & manifoldly afflicted for the catholike faith.

:: The singular reward of Martyrdom.

:: The death of the body is the first death: the death of the soule, the secōd. which Martyrs are surest to escape of al men.

:: The special residence of Satan is where the faithful are persecuted for Christes truth. where not to deny the Cath. faith for feare, is much here commended.

19 fire, and his feete like to latten. † I knovv thy :: vvorkes, and faith, and thy charitie, and ministerie, and thy patience
20 and thy last vvorkes moe then the former. † But I haue against thee a fevv thinges: because thou permittest [a] the vvoman *Iezabel, vvho calleth her self a propheteſſe, to teache, and to seduce my seruantes, to fornicate, and to eate
21 of thinges sacrificed to idols. † And I gaue her a time that she might do penance: and [a] she vvil not repent from her
22 fornication. † Behold I vvil cast her into a bedde: and [a] they that commit aduoutrie vvith her, shal be in very great tri-
23 bulation, vnlesse they do penance from their vvorkes: † and her children I vvil kil vnto death, and al the Churches shal knovv *that I am he that searcheth the reines and hartes, and I vvil giue to euery one of you :: according to his
24 vvorkes. † But I say to you the rest vvhich are at Thyatira, vvhosoeuer haue not this doctrine, vvhich haue not knowen the [b] depth [b] of Satan, as they say, I vvil not cast vpon you an
25 other vveight. † Yet that vvhich you haue, hold til I come.
26 † And he that shal ouercome and keepe my vvorkes vnto
27 the end: [a] I vvil giue him povver ouer the nations, † and *he shal rule them vvith a rod of yron, and as the vessel of a
28 potter shal they be broken, † :: as I also haue receiued of
29 my father: and I vvil giue him the morning starre. † He that hath an eare, let him heare vvhat the Spirit saith to the Churches.

:: None of thes are any thing vvorth vvithout the other.

3 Reg. 18.

1 Reg. 16. Ps. 7, 10 Ier. 11, 20.

[b] depthes

Ps. 2, 9.

:: Vvho seeth not here that good vvorkes deserue al vtió, as il workes damnation: and that it is not faith alone that God rewardeth but that faith vvhich vvorketh by charitie?

:: This great priuilege of Sainct riseth of the povver and preeminence of Christ, vvhich his father gaue him according to his humanitie, and therfore to deny it to Sainctes, is to deny it to Christ him self.

ANNOTATIONS
CHAP. II.

1. *Holdeth the seuen.*] Much to be obserued, that Christ hath such care ouer the Church and the Bishops therof, that he is said here to beare them vp in his right hand, and to vvalke in the middes of them: no doubt to vphold and preserue them and to guide them in al truth. Christs care of his Church.

2. *Thy vvorkes, labour, patience &c.*] Things required in a Bishop. first, good vvorkes, and great patience in tribulation. next, zeale and sharpe discipline tovvard offenders is here cõmended in them. thirdly, vvisedom & diligence in trial of false Apostles and preachers comming in sheepes skinnes: vvhere is signified the vvatchful prouidence that ought to be in them, that Heretikes enter not into their flockes. Special vertues required in a Bishop.

5. *Vvil moue.*] Note that the cause vvhy God taketh the truth from certaine countries, and remoueth their Bishops or Churches into captiuitie or desolation, is the sinne of the Prelates and people. And that is the cause (no doubt) that Christ hath taken avvay our golden candlesticke, that is, our Church in England. God graunt vs to remember our fall, to doe penance and the former vvorkes of charitie vvhich our first Bishops and Church vvere notable and renovvned for. Sinne is the cause that God taketh the Cath. faith from countries.

6. *Because thou hatest.*] Vve see here that of al things, Christian people (specially Bishops) should haue great zeale against Heretikes and hate them, that is, their vvicked doctrine and conditions, euen as God hateth them. for vvhich onely zeale, our Lord saith here that he beareth vvith some Churches and Prelates, and saueth them from perishing. Zeale against Heretikes.

Nicolaites the first Heretikes so called, and a patterne of Arians, Lutherans, and the like peculiar callings.

6. Of the Nicolaites.] Heretikes haue their callings of certaine persons, as is noted at large *Act.* 11, 26. These had their name of Nicolas, one of the 7 first Deacons that were chosen *Act.* 6. Who is thought to haue taught communitie of women or wiues, and that it was lawful to eate of meates offered to idols. Which latter point is such a thing, as if one should hold it lawful to receiue the bread or wine of the new Communion, which is a kinde of *Idolothyta*, that is, *Idolatrous meates*. for though such creatures be good by creation, yet they be made execrable by profane blessings of Heretikes or Idolaters. And concerning the name of Nicolaites giuen here by our Lord him self to those Heretikes, it is a very patterne and marke vnto the faithful for euer, what kinde of men they should be, that should be called after the like sort, Arians, Macedonians, Nestorians, Lutherans, Zuinglians, &c. See S. Hierom *tom. 1. Lucifer. in fine.*

Balaam ouercomming Gods people by perswasion of lecherie and bellicheere, was a type of Heretikes.

14. *To cast a scandal.*] Iosephus writeth that when Balaam could not curse Gods people, nor otherwise anoy them, he taught Balac a way how to ouerthrow them: to wit, by presenting vnto them their Heathen women very beautiful, and delicate dishes of meate offered to Bel-phegor: that so being tempted they might fall to heathenish maners and displease God. To which craftie counsel of Balaam the Apostle resembleth Heretikes fraude, who by offering of libertie of meate, women, Church goodes, breache of vowes, and such other licentious allurements, cause many moe to fall, then by their preaching. *li. 4. Antiq. c. 6.* *2 Pet. 2, 15 Iude v. 11.*

Zeale against Heretikes.

20. *The woman Iezabel.*] He warneth Bishops to be zelous and stout against false Prophets and Heretikes of what sort soeuer, by alluding couertly to the example of holy Elias that in zeale killed 450 false prophets of Iezabel, and spared not Achab nor Iezabel them selues, but told them to their faces that they troubled Israel, that is, the faithful people of God. And whether there were any such great woman then, a furtherer and promotour of the Nicolaites, whom the Prophete should here meane, it is hard to say. *3 Reg. 18.*

Achab and Iezabel.

Free will, God is not author of euil.

21. *She will not repent.*] See free will here most plainely, and that God is not the proper cause of obduration or impenitence, but man him self onely. Our Lord gineth sinners so long life, specially to expect their amendment: but Iezabel (to whom the Apostle here alludeth) would neuer repent.

They that communicate with Heretikes, shal be dāned with them

22. *They that commit aduoutrie with her.*] Such as communicate with Heretikes, shal be damned (alas) with them, for, not onely such as were in their hartes, of Iezabels religion, or inwardly beleeued in Baal, but such as externally for feare worshipped him (which the Scriptures call, bowing of their knees to Baal) are culpable. as now many bow their knees to the Communion, that bow not their hartes. *3 Reg. 19. v. 18. Rom. 11.*

Saincts also are Patrones, not only Angels.

23. *I will giue him power.*] Obserue that not onely Angels haue power and regiment ouer Countries vnder God, but now for the honour of Christs humane nature, and for his ministerie in the world, the Saincts deceased also, being in heauen, haue gouernement ouer men and Prouinces, and therfore haue to doe with our affaires in the world. Which is against the Heretikes of these daies, that to take away our praiers to Saincts, would spoile them of many soueraine dignities, wherein the Scriptures make them equal with Angels.

CHAP. III.

He is commanded to write to the Churches of Sardis, Philadelphia, and Laodicia: recalling them that erre to penance by threatening, but praising the rest, and promising reward to him that ouercommeth: 15 detesting also the cold indifferent Christian. 20 He saith that God knocketh at the doore of mens hartes by offering his grace, for to enter in to him that will open vnto him by consent of free will.

AND to the Angel of the Church of Sardis, I write, Thus saith he that hath the seuē Spirites of God, and the seuen starres, I know thy workes, that thou hast the name that thou liuest, and thou art dead. 2 Be vigilant, and confirme the rest of the things which were to die. For I finde not thy workes ful before my God. 3 Haue in minde therfore in what maner thou hast receiued and heard: and

and keepe, and doe penance. If therfore thou vvatch not,* I
1 Thes. 5, 2. 2 Pet. 3, 10. Apo. 16, 15. vvil come to thee as a theefe, & thou ſhalt not knovv vvhat
4 houre I vvil come to thee. † But thou haſt a fevv names in
Sardis, ‡ vvhich haue not defiled their garments: and they
ſhal vvalke vvith me in vvhites, becauſe they ‡‡ are vvorthy.
5 † ‡ He that ſhal ouercome, ſhal thus be veſted in vvhite gar-
mentes, and I vvil not put his name out of the booke of life,
and I vvil confeſſe his name before my father, and before his
6 Angels. † He that hath an eare, let him heare vvhat the Spi-
rit ſaieth to the Churches.

7 † And to the Angel of the Church of Philadelphia
vvrite, Thus ſaith the Holy one and the True one, he that
Eſa. 22, 22. hath the * key of Dauid: he that openeth, and no man ſhut-
8 teth: ſhutteth, and no man openeth. † I know thy vvorkes.
Behold I haue giuen before thee a doore opened vvhich no
man can ſhut: becauſe thou haſt a litle povver, and haſt kept
9 my vvord, and haſt not denied my name. † Behold I vvil
giue of the ſynagogue of Satan, vvhich ſay they be Ievves,
and are not, but doe lie. Behold I vvil make them come and
‡ adore before thy feete. and they ſhal knovv that I haue
10 loued thee. † becauſe thou haſt kept the vvord of my pa-
tience, and I vvil keepe thee from the houre of tentation,
vvhich ſhal come vpon the vvhole vvorld to tempt the inha-
11 bitants on the earth. † Behold I come quickely: hold that
12 vvhich thou haſt, ‡ that no man take thy crovvne. † He
that ſhal ouercome, I vvil make him a piller in the temple of
my God: and he ſhal goe out no more: and I vvil vvrite
vpon him the name of my God, and the name of the citie of
my God, nevv Hieruſalem vvhich deſcendeth out of heauen
13 from my God, and my nevv name. † He that hath an eare,
let him heare vvhat the Spirit ſaith to the Churches.

c Apoſtle Eccleſiaſtici 24, 9. 14. Col. 1, 15.
14 † And to the Angel of the Church of Laodicia vvrite,
Thus ſaith c Amen, the faithful and true vvitneſſe, * vvhich is
15 the beginning of the creature of God. † I knovv thy
vvorkes, that thou art neither colde, nor hote. I vvould thou
16 vvere colde, or hote. † But becauſe thou art ‡ lukevvarme,
and neither cold nor hote, I vvil begin to vomite thee out
17 of my mouth. † Becauſe thou ſaieſt, That I am riche, and en-
riched, and lacke nothing: and knovveſt not that thou art a
miſer, and miſerable, and poore, and blinde, and naked.
18 † I counſel thee to bye of me gold fire-tried, that thou maieſt

c Such as haue not cõmitted deadly ſinne after baptiſme.
‡‡ Note that there is in mã a vvorthineſſe of the ioyes of heauen, by holy life. & this is a cõmõ ſpeache in holy Scripture, that man is worthy of God, of heauẽ, of ſaluatiõ.

be made riche: and maiest be clothed in vvhite garmentes, that the confusion of thy nakednes appeare not: and vvith eie-salue anoint thine eies, that thou maiest see. † I, * vvhom I loue, do rebuke and chastise. Be zelous therfore and doe penance. † Behold I stand at the doore and :: knocke. if any man shal heare my voice, and open the gate, I vvil enter in to him, and vvil suppe vvith him, and he vvith me. † He that shal ouercome, I vvil giue vnto him to sitte vvith me in my throne: as I also haue ouercome, and haue sitten vvith my father in his throne. † He that hath an eare, let him heare vvhat the Spirit saith to the Churches.

Prou. 3. 12. Heb. 12, 6.

:: God first calleth vpō man and knocketh at the doore of his hart: that is to say, offereth his grace. and it lieth in man to giue cōsent by free wil hol pen also by his grace.

ANNOTATIONS
CHAP. III.

Doing evel in respect of revvard.

5. *He that shal ouercome.*] In al these speaches to diuers Bishops and their Churches, he continually encourageth them to constancie in faith and good life, by setting before their eies the revvard of the next life. And yet the Caluinists vvould haue no man do good in respect of such revvard.

Adoration of creatures, called Dulia.

9. *Adore before thy feete.*] You see this vvord of adoration is in Scriptures vsed for vvorship of creatures also, and that to fall before the feete of holy men or Angels for duety and reuerence, is not idolatrie, except the proper honour due to God, be giuen vnto them. See the Annotations vpō the 19 & 22 Chapter concerning the Apostles prostration before the Angel. And the Aduersaries euasion, saying that the adoration vvas of God onely: and that, *before thy feete* of the partie, signifieth nothing els but, *in his presence*, is false and against the phrase of Scripture. as 4 *Reg.* 4. vvhere the Sunamite adored Eliseus, falling dovvne before his feete. and 4 *Reg.* 2. the sonnes of the Prophets adored him in the same sort. and here this adoration can not be meant but of the Bishop or Angel of Philadelphia, because he promiseth this honour as a revvard, and as an effecte of his loue tovvardes him, saying) *And they shal knovv that I haue loued thee.* And that vvhich he saith in the 22 Chapter. *I fel dovvne to adore before the feete of the Angel:* the very same he expresseth thus in the 19 Chapter, *I fel before his feete to adore him:* making it al one, to adore before his feete, and to adore him.

Perseuerance in good & continuing to the end.

11. *That no man take thy crovvne.*] That is, his crovvne of euerlasting life and glorie, if he perseuere not to the end in faith & good vvorkes: othervvise an other shal enter into his place, as Mathias did both to the dignitie of the Apostleship, & to the heauenly crovvne due for the vvel vsing and executing of the same function: vvhich Iudas might and should haue had, if he had persecured to the end. and as the Gentiles came into the grace and place of the Ievves. Other difficulties concerning this kinde of speache are resolued in Schoolemen, and are not here to be stoode vpon.

Neuters or indifferents in religion.

16. *I vomere vos.*] Zeale and feruour is commendable, specially in Gods cause: and the Neuters that be neither hote nor cold, are to Christ and his Church burdenous and lothsome, as lukevvarme vvater is to a mans stomake, prouoking him to vomite. and therfore he threatneth to void vp such Neuters out of his mouth.

CHAP. IIII.

The 2 part. first, the booke with 7 seales: secōdly, 7 Angels with trumpets.

1. *A doore being open in heauen, he sawe one sitting in a throne,* 4 *and round about him foure and vvventie seniors sitting,* 6 *and the foure beastes here described,* 9 *vvhich vvith the* 24 *seniors continually glorified him that sate in the throne.*

AFTER

THE 2 VISION. In which is represented vnto vs the glorie and maiestie of God in heauen, and the incessant honour & praises of al Angels and Saincts assisting him. Vvhich is resembled in the daily honour done to him by al orders and sortes of holy men in the Church militant also.

1 AFTER theſe thinges I looked, and behold a doore open in heauen, and the firſt voice which I heard, vvas as it vvere of a trompet ſpeaking vvith me, ſaying, Come vp hither, and I vvil ſhevv thee the thinges vvhich muſt
2 be done quickly after theſe. † Immediatly I vvas in ſpirit: and behold there vvas a ſeate ſette in heauen, and vpon the
3 ſeate one ſitting. † And he that ſate, vvas like in ſight, to the Iaſper ſtone, and the Sardine: and there vvas a raine-bovv
4 round about the ſeate, like to the ſight of an Emeraud. † And round about the ſeate, foure and tvventie ſeates: and vpon the thrones, foure and twentie ſeniors ſitting, clothed about in vvhite garmentes, and on their heades crovvnes of gold.
5 † And from the throne proceeded lightenings, and voices, and thunders: and ſeuen lampes burning before the throne,
6 vvhich are the ſeuen Spirites of God. † And in the ſight of the ſeate, as it vvere a ſea of glaſſe like to cryſtall: and in the middes of the ſeate and round about the ſeate :: foure beaſtes
7 ful of eies before and behind. † And the firſt beaſt, like to a lion: and the ſecond beaſt, like to a calfe: and the third beaſt, hauing the face as it vvere of a man: and the fourth beaſt, like
8 to an egle flying. † And the foure beaſtes, euery one of them had ſixe vvinges round about: and vvithin they are ful of eies. and they had no reſt day and night, ſaying, *Holy, Holy, Holy, Lord God omnipotent*, vvhich vvas, and vvhich is, and vvhich *Eſ.6,3.*
9 ſhal come. † And vvhen thoſe beaſtes gaue glorie and honour and benediction to him that ſitteth vpon the throne,
10 that liueth for euer and euer: † the foure and tvventie ſeniors fel dovvne before him that ſitteth in the throne, and adored him that liueth for euer and euer, and caſt their
11 crovvnes before the throne, ſaying, † Thou art vvorthie O Lord our God to receiue glorie and honour and povvet: becauſe thou haſt created al thinges, and for thy vvil they vvere and haue been created.

:: Theſe foure beaſtes, and the like deſcribed *Ezech.1.* by the iudgement of the holy Doctors ſignifie the 4 Euangeliſtes, and in them al true preachers. the man, Mathevv. the lió, Marke: the caſſe, Luke: the egle, Iohn: See the cauſes hereof in the Summe of the 4 Euangeliſt. *pag. 1. S. Greg. in 1 Ezech.*

ANNOTATIONS
CHAP. IIII.

1. *Holy, holy, holy.*] This vvord is thrise repeated here, and *Eſa. 6.* and to the imitation therof, in the ſeruice of the holy Church; at *Te Deum*, and at Maſſe, ſpecially in the Preface next before the great myſteries, for the honour of the three perſons in the B. Trinitie, and that the Church militant may ſoyne vvith the triumphant, and vvith al the orders of Angels, vvho alſo are preſent

The *Sanctus* thrise repeated.

as the consecration, and dot seruice there to our common Lord and Maister. as S. Chrysostom vvritech li. 6 de Sacerdotio. and ho. 1. de verb. Esa. vo. 1. The Greekes call it, the hymne Trisagion, that is, Thrise holy.

CHAP. V.

1 S. Iohn vveeping, becauſe no man could open the booke ſealed vvith ſeuen ſeales: 6 the Lambe that vvas ſlaine, opened it: vvhich being done, 8 the foure beaſtes and foure and tvventie ſeniors, vvith an innumerable multitude of Angels & al creatures, did gloriſie him exceedingly.

THE 3 VISION.

* S. Gregorie taketh it to be the booke of holy Scripture. li. 4. Dialog. c. 42.

** He ſpeaketh not of the damned in Hel, of vvhom there could be no queſtion: but of the faithful in Abrahams boſome, & in Purgatorie.

c So did Iacob (Gen. 49) call Chriſt, for his kingly fortitude in ſubduing the vvorld vnto him.

b The Epiſtle vpon al-Hallovves eue.

:: So Chriſt is called for that he is the immaculate hoſt or ſacrifice for our ſinnes.

:: This maketh againſt the Caluiniſtes vvho are not cõtent to ſay that vve merite not, but that Chriſt merited not for him ſelf. Calu. Philip. 2. v. 9.

The Epiſtle in a votiue Maſſe of the holy Angels.

AND I ſavv in the right hand of him that ſate vpon the throne, a :: booke vvritten vvithin and vvithout, ſealed vvith ſeuen ſeales. † And I ſavv a ſtrong Angel, preaching vvith a loude voice, Vvho is vvorthie to opẽ the booke, & to looſe the ſeales thereof? † And no man vvas able neither in heauen nor in earth, nor ** vnder the earth, to open the booke, nor looke on it. † And I vvept much becauſe no man vvas found vvorthie to open the booke, nor to ſee it. † And one of the ſeniors ſaid to me, Vvceepe not: behold c the * lion of the tribe of Iuda, the roote of Dauid, hath vvonne, to open the booke, and to looſe the ſeuen ſeales thereof. Gen. 49, 9.

† b And I ſavv, and behold in the middes of the throne and of the foure beaſtes and in the middes of the ſeniors, :: a Lambe ſtanding as it were ſlaine, hauing ſeuen hornes & ſeuen eies: vvhich are the ſeuen ſpirites of God, ſent into al the earth. † And he came, and receiued the booke out of the right hand of him that ſate in the throne. † And vvhen he had opened the booke, the foure beaſtes and the foure and tvventie ſeniors fel before the Lambe, hauing euery one harpes, and golden vials ful of odours, vvhich are * the praiers of ſainctes: † and they ſang a nevv canticle, ſaying, Thou art vvorthie o Lord to take the booke, and to open the ſeales thereof: :: becauſe thou vvaſt ſlaine, and haſt redeemed vs to God in thy bloud out of euery tribe and tonge and people and nation, † and * haſt made vs to our God ** a kingdom and prieſtes, and vve ſhal reigne vpon the earth. 1 Pet. 2. * kinges

† And I looked, and heard the voice of many Angels round about the throne, and of the beaſtes & of the ſeniors: and the number of them vvas * thouſandes of thouſandes, Dan. 7. 10.

† ſaying

12 † saying vvith a loud voice, The Lambe that vvas slaine, is
\richesse vvorthie to receiue povver, and \ diuinitie, and vvisedom, &
13 strength, and honour, and glorie, and benediction. ‡ † And
"euery creature that is in heauen, and vpon the earth, and vn-
der the earth, and that are in the sea, and that are therein: al
Apoc. 4, 11. did I heare saying, * To him that sitteth in the throne, & :: to
the Lambe, benediction and honour and glorie and povver
14 for euer and euer. † And the foure beastes said, Amen. And
the foure and tvventie seniors fel on their faces: and adored
him that liueth for euer and euer. ‡

" Al the sild creatures are bound to giue honour, not onely to God, but to Christ as man, and our redeemer: & so they here doe.

ANNOTATIONS
CHAP. V.

8. *The praiers of Saincts.*] Hereby it is plaine that the Saincts in heauen offer vp the praiers of faithful and holy persons in earth (called here saincts, and in Scripture often) vnto Christ. And among so many diuine & vnsearchable mysteries set dovvne vvithout exposition, it pleased God yet, that the Apostle him self should open this one point vnto vs, that these odours be the laudes and praiers of the faithful, ascending and offered vp to God as incense, by the Saincts in heauen. that so the Protestants may haue no excuse of their errour. That the Saincts haue no knovvledge of our affaires or desires.

The Saincts in heauen offer our praiers to God.

10. *A kingdom and priests.*] To serue God, and subdue vices and sinnes, is to reigne or to be a king spiritually, likevvise to offer vnto him the sacrifices of good vvorkes, is to be a priest after a sort: though neither the one nor the other in proper speache. See the Annotation before Chap. 1. v. 6.

Spiritual kings and Priests.

13. *Euery creature.*] He meaneth the creatures in heauen, as Angels and Saincts. the holy persons in earth, and those that vvere in Limbo, or be in Purgatorie (for of the damned in hel he can not speake in this case:) lastly, of the peoples in Ilands (here called the sea) vvhich the Prophets vse often to name seuerally, vvhen they foretel the spreading of Christs glorie through the vvorld, as Esai. 49. *Heare ye Ilandes and yon people a farre off &c.*

Limbus Patrum and Purgatorie.

CHAP. VI.

1 Foure seales of the seuen being opened, there followy diuerse effects against the earth. 9 vvhen the fifth seale vvas opened, the soules of martyrs desire that the iudgement may be hastened: 12 and at the opening of the sixt, signes are figured of the iudgement to come.

1 AND I savv that the Lambe had opened
2 one of the seuen seales, and I heard one of the foure beastes, saying, as it vvere the voice of thunder, Come, and see. † And I savv: And behold a vvhite horse, and he that sate vpon him had a bovv, and there vvas a crovvne giuen him, and he vvent forth conquering that he might conquer.

† And vvhen he had opened the ſecond ſeale, I heard the 3
ſecond beaſt, ſaying, Come, & ſee. † And there vvent forth an 4
other horſe, redde: and he that ſate thereon, to him it vvas gi-
uen that he ſhould take peace from the earth, and that they
ſhould kil one an other, and a great ſvvord vvas giuen to
him.

† And vvhen he had opened the third ſeale, I heard the 5
third beaſt, ſaying, Come, and ſee. And behold a blacke horſe,
and he that ſate vpon him, had a balance in his hand. † And 6
I heard as it vvere a voice in the middes of the foure beaſtes
ſaying: Tvvo poundes of vvheate for a penie, and thriſe tvvo
poundes of barley for a penie, and vvine and oile hurt thou
not.

† And vvhen he had opened the fourth ſeale, I heard a 7
voice of the fourth beaſt, ſaying, Come, & ſee. † And behold 8
a pale horſe: and he that ſate vpon him, his name vvas death,
and hel folovved him. and povver vvas giuen to him ouer
the foure partes of the earth, to kil vvith ſvvord, vvith fa-
mine, and vvith death, and vvith beaſtes of the earth.

† And vvhen he had opened the fifth ſeale: I ſavv [a] vnder 9
the altar the ſoules of them that vvere ſlaine for the vvord of
God, and for the teſtimonie vvhich they had. † [a] and they 10
cried vvith a loude voice, ſaying, Hovv long Lord, holy &
true, iudgeſt thou not and [a] reuengeſt thou not our bloud
of them that dvvel on the earth? † And vvhite ſtoles vvere 11
giuen, to euery one of them [a] one: and it vvas ſaid to them,
that they ſhould reſt yet a litle time, 'til their fellovv-ſeruãtes
be complete, and their brethren, that are to be ſlaine euen as
they.

† And I ſavv, vvhen he had opened the ſixt ſeale, and [c] be- 12
hold there vvas made a great earth-quake, and the ſunne be-
came blacke as it vvere ſacke cloth of heare: and the vvhole
moone became as bloud: † and the ſtarres from heauen fel 13
vpõ the earth, as the figge tree caſteth her greene figges vvhen
it is ſhaken of a great vvinde: † and heauen departed as a 14
booke folded togither; and euery hil, and ilandes vvere
moued out of their places. † And the kinges of the earth, & 15
princes, and tribunes, and the riche, and the ſtrong, and euery
bond-man, and free-man * hid them ſelues in the dennes and
the rockes of mountaines. † And they ſay to the moun- 16
taines

[a] This one ſtole ſignifieth the glorie or bliſſe of the ſoule onely, but at the day of iudgement they ſhal haue it doubled by adding the glorie of their body alſo.

[c] The tribulation that ſhal fall in the time of Antichriſt.

Oſee. 10. Lu. 23. 30.

taines and the rockes: * Fall vpon vs, and hide vs from the face of him that ſitteth vpon the throne, and from the wrath
17 of the Lambe: † becauſe the great day of their wrath is come, and vvho ſhal be able to ſtand?

ANNOTATIONS
CHAP. VI.

9. *Vnder the altar.*] Chriſt as man (no doubt) is this altar, vnder vvhich the ſoules of al Martyrs liue in heauen, expecting their bodies, as Chriſt their head hath his body there already. And for correſpondence to their place or ſtate in heauen, the Church laieth commonly their bodies alſo or reliks neere or vnder the altars, vvhere our Sauiours body is offered in the holy Maſſe: and hath a ſpecial prouiſo that no altars be erected or conſecrated vvithout ſome part of a Saincts body or reliks. *Conc. Affican. can. 56. Carthag. 3. can. 20.* See S. Hierom *cont. vigilant.* 3. S. Auguſtine *de ciuit. li. 8. c. 27.* S. Gregorie *li. 7. ep. 30. li. 8. ep. 32. li. 2 ep. 38.* Vvhervnto the Prophet ſeemeth here to alude, making their ſoules alſo to haue their being in heauen, as it vvere vnder the altar. But for this purpoſe note vvel the vvordes of S. Auguſtine (or vvhat other auncient writer ſoeuer vvas the author thereof) *Ser. 11 de Sanctis. Vnder the altar (ſaith he) of God I ſaw the ſoules of the ſlaine. What is more reuerent or honorable, then to reſt vnder that altar on vvhich ſacrifice is done to God, and in vvhich our Lord is the Prieſt: as it is vvritten, Thou art a Prieſt according to the order of Melchiſedec? Rightly do the ſoules of the iuſt reſt vnder the altar, becauſe vpon the altar our Lordes body is offered. neither vvithout cauſe do the iuſt there call for reuenge of their bloud, vvhere alſo the bloud of Chriſt is ſhed for ſinners.* and many other goodly vvordes to that purpoſe.

Conſecration of altars vvith Saincts reliks.

This place alſo the vvirked heretike Vigilantius (as S. Hierom vvriting againſt him vvitneſſeth c. 2) abuſed to proue, that the ſoules of Martyrs and other Saincts vvere included in ſome certaine place, that they could not be preſent at their bodies and monuments (vvhere Chriſtian people vſed in the primitiue Church to pray vnto them, as Catholike men doe yet) nor be vvhere they liſt, or vvhere men pray vnto them. To vvhich the holy doctor anſvvereth at large, that they be vvhereſoeuer Chriſt is according to his humanitie: for vnder that altar they be. Part of his vvordes be theſe, that you may ſee hovv this bleſſed father refuted in that Heretike the Caluiniſtes ſo long before they vvere borne. *Doeſt thou (ſaith he) preſcribe lavvvs to God? Doeſt thou ſetter the Apoſtles, that they may be kept in priſon til the day of iudgement, and be kept from their Lord, of vvhom it is vvritten, They ſolovv the*
Apoc. 14. *Lambe vvhither ſoeuer he goeth. If the Lambe be in euery place, then they that be vvith the Lambe, muſt be euery vvhere. And if the diuel and vvicked ſpirites gadding abroad in the vvorld vvith paſſing celeritie, be preſent euery vvhere: ſhal holy Martyrs after the ſhedding of their bloud, be kept cloſe vnder an altar, that they can not ſtirre out from thence?* So anſvvereth this learned doctor.

Saincts be preſent at their toombes and reliks. The Caluiniſtes hereſie concerning the Saincts confuted by S. Hierom long agoe.

Vvhich miſliketh our Caluiniſtes ſo much, that they charge him of great errour, in that he ſaith, Chriſt according to his humanitie is euery vvhere, as though he vvere an Vbiquetarie Proteſtant. Vvhere, if they had any iudgement, they might perceiue that he meaneth not, that Chriſt or his Saincts ſhould be perſonally preſent at once in euery place alike, as God is: but that their motion, ſpeede, and agilitie to be vvhere they liſt, is incomparable, and that their pouver and operation is accordingly. vvhich they may learne to be the holy doctors meaning, by the vvordes that folovv of the Diuel and his miniſters: vvho he affirmeth to be euery vvhere no othervviſe but by their exceeding celeritie of being and vvorking miſchiefe novv in one place, novv in an other, and that in a moment. For though they be ſpirites, yet are they not euery vvhere at once according to their eſſence.
Iob. 2. And for our nevv Diuines it vvere a hard thing to determine, hovv long Satan (that told our Lord he had circuited the earth) vvas in his iourney, and in the particular conſideration and tentation of Iobe and hovv many men he aſſaulted in that his one circuite. No, no. ſuch curious companions knovv nothing, nor beleeue nothing, but that they ſee vvith corporal eies, and teach nothing but the vvay to infidelitie.

They vnlearnedly accuſe S. Hierom as an Vbiquiſte.

Hovv S. Hierō ſaith, Chriſt & his Saincts are euery vvhere.

10. *And they cried.*) S. Hierom alſo againſt the ſaid Vigilantius reporteth, that he vſed an argument againſt the praiers of Saincts out of this place, for that theſe Martyrs cried for reuenge, and could not obtaine. But eve vvil repurchit vvordes, that you may ſee hovv like one heretike is to an other, cheeſe to cheeſe of our daies to thoſe of old. *Thou ſhalt ſay in thy booke (ſaith S. Hierom c. 3.) that vvhiles vve be aliue, one of vs may pray for an other: but after vve ſhal be dead, no mans praier ſhal be heard for an other: ſpecially ſeing the Martyres al long vntonge of their bloud, could not obtaine.* So ſaid theſe heretike. Againſt vvhich the holy Doctor maketh a long refutation, prouing that they pray much more after they be in heauen, then they did here in earth:

That Saincts pray for vs. S. Hierom proueth againſt the Heretike Vigilantius.

earth: and that they shal be much sooner heard of God, then when they were in the vvorld.

But for the Heretikes argument framed out of these vvordes of the Apocalypse thus, *Those Martyrs did not obtaine, ergo Saincts do not pray for vs:* it vvas so friuolous, and the antecedent so manifestly false, that he vouchsaued not to stand about it. For it is plaine that the Martyrs here vvere heard, and that their petition should be fulfilled in time appointed by God (vvhereunto they did and do alvvaies conforme them selues:) for it vvas said vnto them, *That they should rest yet a litle time, til &c.* And that Martyrs praiers be heard in this case, our Sauiour testifieth Luc 18 saying, *And vvil not God reuenge his elect that crie to him day and night? I say to you, he vvil quickly reuenge them.* And if God do not heare the Saincts sometime nor graunt their requestes, is it therfore consequent that they do not or may not pray? Then Christ him self should not haue praied his father to remoue the bitter cuppe of death from him, becauſe that petition vvas not graunted.

How Martyrs crie for reuenge.

10. *Reuengest thou not?*] They do not desire reuenge vpon their enemies for hatred, but of charitie and zeale of Gods honour, praying that his enemies and the persecutors of his Church and Saincts, that vvil not repent, may be confounded: and that our Lord would accelerate his generall iudgement, that so they might attaine the perfect crowne of glorie promised vnto them, both in body and soule: vvhich is to desire the resurrection of their bodies, vvhich then shal triumph perfectly and fully ouer the persecutors that so cruelly handled the bodies of the elect, vvhich shal then appeare glorious to the enemies confusion.

11. *Til their fellovv seruants be complete.*] There is a certaine number that God hath ordained to die for the testimonie of truth and the Catholike faith, for conformitie of the members to the head CHRIST our cheefe Martyr. and til that number be accomplished, the generall condemnation of the vvicked persecutors shal not come, nor the generall reward of the elect.

CHAP. VII.

The earth being to be punished, 3 they are commaunded to saue them that are signed in their foreheades: 4 vvhich are described and numbered both of the Iewes and Gentiles, blessing God. 13 Of them that vvere clothed in vvhite stoles or long robes.

AFTER theſe things I ſavv foure Angels ſtãding vpon the foure corners of the earth, holding the foure vvindes of the earth that they ſhould not blovv vpon the land, nor vpon the ſea, nor on any tree. † And I ſavv an other Angel aſcending from the riſing of the ſunne, hauing the ſigne of the liuing God: & he cried vvith a loud voice to the foure Angels, to vvhom it vvas giuen to hurt the earth and the ſea, † ſaying, Hurt not the earth and the ſea, nor the trees, til we ſigne the ſeruants of our God in their foreheades.

† And I heard the number of them that vvere ſigned, an hundred fourtie foure thouſand vvere ſigned, * of euery tribe of the children of Iſrael. † Of the tribe of Iuda, tvvelue thouſand ſigned. Of the tribe of Ruben, tvvelue thouſand ſigned. Of the tribe of Gad, tvvelue thouſand ſigned. † Of the tribe of Aſer, tvvelue thouſand ſigned. Of the tribe of Nephthali, tvvelue thouſand ſigned. Of the tribe of Manaſſes, tvvelue

1 2 3 4 5 6

b The Epiſtle vpon Al hallovves day.

2a It is an alluſion to the ſigne of the Croſſe vvhich the faithful beare in their foreheads, to ſhevv they be not aſhamed of Chriſt. S. Auguſt. tract. 43. in Io.

c Of al the tribes put together, ſo many, 144000.

He ſignifieth by theſe thouſands and the multitude folowing.

7 tvvelue thousand signed. † Of the tribe of Simeon, tvvelue thousand signed. Of the tribe of Leui, tvvelue thousand sig-
8 ned. Of the tribe of Issachar, tvvelue thousand signed. † Of the tribe of Zabulon, tvvelue thousand signed. Of the tribe of Ioseph, tvvelue thousand signed. Of the tribe of Ben-iamin, tvvelue thousand signed.

a al the electes of the seed of the Ievves, to be in a certaine number: the elect of the Gentiles to be innumerable.

9 † After these things I savv a great multitude vvhich no man could number, of al nations, and tribes, and peoples, & tonges: standing before the throne, and in the sight of the Lambe, clothed in vvhite robes, and palmes in their hands:
10 † And they cried vvith a lovvd voice, saying, Saluation to our God vvhich sitteth vpon the throne, and to the Lambe.
11 † and al the Angels stoode in the circuite of the throne and of the seniors and of the foure beastes: and they fel in the
12 sight of the throne vpon their faces, and adored God, † saying, Amen. Benediction, and glorie, and vvisedom, & thankesgiuing, honour and povver, and strength to our God for euer and euer. Amen.

b The elect of the Gentiles.

c Boughes of the palme tree be tokens of triumph and victorie.

13 † And one of the seniors answvered, & said to me, These
14 that are clothed in the vvhite robes, vvho be they? & whence came they? † And I said to him, My Lord thou knovvest. And he said to me, These are they vvhich are come out of great tribulation, and haue vvashed their robes, and made
15 them vvhite in the bloud of the Lambe. † therfore they are before the throne of God, and they serue him day and night in his temple: and he that sitteth in the throne, shal dvvel
16 ouer them. † * they shal no more hunger nor thirst, nei-
17 ther shal the sunne fall vpon them, nor any heate. † because the Lambe vvhich is in the middes of the throne, shal rule them, and shal conduct them to the liuing fountaines of vvaters, and *God vvil vvipe avvay al teares from their eies.

d The Epistle for many Martyrs.

e The glorie of Martyrs.

Esa. 49. 10.

Esa. 25. 8. Apo. 21. 4.

CHAP. VIII.

1 *The seuenth seale being opened, there appeare Angels vvith trumpets:* 5 *and vvhen an other Angel perceiued out fire taken from the altar, & powred vpon the earth, there follovve diuers tempestes.* 7 *In like maner, vvhilest seuen Angels of the seuen sounde their trumpets, there fall sundrie plagues.*

THE 4 VISION.



AND vvhen he had opened the seuenth 1
seale, there vvas made silence in heauen,
as it vvere halfe an houre. † And I saw 2
seuen Angels standing in the sight of
God: and there vvere giuen to them
seuen trompets. † And an other Angel 3
came, and stoode :: before the altar, ha-
uing a golden censar: and there vvere giuen to him many in-
censes, that he should giue of the praiers of al sainctes vpon
the altar of gold, vvhich is before the throne of God. † And 4
the smoke of the incenses c of the praiers of the sainctes ascen-
ded from the hand of the Angel before God. † And the An- 5
gel rooke the censar, and filled it of the fire of the altar, and
cast it on the earth, and there vvere made thunders & voices
and lightenings, and a great earthquake. † And the seuē An- 6
gels vvhich had the seuen trompets, prepared them selues to
sound vvith the trompet.

† And the first Angel sounded vvith the trompet, and 7
there vvas made haile and fire, mingled in bloud, and it vvas
cast on the earth, & the third part of the earth vvas burnt, & the
third part of trees vvas burnt, and al greene grasse vvas burnt.

† And the second Angel sounded vvith the trompet: and 8
as it vvere a great mountaine burning vvith fire, vvas cast
into the sea, and the third part of the sea vvas made bloud:
† and the third part of those creatures died, vvhich had liues 9
in the sea, and the third part of the shippes perished.

† And the third Angel sounded vvith the trompet, and a 10
great starre fel from heauen, burning as it vvere a torche, and
it fel on the third part of the floudes, and on the fountaines
of vvaters: † and the name of the starre is called vvormevvod. 11
and the third part of the vvaters vvas made into Worme Wod:
and many men died of the vvaters, because they vvere made
bitter.

† And the fourth Angel sounded vvith the trompet, and 12
the third part of the sunne vvas smitten, and the third part of
the moone, and the third part of the starres, so that the third
part of them vvas darkened, and of the day there shined not
the third part, and of the night in like maner. † And I looked, 13
and heard the voice of one egle flying through the middes
of heauen, saying vvith a loud voice, Vvo, vvo, vvo to the in-
habiters

:: The Priest standing at the altar praying & offering for the people in the time of the high mysteries, Christ him self also being present vpon the altar, is a figure of this thing, & therevnto he alludeth.

c If this be S. Michael or any Angel, and not Christ him self, as some take it, Angels offer vp the praiers of the faithful, as the 24 Elders did chap. 5. for this vvord, *Saincts*, is taken here for the holy persons on earth, as often in the Scriptures: though it be not against the Scriptures, that the inferior Sainct or Angel in heauē should offer their praiers to God by their superiors there. But hereby vve cōclude against the Protestants, that it derogateth not from Christ, that Angels or Saincts offer our praiers to God. as also it is plaine of Raphael *Tob.* 12, 12.

habiters on the earth: becauſe of the reſt of the voices of the three Angels vvhich vvere to ſound vvith the tromper.

CHAP. IX.

The fifth Angel ſounding the tromper, a ſtarre falleth. 3. The ifſuing forth of locuſts from the ſmoke of the deepe pitte in verſe ma. 7. and the deſcription of them. 13. The ſixt Angel ſounding, foure Angels are let looſe. 18. vvhich vvith a great troupe of horſemen do murder the third part of men.

1 AND the fifth Angel ſounded vvith the tromper, and I ſavv :: a ſtarre to haue fallen from heauen vpon the earth, and there vvas giuen to him the
2 key of the pitte of bottomles depth. † And he opened the pitte of the bottomles depth: and the ſmoke of the pitte aſcended, as the ſmoke of a great fornace: and the ſunne vvas darkened & the aier vvith the ſmoke of the pitte.
3 † And from the ſmoke of the pitte there iſſued forth c locuſtes into the earth. and povver vvas giuen to them, as the ſcor-
4 pions of the earth haue povver: † and it vvas commaunded them that they ſhould not hurt the graſſe of the earth d not any greene thing, nor any tree: but onely men vvhich haue
5 not the ſigne of God in their foreheads. † and it vvas giuen vnto them that they ſhould not kil them: but that they ſhould be tormented fiue monethes: and their tormentes as
6 the tormentes of a ſcorpion vvhen he ſtriketh a man. † And *Apoc. 6, 16.* * in thoſe daies men ſhal ſeeke for death, and ſhal not finde it: and they ſhal deſire to die, & death ſhal flee from them.
7 † And the ſimilitudes of the locuſtes, like to horſes e prepared into battel: and vpō their heades as it vvere crovvnes like
8 to gold: & their faces as the faces of men. † And they had heare
9 as the heare of vvomen: & their teeth vvere as of lions. † And they had habbergions as habbergions of yron, and the voice of their vvinges as the voice of the chariotes of many horſes
10 running into battel. † and they had tailes like to ſcorpions, and ſtinges vvere in their tailes: and their povver vvas to
11 hurt men fiue monethes. † and they had ouer them a king, the Angel of the bottomles depth, vvhoſe name in Hebrevv is *Abaddon*, and in Greeke *Apollyon*: in Latin hauing the name
12 *Exterminans*. † One vvoe is gone, & behold two vvoes come yet after theſe.
13 † And the ſixt Angel ſounded vvith the trompet: and I

Moſt vnderſtand al this of Heretikes.
:: The fall of an Arch heretike, as Arius, Luther, Calvin, out of the Church of God. Which haue the key of Hel to open & bring forth al the old condemned hereſies buried before in the depth.
c Innumerable petty heretikes folowing their Maiſters after the opening & the ſmoke of the bottomleſſe pit.

The cheefe Maiſter of heretikes.

אבדון *Abaddon*, In Engliſh, *Deſtroier.*

heard one voice from the foure hornes of the golden altar, vvhich is before the eies of God, † saying to the sixt Angel 14
which had the trõpet, Loose the foure Angels which are boũd in the great riuer Euphrates. † And the foure Angels vvere 15
loosed, vvho vvere prepared for an houre, and a day and a moneth and a yere: that they might kil the third part of men.
† And the number of the armie of horsemen vvas twentie 16
thousand times ten thousand. And I heard the nũber of them.
† And so I sawv the horses in the vision: & they that sate vpõ 17
them, had habbergiõs of fire and of hyacinth and brimstone. & the heades of the horses were as it were the heads of lions: & from their mouth procedeth fire, & smoke, and brimstone.
† And by these three plagues vvas slaine the third part of 18
men, , of the fire and of the smoke and of the brimstone, vvhich proceded from their mouth. † For the povver of the 19
horses is in their mouth, and in their tailes. for, their tailes be like to serpents, hauing heads: and in these they hurt.
† [c] And the rest of men vvhich vvere not slaine vvith 20
these plagues, neither :: haue done penance from the vvorkes of their hands, not to adore Deuils and *Idols of gold and siluer and brasse and stone and vvood, vvhich neither can see, nor heare, nor vvalke, † & haue not done penãce 21
from their murders, not from their sorceries, nor from their fornication, nor from their thefies.

c Pagans, Infidels, and sinful impenitent Catholikes must be condemned also.

:: This phrase being the like both in greeke and latin, signifieth such sorowful & penal repentance as causeth a man to forsake his former sinnes and depart from them. ἐν μετανοεῖν ἐκ τῶν ἔργων. See the same phrase. c. 2, 21, 22. & act. 8, v. 22.

ANNOTATIONS
CHAP. IX.

4. *Nor any greene thing.*] The Heretikes never hurt or seduce the greene tree, that is, such as haue a liuing faith vvorking by charitie, but commonly they corrupt him in faith vvho should otherwise haue perished for il life, and him that is reprobate, that hath neither the signe of the Crosse (vvhich is Gods marke) in the forehead of his body, nor the note of election in his soule.

Vvho are seduced by Heretikes.

7. *Prepared into battel.*] Heretikes being euer ready to contend, do pretend victorie, and counterfeit golde in shape as men, as smothe and delicate as vvomen, their tongues and pennes ful of gall and venim: their hartes obdurate: ful of noise and shuffling: their doctrine as pestiferous and ful of poison, as the taile and sting of a scorpion, but they endure for a litle season.

The manifold hypocrisie of Heretikes.

20. *Idols of gold.*] Here againe the newv Translatours abuse the people, for *idols* saying *images*: the place being plainely against the pourtraites of the Heathen Gods, vvhich are here and in the Psalme 95 called, *demonia, Diuels.*

Heret. translation.

CHAP. X.

An other strong Angel crying out, 3 foure thunders do speake. 6 The Angel sweareth that there shal be time no more, but at the voice of the seuenth Angel the mysterie shal be fully accomplished. 9 He giueth Iohn a booke to deuoure.

AND

1 AND I ſavv an other Angel, ſtrong, deſcending from heauen, clothed vvith a cloude, and a raine-bovv on his head, and his face vvas as the ſunne, and his feete as ` a piller' of fire.

2 † and he had in his hand a litle booke opened: and he put his right foote vpon the ſea, and his left vpon the

3 land. † and he cried vvith a loude voice, as vvhen a lion roareth. And vvhen he had cried, the ſeuen thunders ſpake

4 their voices. † And vvhen the ſeuen thunders had ſpoken their voices, I vvas about to vvrite: and I heard a voice from heauen ſaying to me: Signe the things vvhich the ſeuen thunders haue ſpoken: and :: vvrite them not.

5 † And * the Angel vvhich I ſavv ſtanding vpon the ſea

6 and vpon the land, c lifted vp his hand to heauen, † and he ſvvare by him that liueth for euer and euer, that created heauen and thoſe things vvhich are in it: and the earth, and thoſe things vvhich are in it: and the ſea, and thoſe things

7 vvhich are in it: That there ſhal be time no more: † but in the daies of the voice of the ſeuenth Angel, vvhen the trompet ſhal beginne to ſound, the myſterie of God ſhal be conſummate, as he hath euangelized by his ſeruantes the Prophetes.

8 † And I heard a voice from heauen againe ſpeaking with me, and ſaying: Goe, and take the booke that is opened, of the hand of the Angel ſtanding vpon the ſea and vpon the land.

9 † And I vvent to the Angel, ſaying vnto him, that he ſhould giue me the booke. And he ſaid to me, * Take the booke, and c deuoure it: and it ſhal make thy belly to be bitter, but in

10 thy mouth it ſhal be :: ſvveete as it vvere honie. † And I tooke the booke of the hand of the Angel, and deuoured it: & it vvas in my mouth as it vvere honie, ſvveete. and vvhen

11 I had deuoured it, my bellie vvas made bitter, † and he ſaid to me, Thou muſt againe prophecie to Nations, and peoples, and tonges, and many kinges.

' pillers

Dan. 12, 7.

Ezec. 3, 1

EXCEPT the valiant Angel is here deſcribed.

:: Many great myſteries and truthes are to be preſerued in the Church, vvhich for cauſes knovven to Gods prouidence are not to be vvritten in the booke of holy Scripture.

c This vvas the maner of taking an othe by the true God. as Dan. 12.

c By exacteſt ſtudie and meditation.

:: Svveete in the reading, but in fulfilling, ſomevvhat bitter, becauſe it commaudeth vvorkes of penance and ſuffering of tribulation.

CHAP. XI.

S. Iohn meaſuring the Temple, 3 heareth of tvvo vvitneſſes that ſhal preache: 7 vvhom the beaſt comming vp from the ſea ſhal kil. 11 but they riſing againe aſcend into heauen, 13 and ſeuen thouſand perſons are ſlaine vvith an earthquake: 15 and at the ſound of the ſeuenth Angel, the foure and tvventie ſeniors giue praiſe and thanke to God.

AND there vvas giuen me a reede like vnto a rodde: and it vvas ſaid to me, Ariſe, and meaſure the temple of God, and the altar, and them that adore in it. † but the court vvhich is vvithout the temple, caſt forth, & meaſure not that: becauſe it is giuen to the Gentiles, & they ſhal treade vnder foote the holy citie :: two and fourtie monethes: † and I vvil giue to my tvvo vvitneſſes, and they ſhal prophecie a thouſand tvvo hundred ſixtie daies, clothed vvith ſacke-clothes. † Theſe are the two oliue trees and the tvvo candleſtickes that ſtand in the ſight of the Lord of the earth. † And if any man vvil hurt them, fire ſhal come forth out of their mouthes, and ſhal deuoure their enemies. and if any man vvil hurt them: ſo muſt he be ſlaine. † Theſe haue power to ſhut heauen, that it raine not in the daies of their prophecie: and they haue povver ouer the vvaters to turne them into bloud, and to ſtrike the earth vvith al plague as often as they vvil. 1 2 3 4 5 6

:: Three yeres and a halfe. vvhich is the time of Antichriſts reigne and perſecution.

† And vvhen they ſhal haue finiſhed their teſtimonie: the :: beaſt vvhich aſcended from the depth, ſhal make vvarre againſt them, and ſhal ouercome them, and kil them. † And their bodies ſhal lie in the ſtreates of the c great citie, vvhich is called ſpiritually Sodom and Ægypt, vvhere their Lord alſo vvas crucified. † And there ſhal of tribes, and peoples, and tonges, and Gentiles, ſee their bodies for three daies and a halfe: and they ſhal not ſuffer their bodies to be laid in monuments. † and the inhabitants of the earth :: ſhal be glad vpon them, and make merie: and ſhal ſend giftes one to an other, becauſe theſe tvvo prophets tormented them that dvvelt vpon the earth. † And after three daies and a halfe, the ſpirit of life from God entred into them. And they ſtoode vpon their feete, and great feare fel vpon them that ſavv them. † And they heard a loud voice from heauen ſaying to them, Come vp hither. And they vvent vp into heauen in a cloude: and their enemies ſavv them. † And in that houre there vvas made a great earthquake: and the tenth part of the citie fel: and there vvere ſlaine in the earthquake names of men ſeuen thouſand: and the reſt vvere caſt into a feare, and gaue glorie to the God of heauen. 7 8 9 10 11 12 13

:: The great Antichriſt.

c He meaneth Hieruſalem, named Sodom and Ægypt for the imitatiõ of the in wickednes. So that we ſee his cheefe reigne ſhal be there, though his tyrannie may extend to al places of the vvorld.

:: The wicked reioyce, vvhen holy men are executed by the tyrants of the vvorld, becauſe their life and doctrine are burdenous vnto them.

† The ſecond vvoe is gone: and behold the third vvoe vvil come quickly. † And the ſeuenth Angel ſounded with a trompet 14 15

a trompet: and there vvere made loude voices in heauen saying, :: The kingdom of this vvorld is made our Lords & his Christs, and he shal reigne for euer and euer. Amen.

16 † And the foure and tvventie seniours vvhich sitte on their seates in the sight of God, fel on their faces, and adored

17 God, † saying: Vve thanke thee Lord God omnipotent, vvhich art, and vvhich vvast, and vvhich shalt come: because thou hast receiued thy great povver, and hast reigned.

18 †‡ And the Gentiles vvere angrie, and thy vvrath is come, and the time of the dead, to be iudged, and :: to render revvard to thy seruants the prophets and saincts, and to them that feare thy name, litle and great, and to destroy them that haue corrupted the earth.

19 † And the temple of God vvas opened in heauen: and the arke of his testament vvas seen in his temple, and there vvere made lightenings, and voices, and an earthquake and greate haile.

†† The kingdō of this world vsurped before by Satan & Antichrist, shal aftervvard be Christes for euer.

:: To repay the hire or wages (for so both the Greeke vvord and the latin signifie) due to holy men, proueth against the protestāts, that they did truely merite the same in this life.

ANNOTATIONS
CHAP. XI.

3. *My two witnesse*] Enoch and Elias, as it is commonly expounded. for, that Elias shal come againe before the later day, *it is a most notorious knowen thing* (to vse S. Augustines vvordes) *in the mouthes and hartes of faithful men.* See *li.* 20 *de Ciuit. Dei c.* 29. *Tract.* 4 *in Ioan.* and both of Enoch and Elias, *Lib.* 1 *de pœ. merit. c.* 3. So the rest of the Latin Doctors. as S. Hierom *ad Pāmach. & Oc. c.* 11. *& in Psal.* 20. S. Ambrose *in Psal.* 45. S. Hilarie 20 *can. in Mat.* Prosper *li. vltimo de Promissionibus c.* 13. S. Gregorie *li.* 14 *Moral. c.* 11. *& ho.* 12 *in Ezech.* Beda *in* 3 *Marci.* The Greeke fathers also, as S. Chrysostom *ho.* 48 *in Mat. & ho.* 4 *in* 2 *Thessal. & ho.* 22 *in Genes. & ho.* 22 *in ep. ad Hebr.* Theophylacte and Oecumenius *in* 17 *Matthei.* S. Damascene *li.* 4 *de Orthodoxa fide c.* 27.

Enoch & Elias yet alive, shal preach in the time of Antichrist.

Furthermore, that they liue also in Paradise, it is partly gathered out of the Scripture *Eccles.* 44.16. vvhere it is plainely said of Enoch, that *he is translated into Paradise*, as al our Latin exemplars do reade: and of Elias, that he vvas taken vp alive, it is euident 4 *Reg.* 2. And S. Irenæus saith, it is the tradition of the Apostles, that they be both there. *li.* 5 *in initio. Diuini Presbyteri* (saith he) *qui sunt Apostolorum Discipuli.* So say the Priests or Ancients that are the scholars of the Apostles. See S. Iustine *q.* 85 *ad orthodoxos.* Finally, that they shal returne into the companie of men in the end of the vvorld, to preache against Antichrist, and to inuite both Iewes and Gentiles to penance, and so be martyred, as this place of the Apocalypse seemeth plaine, so vve haue in part other testimonies hereof. *Malac.* 4. *Eccles* 44.16. 48.10. *Mat.* 17.11. See also Hyppolytus booke of *Antichrist and the end of the vvorld.* Al vvhich being vvel considered, the Heretikes are to contentious and incredulous, to discredite the same, as they commonly doe.

CHAP. XII.

4 *The great dragon (the Diuel) vvaiteth the vvoman that brought forth a man child, to deuoure it, God tooke away the child to him self, and fed the vvoman in the desert.* 7 *Michael fighting vvith the dragon ouercometh him.* 13 *Vvho being threvvn dovvne to the earth, persecuteth the vvomā & her seede.*

And

The Dragons incredulous & perſecuting multitude, and Antichriſt the cheefe head thereof.

:: This is properly & principally ſpoken of the Church: and by alluſion, of our B. Lady alſo.

:: The ſpirites that fall from their firſt ſtate into Apoſtaſie vvith him and by his meanes.



AND a great ſigne appeared in heauen: 1
:: a vvoman clothed vvith the ſunne, and the moone vnder her feete, & on her head a crovvne of tvvelue ſtarres: † & being 2
with childe, ſhe cried alſo trauelling, and in in anguiſh to be deliuered. † And there 3
vvas ſeen an other ſigne in heauen, and behold c a great red dragon hauing ſeuē heades, & ten hornes: and on his heades ſeuen diademes, † & his taile drevv :: the 4
third part of the ſtarres of heauen, and caſt them to the earth, and the dragon ſtoode before the vvoman which vvas ready to be deliuered: that vvhen ſhe ſhould be deliuered, he might c deuoure her ſonne. † And ſhe brought forth a man 5
childe, vvho vvas *to gouerne al nations in an yron rodde: & her ſonne vvas taken vp to God and to his throne, † & * the 6
vvoman fled into the vvildernesſe where ſhe had a place prepared of God, that there they might feede her a thouſand tvvo hundred ſixtie daies.

c The great Diuel Lucifer.

c The Diuel endeuour againſt the Churches children, and ſpecially our B. Ladies onely ſonne the head of the reſt.

Pſ 2, 9. Apoc. 2, 27.

† And there vvas made * a great battel in heauen, Michael 7
and his Angels fought vvith the dragon, and the dragon fought and his Angels: † and they preuailed not, neither 8
vvas their place found any more in heauen. † And that great 9
dragon vvas caſt forth, the old ſerpent, vvhich is called the Deuil and Satan, vvhich ſeduceth the vvhole vvorld: and he vvas caſt into the earth, & his Angels vvere throvvn dovvne vvith him. † And I heard a great voice in heauen ſaying: 10
Novv is there made ſaluation and force, and the kingdom of our God, and the povver of his Chriſt: becauſe the accuſer of our brethren is caſt forth, vvho accuſed them before the ſight of our God day and night. † And :: they ouercame 11
him by the bloud of the Lambe, and by the vvord of their teſtimonie, and they loued not their liues euen vnto death. † Therfore reioyce ô heauens, and you that dvvel therein. 12
Vvo to the earth and to the ſea, becauſe the Diuel is deſcēded to you, hauing great vvrath, knovving that he hath a litle time.

:: Vvhen the Angels or vve haue the victorie, vve muſt knovv it is by the bloud of Chriſt, and ſo al is referred alvvaies to him.

† And after the dragon ſavv that he vvas throvvn into 13
the earth, he perſecuted the vvomā vvhich brought forth the man-childe: † and there vvere ginen to the vvoman tvvo 14
vvinges of a great egle, that ſhee might flie into the deſert

vnto

vnto her place, vvhere ſhe is nouriſhed for :: a time & times,
15 & halfe a time, from the face of the ſerpent. † And the ſerpent
caſt out of his mouth after the vvoman, vvater as it vvere a
floud: that he might make her * to be caried avvay vvith the
16 floud. † And the earth holpe the vvoman, and the earth o-
pened her mouth, and ſvvallovved vp the floud vvhich the
17 dragon caſt out of his mouth. † And the dragon vvas angrie
againſt the vvoman: and vvent to make battel vvith the reſt
of her ſeede, vvhich keepe the commaundements of God,
18 and haue the teſtimonie of IESVS Chriſt. † And he ſtood
vpon the ſand of the ſea.

:: This ofter infinuatiō that Antichriſts reigne ſhal be but three yeres & a halfe (Dan. 7, 25. Apoc. 11, 2. 3. & in this chap. v. 6. c. 13, 5.) proueth that the heretikes be exceedingly blinded vvith malice, that hold the Pope to be Antichriſt, who hath ruled ſo many ages.

ANNOTATIONS
CHAP. XII.

6. *The vvoman fled.*] This great perſecution that the Church ſhal flie from, is in the time of Antichriſt, and ſhal endure but three yeres and a halfe, as is noted v. 14. in the margent. In vvhich time for al that, ſhe ſhal not vvant our Lordes protection, nor true Paſtors, nor be ſo ſecrete, but al faithful men ſhal knovv and folovv her: much leſſe ſhal ſhe decay, erre in faith, or degenerate and folovv Antichriſt, as Heretikes do vvickedly feine. As the Church Catholike novv in England in this time of perſecution, becauſe it hath no publike ſtate of regiment nor open free exercize of holy functions, may be ſaid to be fled into the deſert, yet is it neither vnknovven to the faithful that folovv it, nor the enemies that perſecute it: as the hidde company that the proteſtants talke of, vvas for ſome vvorldes together, neither knovven to their friendes nor foes, becauſe there vvas in deede none ſuch for many ages together. And this is true, if vve take this flight for a very corporal retiring into vvildernes. Vvhere in deede it may be, and is of moſt expounded, to be a ſpiritual flight, by forſaking the ioyes and ſolaces of the vvorld, and giuing her ſelf to contemplation and penance, during the time of perſecution vnder Antichriſt. And by enlarging the ſenſe, it may alſo very vvel ſignifie the deſolation and affliction that the Church ſuffereth and hath ſuffered from time to time in the vvildernes of the vvorld, by al the ſorrovvfulneſs and miniſters of Antichriſt, Tyrants and Heretikes.

The Church ſhal flee as to a deſert in Antichriſts time, but not decay or be vnknovven, no not for ſo ſhort a time.

7. *A great battel.*] In the Church there is a perpetual combat betvvixt S. Michael (protector of the Church militant as he vvas ſometime of the Ievves Synagogue Dan. 10, 21.) and his Angels, and the Deuil and his miniſters. the perfect victorie ouer vvhom, ſhal be at the iudgement. Marke here alſo the cauſe vvhy S. Michael is commonly painted fighting vvith a dragon.

S. Michael fighting vvith the dragon.

15. *To be caried avvay.*] By great perſecution he vvould draw her, that is, her children from the true faith: but euery one of the faithful elect, gladly bearing their part thereof, ouercome his tyrannie. At vvhoſe conſtancie he being the more offended, vvorketh malicious attempts in aſſaulting the frailer ſort, vvho are here ſignified by *the reſt of her ſeede that keepe the commaundements*, but are not ſo perfect as the formers.

Antichriſts attempts to draw from the true faith.

CHAP. XIII.

1. A beaſt riſing vp out of the ſea, hauing ſeuen headds and ten hornes & ten diademes;
5 blaſphemeth God: 7. and vvarreth againſt the Saincts & deſtroieth them.
11. And an other beaſt riſing out of the earth vvith tvvo hornes, vvas altogether for the foreſaid beaſt, conſtraining men to make and adore the image thereof, and to haue the character of his name.

AND I ſavv * a beaſt comming vp from the ſea, hauing ſeuen heades, and ten hornes, & vpon his hornes ten diademes, and vpon his heades names of blaſphemie. † And the beaſt vvhich I ſavv, vvas like to a libarde, and his feete as of a beare, and his mouth, as the mouth of a lion. And the dragon gaue him his ovvne force and great povver. † And I ſavv one of his heades as it vvere ſlaine to death: and the vvound of his death vvas cured. And al the earth vvas :: in admiration after the beaſt. † And they adored the dragon vvhich gaue povver to the beaſt: and they adored the beaſt, ſaying, Vvho is like to the beaſt? and vvho ſhal be able to fight vvith it? † And there was giuen to it a mouth ſpeaking great things and blaſphemies: and povver vvas giuen to it to vvorke tvvo and fourtie monethes. † And he opened his mouth vnto blaſphemies tovvard God, :: to blaſpheme his name, and his tabernacle, and thoſe that dvvel in heauen. † And it vvas giuē vnto him * to make battail vvith the ſainctes, & to ouercome them. And povver vvas giuen him vpon euery tribe and people, and tongue, and nation, † and al that inhabite the earth, adored it, * vvhoſe names be not written in the booke of life of the Lambe, vvhich vvas ſlaine from the beginning of the vvorld.

† If any man haue an eare, let him heare. † He that ſhal leade into captiuitie, goeth into captiuitie: * he that ſhal kil in the ſvvord, he muſt be killed vvith the ſvvord. here is the patience and the faith of ſainctes.

† And I ſavv :: an other beaſt cōming vp from the earth: and he had tvvo hornes, like to a lambe, & he ſpake as a dragon. † And al the povver of the former beaſt he did in his ſight: and he made the earth and the inhabitants therein, to adore the firſt beaſt, vvhoſe vvound of death vvas cured. † And he did many ſignes, ſo that he made alſo fire to come dovvne from heauen vnto the earth in the ſight of men. † And he ſeduceth the inhabitants on the earth through the ſignes vvhich vvere giuē him to doe in the ſight of the beaſt, ſaying to them that dvvel on the earth, that they ſhould make the image of the beaſt vvhich hath the ſtroke of the ſword, and liued. † And it vvas giuen him to giue ſpirit to the image of the beaſt, and that the image of the beaſt ſhould ſpeake: and

:: They that now folow the ſimpleſt & groſſeſt heretikes that euer were without ſeeing miracles, vvould then much more folow this great ſeducer working miracles.

:: No heretikes euer liker Antichriſt, thē theſe in our daies, ſpecially in blaſphemies againſt Gods Church, Sacraments, Saincts, miniſters, and al ſacred thinges.

:: An other falſe prophet inferior to Antichriſt, ſhal vvorke vvonders alſo, but al referred to the honour of his maiſter Antichriſt. So doth Caluin & other Arch-heretikes peruert the world to the honour of Antichriſt, and ſo do their ſcholers alſo for the honour of them.

1 2 3 4 5 6 7 8 Apoc. 4. 5 9 10 Gen. 9, 6 Mt. 26, 52 11 12 13 14 15

and ſhould make, that vvhoſoeuer ſhal not adore the image
16 of the beaſt, be ſlaine. † And he ſhal make al, litle & great,
and rich, and poore, and free-men, and bond-men, to haue a
17 character in their right hand, or in their foreheads. † and
that no man may bie or ſel, but he that hath [r] the character, or
18 the name of the beaſt, or the number of his name. † Here
is vviſdom. He that hath vnderſtanding, [s] let him count the
number of the beaſt. For [t] it is the number of a man: & [u] the
number of him is ſixe hundred ſixtie ſixe.

ANNOTATIONS
CHAP. XIII.

1. *A beaſt comming vp.*) This beaſt is the vniuerſal companie of the vvicked, vvhoſe head is Antichriſt: & the ſame is called (*Apoc.* 17) the vvhoore of Babylon. The 7 heades be expounded (*Apoc.* 17) ſeuen kings: fiue before Chriſt, one preſent, and one to come. The 10 hornes be alſo there expounded to be 10 kings that ſhal reigne a ſhort vvhile after Antichriſt. This dragon is the Diuel, by vvhoſe powver the vvhoore or beaſt or Antichriſt vvorketh: for in the vvordes foloving (v. 3 & 4) Antichriſt is called the beaſt, to vvhom the dragon, that is, the Deuil giueth that powver of feined miracles. and as vve adore God for giuing powver to Chriſt and his folovvers, ſo they ſhal adore the Deuil for aſſiſting Antichriſt and giuing him powver.

Many myſteries expounded.

7. *To make battel vvith the ſainctes.*) He ſhal kil the ſainctes then liuing, Elias and Enoch, and infinite moe that profeſſe Chriſt. vvherby vve muſt learne, not to maruel vvhen vve ſee the vvicked perſecute and preuaile againſt the iuſt, in this life. Then ſhal his great perſecution and crueltie trie the ſainctes patience, as his vvonderful meanes to ſeduce ſhal trie the ſtedfaſtnes of their faith, vvhich is ſignified by theſe vvordes foloving, *Here is the patience and the faith of ſainctes.* And vvhen it is ſaid, *They adored the beaſt, vvhoſe names are not vvritten in the bookes of life of the Lambe*, it giueth great ſolace and hope to al them that ſhal not yeld to ſuch perſecutions, that they are of Gods elect, and their names vvritten in the booke of life.

Great perſecution by Antichriſt and his miniſters.

Their bleſſednes that continue cõſtant.

14. *The image of the beaſt.*) They that novv refuſe to vvorſhip Chriſts image, vvould then vvorſhip Antichriſts. And vve may note here, that as the making or honouring of this image vvas not againſt the honour of Antichriſt, but vvholy for it, as alſo the image erected of Nabuchodonoſor, and the vvorſhip thereof vvas altogether for the honour of him, ſo is the vvorſhip of Chriſts image, the honour of Chriſt him ſelf, and not againſt him, as Proteſtants madly imagin.

The honour of Chriſts image is for the honour of Chriſt.

17. *The character or the name.*) As belike for the peruerſe imitation of Chriſt, vvhoſe image (ſpecially as on the Roode or crucifixe) he ſeeth honoured and exalted in euery Church, he vvil haue his image adored (for that is Antichriſt, in emulation of like honour, aduerſarie to Chriſt) ſo for that he ſeeth al true Chriſtian men to beare the badge of his Croſſe in their foreheads, he likevviſe vvil force al his to haue an other marke, to aboliſh the ſigne of Chriſt. By the like emulation alſo and vvicked oppoſition he vvil haue his name and the letters thereof to be ſacred, and to be vvorne in mens cappes, or vvritten in ſolemne places, and to be vvorſhipped, as the name of IESVS is and ought to be among Chriſtian men. And as the ineffable name of God vvas among the Ievves expreſſed by a certaine number of 4 characters (therfore called *Tetragrammaton*) ſo it ſeemeth the Apoſtle alludeth here to the number of Antichriſts name. ΧΞΣΤ

Antichriſts triple honour againſt the honour of Chriſt.

The Proteſtãts by aboliſhing of Chriſtes image, & croſſe and irreuerẽce to the name IESVS, make a ready vvay to the honour of Antichriſt.

And here it is much to be noted, that the Proteſtants plucking dovvne the image of Chriſt out of al Churches, & his ſigne of the croſſe from mens foreheads, and taking avvay the honour and reuerence of the name IESVS, doe make roome for Antichriſts image, & marke, and name. And vvhen Chriſts images and enſignes or armes ſhal be aboliſhed, and the Idol of Antichriſt ſet vp in ſteede thereof, as it is already begonne: then is the abomination of deſolation vvhich vvas foretold by Daniel and our Sauiour.

Antichriſts name ſecrete.

18. *Let him count.*) Though God vvould not haue it manifeſt before hand to the vvorld, vvho in particular this Antichriſt ſhould be: yet it pleaſed him to giue ſuch tokens of him, that vvhen he commeth, the faithful may eaſily take notice of him, according as it is vvritten of the euent of other prophecies concerning our Sauiour. *That vvhen it is come to paſſe, you may beleeue.* In the meane time vve muſt take heede that vve iudge not ouer raſhly of Gods ſecretes, the holy vvrite; Dan. 14. 29.

here signifying, that it is a point of high vnderstanding illuminated extraordinarily by Gods spirit, to reckon right and discipher truely before hand, Antichrists name and person.

18. *It is the number of a man.*] A man he must be, and not a Diuel or spirit, as here it is cleere, and by S. Paul 2 Thess. 2. vvhere he is called, *the man of sinne*. Againe, he must be one particular person, & not a nũber, a succession, or vvhole order of any degree of men: because his proper name, and the particular number, and the characters thereof be (though obscurely) insinuated. Vvhich reproueth the vvicked vanitie of Heretikes, that vvould haue Christs owne Vicars, the successors of his cheefe Apostle, yea the vvhole order of them for many ages together, to be this Antichrist. Vvho by his description here and in the said Epistle to the Thessalonians, must be one special man, and of a particular proper name, as our Lord IESVS is. And vvhosoeuer he be, these Protestants vndoubtedly are his precursors, for as they make his vvay by ridding avvay Christs images, crosse, and name, so they exceedingly promote the matter by taking avvay Christs cheefe ministers, that al may be plaine for Antichrist.

Antichrist shal be one special man, and of a peculiar name.

The Pope can not be Antichrist.

If the Pope had been Antichrist, and had been reuealed aovv a good many yeres sithence, as these fellovves say he is to them, then the number of this name vvould agree to him, and the prophecie being aovv fulfilled, it vvould euidently appeare that he bare the name and number here noted. for (no doube) vvhen he commeth, this count of the letters or number of his name vvhich before is so hard to knovv, vvil be easie. for he will set vp his name in euery place, euē as We faithful men do aovv aduance IESVS. And vvhat name proper or appellatiue of al or any of the Popes do they finde to agree vvith this number, notvvithstanding they boast that they haue found the vvhole order and euery of them these thousand yeres to be Antichrist, and the rest before euen from S. Peter, forevvorkers to vvard his kingdom?

Al framing of letters to expresse Antichrists name, is vncertaine.

18. *The number 666.*] Forasmuch as the auncient expositors and other do thinke (for certaine knowledge thereof no mortal mā can haue vvithout an expresse reuelatiō) that his name cōsisteth of so many, & such letters in Greeke, as according to their maner of numbering by the Alphabete make 666, and forasmuch as the letters making that number, may be found in diuers names both proper & common: (as S. Irenæus findeth them in *Latinus* and *Teitan*, Hippolytus in *Ἀρνούμενος*, Aretas in *Lampetis*, & some of this age in *Ludirum*, vvhich vvas Luthers name in the Alman tõgue:) therfore vve see there can be no certaintie, and euery one frameth and applieth the letters to his ovvne purpose. and most absurd folly it is of the Heretikes, to applie the vvord, *Latinus*, to the Pope: neither the vvhole order in common, nor euer any particular Pope being so called. and S. Irenæus the first that obserued it in that vvord, applied it to the Empire and state of the Romane Emperour, vvhich then vvas Heathen, and not to the Pope of his dales or after him: and yet preferred the vvord, *Teitan*, as more agreeable, vvith this admonition, that it vvere a very perilous and presumptuous thing to define any certaintie before hand, of that number and name. And truely vvhat soeuer the Protestants presume herein of the Pope, vve may boldly discharge Luther of that dignitie. He is vndoubtedly one of Antichrists precursors, but not Antichrist him self. *Irem. li. 5. in fine.*

CHAP. XIIII.

1 Virgins follovv the Lambe vvhithersoeuer, singing a nevv canticle. 6 One Angel Euangelizeth the Gospel: 8 an other Angel telleth the fall of Babylon: 9 the third declareth their torments that haue adored the beast. Moreouer tvvo having sickles, 15 one of them is commaunded to reape do vvne the corne, 18 the other to gather the grapes as in vintage, vvhich are troden in the lake of Gods vvrath.

The Epistle vpõ S. Innocents day in Christmas.



AND I looked, & behold a Lãbe stoode vpon 1 mount Sion, and vvith him an hundred fourtie foure thousand hauing his name, and the name of his Father vvritten in their foreheads.

1: Christ, and the same number of elect that were signed chap. 7.

† And I heard a voice from heauen, as the 2 voice of many vvaters, and as the voice of great thunder: and the voice vvhich I heard, as of harpers harping on their harpes. † And they sang as it vvere a nevv song before the 3 seate and before the foure beastes, and the seniors, and no man

learne pause,

man could ' say 'the song, but those hundred fourtie foure
4 thousand, that were bought from the earth. † These
are they which were not defiled with women. For they are
:: virgins. These follow the Lambe whithersoeuer he shal
goe. These were bought from among men, ' the first fruites
5 to God and the Lambe: † and in their mouth there was
found no lie. for they are without spot before the throne of
God. ¶

:: One state of life more excellēt then an other: and virgins for their puritie passing the rest, & alwaies accompanying Christ according to the Churches hymne out of this place, *Quocunque pergis, virgo sequitur &c.*

6 † And I saw an other Angel flying through the middes
of heauen, hauing the eternal Gospel, to euāgelize vnto them
that sit vpon the earth, and vpon euery nation, and tribe, &
7 tōge, & people: † saying with a loud voice, Feare our Lord,
and giue him honour, because the houre of his iudgement is
come: and adore ye him * that made heauen and earth, the
Ps. 145. Act. 14. sea and al things that are in them, and the fountaines of
waters.

e This the Church applieth to the holy Innocents that died first for Christ.

8 † And an other Angel followed, saying, * Fallen fallen is
Esa. 21. Ier. 51. Apo. 18. that great :: Babylon, which of the wine of the wrath of
her fornication made al nations to drinke.

:: The citie of the diuel, which is the vniuersal societie of the wicked misbeleuers & il liuers in the world.

9 † And the third Angel followed them, saying with a
loud voice, If any man adore the beast and his image, and re-
10 ceiue the character in his forehead, or in his hand: † :: he
also shal drinke of the wine of the wrath of God, which
is mingled with pure wine in the cuppe of his wrath, and
shal be tormented with fire & brimstone in the sight of the
11 holy Angels and before the sight of the Lambe. † and the
smoke of their tormentes shal ascend for euer & euer: neither
haue they rest day and night, which haue adored the beast,
and his image, and if any man take the character of his name.
12 † Here is the patience of saincts, which :: keepe the com-
maundementes of God and the faith of IESVS.

:: The great damnatiō that shal follow them that forsake Christ & the Church, & worship Antichrist or his image.

:: Faith is not ynough to saluatiō, without fulfilling of Gods cōmaūdements.

13 †b And I heard a voice from heauen, saying to me, Write,
Blessed are the dead which die in our Lord. ' from hence forth
now, saith the Spirit, that they rest from their labours. for
their workes follow them.

b The Epistle in a daily Masse for the dead.

14 † And I saw, and behold a white cloude: and vpon the
cloude one sitting like to the Sonne of man, hauing on his
head a crowne of gold, and in his hand a sharpe sickle.

15 † And an other Angel came forth from the temple, crying
with a loud voice to him that sate vpon the cloude, * Thrust
Ioel 3. Mat. 13. in thy sickle, and reape, because the houre is come to reape,

for the harueſt of the earth is drie. † And he that ſate vpon 16
the cloude, thruſt his ſickle into the earth, and the earth vvas
reaped. † And an other Angel came forth from the temple 17
vvhich is in heauē, him ſelf alſo hauing a ſharpe ſickle. † And 18
an other Angel came forth from the altar, vvhich had povver
ouer the fire: and he cried vvith a loud voice to him that
had the ſharpe ſickle, ſaying, Thruſt in thy ſharpe ſickle, and
gather the cluſters of the vineyard of the earth: becauſe the
grapes thereof be ripe. † And the Angel thruſt his ſharpe 19
ſickle into the earth, and gathered the vineyard of the earth,
& caſt it into the great preſſe of the vvrath of God: † and 20
the preſſe vvas troden vvithout the citie, and bloud came
forth out of the preſſe, vp to the horſe bridles, for a thou-
ſand ſixe hundred furlongs.

c λακὸς lacus. Fat, trough, lake.

ANNOTATIONS
CHAP. XIIII.

13. *From henceforth now.*] This being ſpecially ſpoken of Martyrs (as not onely S. Auguſtine ſeemeth to take it, but the Caluiniſts them ſelues, tranſlating, *in domino, for our Lords cauſe*) the Proteſtants haue no reaſon to vſe the place againſt Purgatorie or praier for the departed, ſeeing the Catholike Church and al her children confeſſe, that al Martyrs are ſtraight after their death, in bliſſe, and neede no praiers. Vvhereof this is S. Auguſtines knovven ſentence, *He doeth iniurie to the Martyr, that praieth for the Martyr. Ser. 17 de Verb. Apoſt. c. 1.* and againe to this purpoſe he vvriteth thus moſt excellently tract. 84 in Ioan. *We keepe not a memorie of Martyrs at our Lords table, as vve doe of other that reſt in peace, that is, for the intent to pray for them, but rather that they may pray for vs &c.* Beza.

Praying for the dead, and vnto Saincts, at the altar.

But if vve take the vvordes generally for al deceaſed in ſtate of grace, as it may be alſo, then vve ſay that euen ſuch, though they be in Purgatorie and Gods chaſtiſement in the next life, and neede our praiers, yet (according to the foreſaid vvordes of S. Auguſtine) *do reſt in peace*, being diſcharged from the labours, afflictions, and perſecutions of this vvorld, and (vvhich is more) from the daily dangers of ſinne and damnation, and put into infallible ſecuritie of eternal ioy vvith vnſpeakable comfort of conſcience. and ſuch in deede are more happie and bleſſed then any liuing, vvho yet are vſually in the Scriptures called bleſſed, euen in the middes of the tribulations of this life. Vvherby vve ſee that theſe vvordes, *from henceforth they ſhal reſt from their labours*, may truely agree to them alſo that are in Purgatorie, and ſo here is nothing proued againſt Purgatorie. Laſtly, this aduerbe, *á modo*, in Latin, as in the Greeke ἀπάρτι, doth not properly ſignifie, from this preſent time forvvard, as though the Apoſtle had ſaid, that after their death and to forvvard they are happie: but it noteth and ioyneth the time paſt together vvith the time preſent, in this ſenſe, that ſuch as haue died ſince Chriſts Aſcenſion, vvhen he firſt entring into heauen opened it for others, goe not to *Limbus Patrum*, as they vvere vvont before Chriſts time, but are in caſe to goe ſtraight to bliſſe, except the impediment be in them ſelues. Therfore they are here called bleſſed, that die novv in this ſtate of grace & of the nevv Teſtament, in compariſon of the old faithful and good perſons.

The place abuſed againſt Purgatorie, anſvvered.

á modo ἀπάρτι Photius in Lexic.

CHAP. XV.

THE 4. PART Of the 7 laſt plagues & final damnatiō of the vvicked.

1 *They that had ouercome the beaſt and his image and the number of his name, do glorifie God.* 6 *To ſeuen Angels hauing the ſeuen laſt plagues, are giuen ſeuen cuppes full of the vvrath of God.*

AND

1 AND I sawv an other signe in heauen great and The tribulations about the day of iudgement.
marueious: seuen Angels hauing the seuen last
plagues. Because in them the vvrath of God is con-
2 summate. † And I sawv as it vvere [c] a sea of glasse
mingled vvith fire, and them that ouercame the beast and his
image and the number of his name, standing vpon the sea of
3 glasse, hauing the harpes of God: † and singing [::] the song
of Moyses the seruant of God, and the song of the Lambe,
saying, Great and marueious are thy vvorkes Lord God om-
nipotent: iust and true are thy vvaies King of the `vvorldes'.
4 † Vvho shal not feare thee o Lord, and magnifie thy name?
because thou only art holy, because al nations shal come, &
adore in thy sight, because thy iudgements be manifest.
5 † And after these things I looked, and behold the temple THE FIFTH VISION.
6 of the tabernacle of testimonie vvas opened in heauen: † and
there issued forth the seuen Angels, hauing the seuen plagues,
from the temple: reuested vvith cleane and vvhite `stone', &
7 girded about the breastes vvith girdles of gold. † And one of
the foure beastes, gaue to the seuen Angels seuen vials of gold
ful of the vvrath of the God that liueth for euer and euer.
8 † And the temple vvas filled vvith smoke at the maiestie of
God, and at his povver: and no man could enter into the
temple, til the seuen plagues of the seuen Angels vvere con-
summate.

[c] Baptisme.

[::] The song of Moyses and Christ, is the new Testamẽt and the old.

`Saincts

`linen

CHAP. XVI.

Vpon the pouring out of the seuen coppes of Gods vvrath, on the land, the sea, the fountaines, the seat of the beast, Euphrates and the aire: there arise sundrie plagues in the vvorld.

1 AND I heard a great voice out of the tem-
ple, saying to the seuen Angels: Goe, and
poure out the seuen vials of the vvrath
2 of God vpon the earth. † And the first
vvent, and poured out his vial vpon
the earth, and there vvas made a cruel and
very sore vvound vpon men that had the
character of the beast: and vpon them that adored the image
thereof.
3 † And the second Angel poured out his vial vpon the
sea, and there vvas made bloud as it vvere of one dead: and
euery

euery liuing soul died in the sea.

† And the third poured out his vial vpon the riuers & 4
the fountaines of vvaters: and there vvas made bloud. † And 5
I heard the Angel of the vvaters, saying: Thou art iust ô Lord,
vvhich art, and vvhich vvast, the holy one, because thou hast
iudged these things: † :: because they haue shed the bloud 6
of the Saincts and Prophets, & thou hast giuen them bloud
to drinke, for they are vvorthie. † And I heard an other, 7
saying: Yea Lord God omnipotent, true and iust are thy
iudgements.

† And the fourth Angel poured out his vial vpon the 8
sunne, and it vvas giuen vnto him to afflict men vvith heate
and fire: † and men boiled vvith great heate, and :: blas- 9
phemed the name of God hauing povver ouer these plagues,
neither did they penance to giue him glorie.

† And the fift Angel poured out his vial vpon the seate 10
of the beast: and his kingdom vvas made darke, and they to-
gether did eate their tonges for paine: † & they blasphemed 11
the God of heauen because of their paines and vvoundes, &
[c] did not penance from their vvorkes.

† And the sixt Angel poured out his vial vpon that 12
great riuer Euphrates: and dried vp the vvater thereof that a
vvay might be prepared to the kings from the rising of the
sunne.

† And I savv from the mouth :: of the dragon, and from 13
the mouth of the beast, and from the mouth of the false-
prophet three vncleane spirites in maner of frogges. † For 14
they are the spirites of Deuils vvorking signes, and they goe
forth to the kings of the vvhole earth to gather them into
battel at the great day of the omnipotent God. † Behold 15
*I come as a theefe: Blessed is he that vvatcheth, & keepeth
his garments, that he* vvalke not naked, and they see his
turpitude. † And he shal gather them into a place vvhich 16
in Hebrevv is called [c] *Armagedon*.

† And the seuenth Angel poured out his vial vpon the 17
aire, and there came forth a loud voice out of the temple
from the throne, saying: It is done. † And there vvere made 18
lightninges, and voices, and thunders, and a great earthquake
vvas made, such an one as neuer hath been since men vvere
vpon the earth, such an earthquake, so great. † And :: the 19
great citie vvas made into three partes: and the cities of the
Gentiles

:: The great reuenge that God vvil doe at the later day vpon the persecutors of his Saincts.

:: The desperate and damned persons shal blaspheme God perpetually. vvhich shal be such onely as do not repent in this life.

c See chap. 9. v. 20 in the margent.

:: The dragon, is the Diuel: the beast, Antichrist, or the societie wherof he is head: the false-prophet, either Antichrist him self, or the companie of Heretikes and seducers that folovv him.

c *The hil of shoum*, by S. Hieroms interpretation.

:: The citie or cõmonvvealth of the vvicked deuided into three partes: into infidels, Heretikes, and euil Catho-

issue forth three

Apoc. 3. 2 Cor. 5. 3.

Gentiles fel. And Babylon the great came into memorie before God,* to giue her the cuppe of vvine of the indigna-
Ier. 25, 15.
20 tion of his vvrath. † And euery Iland fled, and mountaines
21 vvere not found. † And great haile like a talent came downe from heauen vpon men: and men blaſphemed God for the plague of the haile: becauſe it vvas made exceding great.

likes. This citie is here called Babylō, vvhereof ſee the Annotat. vpon the next chapter v. 5.

CHAP. XVII.

The harlot Babylon clothed vvith diuers ornaments, & drunken of the bloud of Martyrs, ſitteth vpon a beaſt that hath ſeuen heades and ten hornes: 7 al vvhich things the Angel expoundeth.

1 AND there came one of the ſeuen Angels vvhich had the ſeuen vials, & ſpake vvith me, ſaying, Come, I vvil ſhevv thee :: the damnation of the great harlot, vvhich
2 ſitteth vpon c many vvaters, † vvith vvhom the kings of the earth haue fornicated, and they vvhich inhabite the earth
3 haue been drunke of the vvine of her yvvhoredom. † And he tooke me avvay in ſpirit into the deſert. And I ſavv a womā ſitting vpon a ſcarlet colouted beaſt, ful of names of blaſphemie, hauing ſeuen heades, and ten hornes.
4 † And the vvoman vvas clothed round about vvith purple and ſcarlet, and gilted vvith gold, and pretious ſtone, and pearles, hauing a golden cup in her hand, ful of the abomination & filthines
5 of her fornication. † And in her forehead a name vvritten, *Myſterie:* Babylon the great, mother of the fornications and
6 the abominations of the earth. † And I ſavv the vvoman drunken of the bloud of the Sainctes, and of the bloud of the martyrs of IESVS. And I marueled vvhen I had ſeen her,
7 vvith great admiration. † And the Angel ſaid to me, Vvhy doeſt thou maruel? I vvil tel thee the myſterie of the vvoman, and of the beaſt that carieth her, vvhich hath the ſeuen heades and the ten hornes.
8 † The beaſt vvhich thou ſavveſt, :: vvas, and is not, and ſhal come vp out of the bottomeles depth, and goe into deſtruction: and the inhabitants on the earth (vvhoſe names are not vvritten in the booke of life from the making of the vvorld) ſhal maruel, ſeeing the beaſt that vvas, and is

:: The final damnation of the vvhole companie of the reprobate, called here the great vvhoore.

c Theſe many vvaters are many peoples. v. 15.

:: It ſignifieth the ſhort reigne of Antichriſt, vvho is the cheefe horne or head of the beaſt.

not. † And here is vnderſtanding, that hath vviſedom. 9
The ſeuen heades: are * ſeuen hilles, vpon vvhich the
vvoman ſitteth, and they are ſeuen kings. † Fiue are fallen, 10
one is, and an other is not yet come: & vvhen he ſhal come,
he muſt tarie a ſhort time. † And the beaſt vvhich vvas, & 11
is not: * the ſame alſo is the eight, and is of the ſeuen, & goeth
into deſtruction. † And the ten hornes vvhich thou ſaweſt: 12
are :: ten kings, vvhich haue not yet receiued kingdom, but
ſhal receiue povver as kings one houre after the beaſt. ¶ dor
† Theſe haue one counſel and force: and their povver they 13
ſhal deliuer to the beaſt. † Theſe ſhal fight vvith the Lambe, 14
and the Lambe ſhal ouercome them, becauſe * he is Lord of * 1 Tim. 6.
lordes, and King of kinges, & they that are vvith him, called, 15. Apo.
and elect, and faithful. † And he ſaid to me, The vvaters 15 19, 16.
vvhich thou ſaweſt vvhere the harlot ſitteth: are peoples,
and nations, and tonges. † And the ten hornes vvhich thou 16
ſaweſt in the beaſt: theſe ſhal hate the harlot, and ſhal make
her deſolate and naked, and ſhal eate her fleſh, and her they
ſhal burne vvith fire. † for :: God hath giuen into their 17
hartes, to doe that vvhich pleaſeth him: that they giue their
kingdom to the beaſt, til the vvordes of God be cõſummate.
† And the vvoman vvhich thou ſaweſt: is * the great citie, 18
vvhich hath kingdom ouer the kinges of the earth.

:: Some expound it of ten ſmal kingdoms, into which the Romane Empire ſhal be deuided, vvhich ſhal al ſerue Antichriſt both in his life and a litle after.

:: Not forcing or mouing any to folow Antichriſt, but by his iuſt iudgement & for puniſhment of their ſinnes, permitting thẽ to beleeue and cõſent to him.

ANNOTATIONS
CHAP. XVII.

The Proteſtãts here vvil needs haue Babylõ to be Rome, but not in S. Peters epiſtle.

¶. Babylon.] In the end of S. Peters firſt Epiſtle, vvhere the Apoſtle dateth it at Babylon, vvhich the auncient vvriters (as vve there noted) affirme to be meant of Rome: the Proteſtants vvil not in any vviſe haue it ſo, becauſe they vvould not be driuen to confeſſe that Peter euer vvas at Rome. but here for that they thinke it maketh for their opinion, that the Pope is Antichriſt, and Rome the ſeate and citie of Antichriſt, they vvil needes haue Rome to be this Babylon, this great vvhore, and this purple harlot. for ſuch fellovves, in the expoſition of holy Scripture, be ledde onely by their preiudicate opinion and hatred, to vvhich they draw al things vvithout al indifferencie and ſinceritie.

By Babylon (according to al the fathers) is ſignified, partly the vvhole ſocietie of the wicked, partly the citie of Rome, only in reſpect of the terrene &

But S. Auguſtine, Aretas, and other vvriters, moſt commonly expound it, neither of Babylon in Chaldæa or Ægypt, nor of Rome, or any one citie, vvhich may be ſo called ſpiritually, as Hieruſalem before chap. 11 is named ſpiritual Sodom and Ægypt: but of the general ſocietie of the impious, & of thoſe that preferre the terrene kingdõ and cõmoditie of the vvorld, before God & eternal felicitie. The author of the Commentaries vpon the Apocalypſe ſet forth in S. Ambroſe name, vvriteth thus: *This great vvhore ſometime ſignifieth Rome, ſpecially vvhich at that time vvhen the Apoſtle vvrote this, did perſecute the Church of God, but otherviſe it ſignifieth the vvholevnes of the Diuel, that is, the vniuerſal corps of the reprobate.* Tertullian alſo taketh it for Rome, thus, *Babylon* (ſaith he) *in S. Iohn is a figure of the citie of Rome, being ſo great, ſo proud of the Empire, and the deſtroier of the ſainctes.* Which is plainely ſpoken of that citie, vvhen it vvas heathen, the head of the ſeruile dominion of the vvorld, the perſecutor of the Apoſtles and their ſucceſſors, the ſeate of Nero, Domitian, and the like, Chriſts ſpecial enemies, the ſinke of idolatrie, ſinne, and

fl. aduerſ. Iudæ.

falſe

falſe worſhip of the Pagan gods. Then vvarie Babylon, vvhen S. Iohn vvrote this, and then vvas Nero and the reſt figures of Antichriſt, and that citie the reſemblance of the principal place (vvhereſoeuer it be) that Antichriſt ſhal reigne in, about the latter end of the vvorld.

heathenish ſtate of them that perſecuted the Church

Novv to apply that to the Romane Church and Apoſtolike See, either novv or then, vvhich vvas ſpoken onely of the terrene ſtate of that citie, as it vvas the ſeate of the Empereours, and not of Peter, vvhen it did ſtea aboue 30 Popes Chriſts Vicars, one after an other, & endeauoured to deſtroy the vvhole Church: that is moſt blaſphemous and fooliſh.

The Church in Rome vvas one thing, & Babylon in Rome an other thing. Peter ſate in Rome, and Nero ſate in Rome. but Peter, as in the Church of Rome: Nero, as in the Babylon of Rome. Vvhich diſtinction the Heretikes might haue learned by S. Peter him ſelf ep. 1. *cap.* 5. vvriting thus, *The Church ſalutech you, that is in Babylon, coniuct.* So that the Church and the very choſen Church vvas in Rome, vvhen Rome vvas Babylon. vvhereby it is plaine that, vvhether Babylon or the great vvhoore do here ſignifie Rome or no, yet it can not ſignifie the Church of Rome: vvhich is novv, and euer vvas, differing from the terrene Empire of the ſame. And if, as in the beginning of the Church, Nero and the reſt of the perſecuting Emperours (vvhich vvere figures of Antichriſt) did principally ſit in Rome, ſo alſo the great Antichriſt ſhal haue his ſeate there, as it may vvel be (though others thinke that Hieruſalem rather ſhal be his principal citie:) yet euen then ſhal neither the Church of Rome, nor the Pope of Rome be Antichriſt, but ſhal be perſecuted by Antichriſt, and driuen out of Rome, if it be poſſible. for, to Chriſts Vicar and the Romane Church he vvil beare as much good vvil as the Proteſtants novv doe, and he ſhal haue more povver to perſecute him and the Church, then they haue.

The Church of Rome is neuer called Babylon.

S. Hierom *epiſt.* 17. *ad.* 7. to Marcella, to draw her out of the citie of Rome to the holy land, *vvarning* her of the manifold allurements to ſinne and ill life, that be in ſo great and populous a citie, alludeth at length to theſe vvordes of the Apocalypſe, and maketh it to be Babylon, and the purple vvhoore, but ſtraight vvay, leſt ſome naughtie perſon might thinke he meant that of the Church of Rome, vvhich he ſpake of the ſocietie of the vvicked only, he addeth: *There is there in deede the holy Church, there are the triumphant monuments of the Apoſtles and Martyrs, there is the true confeſſion of Chriſt, there is the faith praiſed of the Apoſtle, and Gentilitie tradet vvider foote, the name of Chriſtian daily aduancing it ſelf on high.* Vvhereby you ſee that vvhatſoeuer may be ſpoken or interpreted of Rome, out of this vvord Babylõ, is it not meant of the Church of Rome, but of the terrene ſtate, in ſo much that the ſaid holy Doctor (*li. 2 aduerſ. Iouinian. c. 19.*) ſigniſeth, that the holines of the Church there, hath vviped avvay the blaſphemie vvritten in the forehead of her former iniquitie. But of the difference of the old ſtate and dominion of the Heathen there, for vvhich it is reſembled to Antichriſt, and the Prieſtly ſtate vvhich novv it hath, reade a notable place in S. Leo *ſerm. 1 in natali Petri & Pauli.*

Rom.

1. *Myſterie.*) S. Paul calleth this ſecrete and cloſe vvorking of abomination, the myſterie of iniquitie. 2. *Theſſal.* 2. and it is called a litle after in this chapter *vers.* 7. *the Sacrament* (or myſterie) of the vvoman, and it is alſo the marke of reprobation and damnation.

Myſterie.

2. *Drunken of the bloud.*) It is plaine that this vvoman ſignifieth the vvhole corps of al the perſecutors that haue and ſhal ſhede ſo much bloud of the luſts of the Prophets, Apoſtles, and other Martyrs from the beginning of the vvorld to the end. The Proteſtants falſly expound it of Rome, for that there they put Heretikes to death, and allovv of their puniſhment in other countries: but their bloud is not called the bloud of ſaincts, no more then the bloud of theeues, mankillers, and other malefactors for the ſhedding of vvhich by order of iuſtice, no Commonvvealth ſhal anſvver.

This woman ſignifieth al perſecutors of ſaincts.

Putting heretikes to death, is not to ſhede the bloud of ſaincts.

3. *Seuen hilles.*) The Angel him ſelf here expoundeth theſe 7 hilles to be al one vvith the 7 heads and the 7 kings: & yet the Heretikes blinded exceedingly vvith malice againſt the Church of Rome, are ſo madde to take them for the ſeuen hilles literally, vpon vvhich in old time Rome did ſtand: that ſo they might make the vnlearned beleeue that Rome is the ſeate of Antichriſt. But if they had any conſideration, they might marke that the Prophets viſions here are moſt of them by Seuens, vvhether he talke of heads, hornes, candleſtickes, Churches, kings, hilles, or other thinges: and that he alluded not to the hilles, becauſe they vvere juſt ſeuen, but that *Seuen* is a myſtical number, as ſometime *Ten* is, ſignifying vniuerſally al of that ſort vvhereof he ſpeaketh. as, that the ſeuen heads, hilles, or kingdoms (vvhich are here al one) ſhould be al the kingdoms of the vvorld that perſecute the Chriſtians: being heads and mountaines for their height in dignitie aboue others. And ſome take it, that there vvere ſeuen ſpecial Empires, kingdoms, or States, that vvere or ſhal be the greateſt perſecutors of Gods people. as of Ægypt, Chanaan, Babylon, the Perſians, and Greekes, vvhich be fiue. fixtly of the Romane Empire vvhich once perſecuted moſt of al other, and vvhich (as the Apoſtle here ſaith) *yet is*, or ſtandeth. but the ſeuenth, then vvhen S. Iohn vvrote this, vvas not come, neither is yet come in our daies: vvhich is Antichriſts ſtate, vvhich ſhal not come ſo long as the Empire of Rome ſtandeth, as S. Paul did Prophecie. 2 *Theſſal.* 2.

The Proteſtants madneſs in expounding the 7 hilles, of Rome: the Angel him ſelf expounding it other vvise.

11. *The ſame is the eight.*) The beaſt it ſelf being the congregation of al theſe vvicked perſecutors, though it conſiſt of the foreſaid ſeuen, yet for that the malice of al is complete in it, may be

Vvhat is the eight beaſt.

called the eight. Or, Antichriſt him ſelf, though he be one of the ſeuen, yet for his extraordinarie wickednes ſhal be counted the odde perſecutor, or the accompliſhment of al other, & therfore is named the eight. Some take this beaſt called the eight, to be the Diuel.

18. *The great citie.*) If it be meant of any one citie, and not of the vniuerſal ſocietie of the reprobate (vvhich is the citie of the Diuel, as the Church & the vniuerſal ſellovvſhip of the faithful is called the citie of God) it is moſt like to be old Rome, as ſome of the Greekes expound it, from the time of the firſt Emperours, til Conſtantines daies, vvho made an end of the perſecution, for by the authoritie of the old Romane Empire, Chriſt vvas put to death firſt, and aftervvard the tvvo cheefe Apoſtles, & the Popes their ſucceſſors, and infinite Catholike men through out the vvorld, by leſſer kings vvhich then vvere ſubiect to Rome. Al vvhich Antichriſtian perſecutions ceaſed, vvhen Conſtantine reigned, and yelded vp the citie to the Pope, vvho holdeth not the kingdom or Empire ouer the vvorld, as the Heathen did, but the fatherhod and ſpiritual rule of the Church. Hovvbeit the more probable ſenſe is the other, of the citie of the Diuel, as the authos of the homilies vpon the Apocalypſe in S. Auguſtine, declareth.

The double interpretation of Babylon.

CHAP. XVIII.

The fall of Babylon, her iudgements, plagues and ramage: for the vvhich, 9 the kings, 16 and marchants of the earth that ſometime did cleaue vnto her, ſhal mourne bitterly: 20 but heauen, and the Apoſtles and Prophets ſhal reioyce.

AND after theſe things I ſavv an other Angel cõming dovvne from heauen, hauing great povver: & the earth vvas illuminated of his glorie. † And he cried out in force, ſaying, * Fallen fallen is Babylon the great: and it is become the habitation of Deuils, and [c] the cuſtodie of euery vncleane ſpirit, and the cuſtodie of euery vncleane and hateful bird: † becauſe al nations haue drunke of the vvine of the vvrath of her fornication: and the kings of the earth haue fornicated vvith her: and the marchantes of the earth vvere made riche by the vertue of her delicacies.

† And I heard an other voice from heauen, ſaying, Goe out from her my people: that you be not partakers of her ſinnes, and receiue not of her plagues. † Becauſe her ſinnes are come euen to heauen, and God hath remembred her iniquities. † Render to her as ſhe alſo hath rendred to you: & double ye double according to her vvorkes: In the cuppe vvherin ſhe hath mingled, mingle ye double vnto her. † As much as ſhe hath glorified her ſelf, & hath been in delicacies, ‡ ſo much giue her torment and mourning: becauſe ſhe ſaith in her hart, * I ſit a queene, & Widow I am not, and mourning I ſhal not ſee. † Therfore in one day ſhal her plagues come, death, and mourning, and famine, and vvith fire ſhe ſhal be burnt: becauſe God is ſtrong that ſhal iudge her.

† And

1 1
2 1
Apo.14, 8. c πνευμ.
3
4
5
6
7
Ier. 63.
Eſ 47,8
8

‡ The meaſure of paines & damnation, according to the wicked pleaſures or vnlavvful delites of this life, which is a ſore ſentence for ſuch people as turne their whole life to luſt and riot.

9 † And :: the kings of the earth, vvhich haue fornicated vvith her, & haue liued in delicacies, ſhal vweepe, & bevvaile them ſelues vpon her, vvhen they ſhal ſee the ſmoke of her
10 burning: † ſtanding farre of for the feare of her tormentes, ſaying, Vvo, vvo, that great citie Babylon, that ſtrong citie: becauſe in one houre is thy iudgement come.
11 † And the marchãtes of the earth ſhall vweepe, & mourne vpon her: becauſe no man ſhal bye their merchandiſe any
12 more, † merchandiſe of gold and ſiluer and precious ſtone, and of pearle, and fine linnen, and purple, and ſilke, & ſcarlet, and al Thyne vvood, and al veſſels of yuorie, and al veſſels of
13 precious ſtone and of braſſe and yron and marble, † and cynamon, and of odours, and ointement, and frankeincenſe, and vvine, and oile, and floure, & vvheate, and beaſtes, & ſheepe,
14 and horſes, and chariotes, & ſlaues, and ſoules of men. † And the apples of the deſire of thy ſoul are departed from thee, & al fat and goodly thinges are periſhed from thee, and they
15 ſhal no more finde them. † The marchantes of theſe things vvhich are made riche, ſhal ſtand farre from her for feare of
16 her tormẽtes, vvceping and mourning, † & ſaying, Vvo, vvo, that great citie, vvhich vvas clothed vvith ſilke, and purple, and ſcarlet, and vvas gilted vvith gold, and pretious ſtone, &
17 pearles: † becauſe in one houre are ſo great riches made deſolate: and euery gouernour, and euery one that ſaileth into the lake, and the ſhipmen, and they that vvorke in the ſea,
18 ſtoode a farre of, † and cried ſeeing the place of her bur-
19 ning, ſaying, Vvhat other is like to this great citie? † And they threvv duſt vpon their heades, and cried vweeping and mourning, ſaying: Vvo, vvo, that great citie, in the vvhich al vvere made riche that had ſhippes in the ſea, of her prices: becauſe in one houre ſhe is deſolate.
20 † c Reioyce ouer her, heauen, and ye holy Apoſtles and Prophetes: becauſe God hath iudged your iudgement of her.
21 † And one ſtrong Angel tooke vp as it vvere a great mil-
Ier. 51. 63. ſtone, and threvv it into the ſea, ſaying, * Vvith this violence ſhal :: Babylon that great citie be throwen, and ſhal novv be
22 found no more. † And the voice of harpers, & of Muſicians, and of them that ſing on ſhalme and tromper, ſhal no more be heard in thee, & euery artificer of euery art ſhal be found no more in thee, and the noiſe of the mill ſhal no more be
23 heard in thee, † and the light of the lampe ſhal no more

:: Kings and Marchants are moſt encombered, dangered and drovvned in the pleaſures of this vvorld: vvhoſe vvhole life & traficke is (if they be not exceding vertuous) to finde varietie of earthly pleaſures. Vvho ſeing once the extreme end of their ioyes and of al that made their heauen here, to be turned into paines & damnation eternal, then ſhal houle & vweepe to late.

c The Angels and al Saincts ſhal reioyce and laude God to ſee the wicked confounded, and Gods iuſtice executed vpon their oppreſſors & perſecutors. and this is that vvhich the Martyrs praied for, chap. 6.

:: By this it ſeemeth cleere that the Apoſtle meaneth not any one citie, but the vniuerſal companie of the reprobate, vvhich ſhal periſh in the day of iudgement: the old prophets alſo naming the vvhole nũber of Gods enemies myſtically, Babylon as Ierem. 51.

ſhine in thee, and the voice of the bridegrome and the bride ſhal no more be heard in thee: becauſe thy marchantes were the princes of the earth, becauſe al nations haue erred in thine inchauntments. † And in her is found the bloud of the Pro- 24
phets and Sainctes, and of al that vvere ſlaine in the earth.

CHAP. XIX.

1 *The Sainctes glorifying God for the iudgement pronounced vpon the harlot, 7 the mariage of the Lambe is prepared. 10 The Angel refuſeth to be adored of S. Iohn. 11 There appeareth one (vvhom in the Worde of God, and the King of kings and Lord of lords) ſitting on a horſe, vvith a great armie, and fighting againſt the beaſt and the kings of the earth and their armie: 17 the ſupper of the aire being in the meane time called to deuoure their fleſh.*

The Epiſtle for many martyrs.

ALLELVIA

AFTER theſes things I heard as it vvere the 1
voice of many multitudes in heauen ſaying, *Alleluia.* Praiſe, and glorie, and povver is to our God: † becauſe true & iuſt are his iudge- 2
mentes which hath iudged of the great harlot, that hath corrupted the earth in her vvhoredom, and hath reuenged the bloud of his ſeruants, of her handes. † And :: a- 3
gaine they ſaid, *Alleluia.* And her ſmoke aſcendeth for euer and euer. † And the foure and tvventie ſeniors fel 4
downe, and the foure beaſtes, & adored God ſitting vpon the throne, ſaying: *Amen, Alleluia.* † And a voice came out from 5
the throne, ſaying: Say praiſe to our God al ye his ſeruantes: and you that feare him, litle and great. † And I heard as it 6
vvere the voice of a great multitude, and as the voice of many vvaters, & as the voice of great thunders, ſaying, *Alleluia:* becauſe our Lord God the omnipotent hath reigned. † Let 7
vs be glad and reioyce, and giue glorie to him: becauſe :: the mariage of the Lambe is come, and his vvife hath prepared her ſelf. † And it vvas giuen to her that ſhe clothe her 8
ſelf vvith ſilke glittering and vvhite. For the ſilke are *the iuſtifications of Sainctes.

† And he ſaid to me, Vvrite, *Bleſſed be they that are 9
called to the :: ſupper of the mariage of the Lambe. ℣ And he ſaid to me, Theſe vvordes of God, be true. † *And* I fel 10
before his feete, to adore him. And he ſaith to me, See thou doe not: I am thy fellovv-ſeruant, and of thy brethren that haue

Mat.22, Lu.14,

Apoc.22 9.

:: This often repeating of *Alleluia* in times of reioycing, the Church doth folow in her Seruice.

:: At this day ſhal the whole Church of the elect be finally & perfectly for euer ioyned vnto Chriſt in mariage inſeparable.

:: That is the feaſt of eternal life prepared for his ſpouſe the Church.

haue the teſtimonie of IESVS. Adore God. For the teſtimonie of IESVS, is the ſpirit of prophecie.

11 † And I ſavv heauen opened, and behold a vvhite horſe: and he that ſate vpon him, vvas called Faithful and True, and
12 vvith iuſtice he iudgeth & fighteth. † And his eies as a flame of fire, and on his head many diademes. hauing a name vvrit-
13 ten, vvhich no man knovveth but him ſelf. † *And he vvas clothed vvith a garment ſprinkled vvith bloud: & his name
14 is called, [c] THE VVORD OF GOD. † And the hoſtes that are in heauen folovved him on vvhite horſes clothed in
15 vvhite and pure ſilke. † And out of his mouth procedeth a ſharpe ſvvord: that in it he may ſtrike the Gentiles. And * he
16 ſhal rule them in a rod of yron: and he treadeth the vvine preſſe of the furie of the vvrath of God omnipotent. † And
17 he hath in his garment and in his thigh vvritten, *:: KING OF KINGES AND LORD OF LORDES.
† And I ſavv one Angel ſtanding in the ſunne, & he cried vvith a loud voice ſaying to al the birdes that did flie by the middes of heauen, Come and aſſemble together to the
18 great ſupper of God: † that you may eate the fleſh of kings, and the fleſh of tribunes, and the fleſh of valiants, and the fleſh of horſes & of them that ſit on them, & the fleſh of al freemen and bondmen, and of litle and great.
19 † And I ſavv the beaſt and the kings of the earth, & their armies gathered to make vvatre vvith him that ſate vpon the
20 horſe and vvith his armie. † And the beaſt vvas apprehended, and vvith him the falſe-prophet: vvhich vvrought ſignes before him, vvherevvith he ſeduced them that tooke the character of the beaſt, and that adored his image. These tvvo were caſt aliue into the poole of fire burning alſo with brimſtone.
21 † And the reſt vvere ſlaine by the ſvvord of him that ſitteth vpon the horſe, vvhich procedeth out of his mouth: and al the birdes vvere filled vvith their fleſh.

Eſ. 63. 1.

Apoc. 2. 27.

Apo. 17. 14.

[c] The ſecond perſon in Trinitie, the Sonne or the Vvord of God, vvhich vvas made fleſh. Io. 1.

:: Euen according to his humanitie alſo.

ANNOTATIONS
CHAP. XIX.

4. *Amen, Alleluia.*] These tvvo Hebrue vvordes (as other els vvhere) both in the Greeke & Latin text are kept religiouſly, & not tranſlated, vnles it be once or tvvise in the Pſalmes. Yea and the Proteſtants them ſelues keepe them in the text of their Engliſh Teſtaments in many places. and marvel it is vvhy they vſe them not in al places, but ſometimes nume. *Amen*, into, *vvuly*, vvhereof ſee the Annotation *Iere.* 8. v. 14: and in their Service booke they tranſlate, *Alleluia*, into,

אמן, הללויה

Amen, Alleluia, not tranſlated.

into, *Praise ye the Lord.* as though *Alleluia* had not as good a grace in the acte of ſinging God, (vvhere it is in deede properly vſed) as it hath in the text of the Scripture.

Alleluia often vſed in the Church, ſpecially in Eaſter time.

The Church Catholike doth often and ſpecially vſe this ſacred vvord, to ioyne vvith the Church triumphant, conſiſting of Angels and Sainctes, vvho here are ſaid to laude and praiſe God vvith great reioycing, by this vvord *Alleluia*, and by often repetition thereof: as the Catholike Church alſo vſeth, namely in Eaſter time euen til Vvhit-ſontide, for the ioy of Chriſts reſurrection, vvhich (as S. Auguſtine declareth *ep. ad Ianuarium*) vvas the general vſe of the Primitiue Church, making a greater myſterie and matter of it, then our Proteſtants novv do. At other times of the yere alſo he ſaith it vvas ſung in ſome Churches, but not in al. and S. Hierom numbereth it among the hereſies of Vigilantius. That *Alleluia* could not be ſung but at Eaſter. *Aduerſ. Vigilant. c. 1.* *Epiſt. ad Ian. c. 17. & c. 15.*

It ſignifieth more then (as the Proteſtants tranſlate it) *praiſe ye the Lord.*

The truth is, by the vſe of the Scriptures it hath more in it then, *Praiſe ye the Lord*, ſignifying vvith laude, glorifying, and praiſing of God, a great reioycing vvithal, mirth, and exultation of hart in the ſingers thereof. and that is the cauſe vvhy the holy Church ſaith, *Law tibi Domine, Praiſe be to thee O Lord*, in Lent and times of penance and mourning, but not *Alleluia*. vvhich (as S. Auguſtine alſo declareth) is a terme of ſignification and myſterie, ioyned vvith that time, and then vſed ſpecially in the Church of God, vvhen ſhe repreſenteth to vs in her Seruice, the ioyes and beatitude of the next life: vvhich is done ſpecially at Eaſter, by the ioyful celebrating of Chriſts glorious Reſurrection and Aſcenſion, after the penal time of Lent vvhich repreſenteth the miſerie of this life. See S. Auguſtine *Ser. 1. & 5. c. 9. & 62. 9 de Diuerſis to.* 10. and his enarration vpon the 148 Pſalme. for in the titles and endes of diuerſe holy Pſalmes this *Alleluia* is ful of myſterie & ſacred ſignification. Vvhere vve muſt aſke the Proteſtants, vvhy they haue left it out altogether, being in the Hebrue, ſaying neither *Alleluia*, nor, *Praiſe ye the Lord*, in the Bible 1577: & that nine times in the ſixe laſt Pſalmes.

False tranſlation.

Amen and *Alleluia* ſhould not be tranſlated into vulgar tongues.

Moreouer the ſaid holy Doctor (*li. 2 de doct. Chriſt. c. 11*) affirmeth that *Amen* & *Alleluia* be not tranſlated into any other language, *propter ſanctiorem authoritatem*, for the more ſacred authoritie of the vvordes ſo remaining. and *ep.* 178. he ſaith that it is not lavvful to tranſlate them. *Nam ſciendum eſt &c. for it is to be knovven* (ſaith he) *that al nations do ſing Amen* and *Alleluia in the Hebrue vvordes, vvhich neither the Latines man nor the Barbarous may tranſlate into his vvne language.* See S. Hierom alſo *epiſt.* 137. And namely for our Nation, S. Gregorie vvil beare vs vvitnes that our countrie receiued the vvord *Alleluia* vvith their Chriſtianitie, ſaying thus *li. 27 Moral. c. 6. Lingua Britannia qua nihil aliud nouerat quam barbarum fremere, iamdudum in Diuinis laudibus Hebraum aspit reſonare Alleluia.* that is, *The Britan tongue, vvhich knevv nothing els but to mutter barbarouſly, hath begone of late in Gods diuine laudes and praiſes to ſound the Hebrue Alleluia.* And for Iurie, S. Hierom *ep. 17. c. 7* vvriteth, that the huſbandmen at the plough ſang *Alleluia*, vvhich vvas not then their vulgar ſpeache. Yea he ſaith that in Monaſteries the ſinging of *Alleluia* vvas in ſtede of a bel to call them together *ad Celleſtam. in Epitaph. Paula c. 10.*

Al nations in the Primitiue Church ſang *Amen* and *Alleluia.*

The Proteſtats profane this vvord by tranſlating it, and diminiſh the ſignification thereof.

This vvord is a ſacred, Chriſtian, myſtical, and Angelical ſong, and yet in the nevv ſeruice booke it is turned into, *Praiſe ye the Lord*, and *Alleluia* is quite gone, becauſe they liſt neither to agree vvith the Church of God, nor vvith the vſe of holy Scriptures, no nor vvith their ovvne tranſlations. but no maruel, that they can not ſing *the ſong of our Lord* and of Angels *in a ſtrange countrie*, that is, out of the Catholike Church, in the captiuitie of ſchiſme & hereſie. Laſtly, vve might aſke them vvhether it be al one to ſay *Mat. 21, Hoſanna, &, Saue vs vve beſeche thee* vvhereas Hoſanna is vvithal a vvord of exceding congratulation and ioy vvhich they expreſſed tovvard our Sauiour. euen ſo *Alleluia* hath an other maner of ſenſe and ſignification in it, then can be expreſſed by, *Praiſe ye the Lord.* *Pſal. 136.*

Iuſtificatiõs are good vvorkes, not as the effectes of faith iuſtifying, but becauſe them ſelues alſo vvith faith iuſtifie a man.

8. Iuſtifications of Sainctes. Here the Heretikes in their tranſlations could not alter the vvord *iuſtificationes* into *ordinances*, or *conſtitutions*, as they did falſely in the firſt of S. Luke, vvhereof ſee the Annotatiõ there verſ. 6. but they are forced to ſay in Latin, *iuſtificationes*, as Beza: and in Engliſh, *righteouſnes*, (for *iuſtificationes* they vvil not ſay in any caſe for feare of inconuenience.) yea and they can not deny but theſe iuſtifications be the good vvorkes of ſainctes. but vvhere * they make this gloſe, that they be ſo called, becauſe they are the fruites or effect of faith and of the iuſtice vvhich vve haue by onely faith, it is moſt euidently falſe, & againſt the very text, and nature of the vvord. for there is no cauſe vvhy any thing ſhould be called a mans iuſtification, but for that it maketh him iuſt. ſo that, *iuſtificationes*, be the vertues of faith, hope, charitie, and good deedes, iuſtifying or making a man iuſt, and not effectes of iuſtification. neither faith onely, but they al togethes be the very ornaments and inward garments, beauty, and iuſtice of the ſoule, as here it is euident. Beza.

S. Iohns adoring of the Angel, explicated againſt the Proteſtats abuſing the ſame.

* 10. *And I fel.*] The Proteſtants abuſe this place, and the example of the Angels forbidding Iohn to adore him being but his fellovv ſeruant, and appointing him to adore God, againſt al honour, reuerence, and adoration of Angels, Sainctes, or other ſanctified creatures, teaching that no religious vvorſhip ought to be done vnto them. But in truth it maketh for no ſuch purpoſe, but only vvarneth vs that Diuine honour and the adoration due to God alone, may not be giuen to any Angel or other creature. *S. Auguſt. de vera relig. cap. vltimo.* And vvhen the Aduerſaries replie that ſo great an Apoſtle, as Iohn vvas, could not be ignorant of that point, nor vvould haue giuen diuine honour vnto an Angel (for ſo he had been an Idolater) and therfore that he vvas not

reple-

reprehended for that, but for doing any religious reuerence or other honour vvhatsoeuer to his fellovv-seruant: vve answer that by the like reason S. Iohn being so great an Apostle, if this later kinde of reuerence had been vnlavvful and to be reprehended, as the Protestants hold it is no lesse then the other, could not haue been ignorant thereof, nor vvould haue done it. The Protestats are refelled by their ovvne reason.

Therfore they might much better haue learned of S. Augustine (*q. 61 in Genes.*) hovv this facte of S. Iohn vvas corrected by the Angel, and vvherein the errour vvas. In effect it is thus, That the Angel being so glorious and ful of maiestie, presenting Christs person, and in his name vsing diuers vvordes proper to God, as, *I am the first and the last, and aliue and vvas dead*, and such like, might vvel be taken of S. Iohn, by errour of his person, to be Christ him self, and that the Apostle presuming him to be so in deede, adored him vvith Diuine honour: vvhich the Angel correcting, told him he vvas not God, but one of his fellovves, and therfore that he should not so adore him, but God. Thus then vve see, Iohn vvas neither so ignorant, to thinke that any vndue honour might be giuen to any creature: nor so ill, to commit idolatrie by doing vndue vvorship to any Angel in heauen: and therfore vvas not culpable at al in his facte, but onely erred materially (as the Scholemen call it) that is, by mistaking one for an other, thinking that vvhich vvas an Angel, to haue been our Lord: because he knevve that our Lord him self is also * called an Angel, and hath often appeared in the visions of the faithful. *Apoc. c. 1.* *Esa. 9 in Greec. Malac. 3.* S. Iohn erred only in the person, mistaking the Angel to be Christ him self, and so adoring him as God.

And the like is to be thought of the Angel appearing in the 22 of the Apocalypse, vvhether it vvere the same or an other. for that also did so appeare, that Iohn could not tell vvhether it vvere Christ him self or no, til the Angel told him. Once this is certaine, that Iohn did not formally (as they say) commit idolatrie, nor sinne at al herein, knovving al duelies of a Christian man, no lesse then an Angel of heauen, being also in as great honour vvith God, yea and in more then many Angels. Vvhich perhaps may be the cause (and consequently an other explication of this place) that the Angel knovving his great graces and merites before God, vvould not accept any vvorship or submission at his handes, though Iohn againe of like humilitie did it, as also immediatly after-vvard chap. 22. vvhich belike he vvould not haue done, if he had been precisely aduised by the Angel but a moment before, of errour & vnductifulnes in the facte. Hovvsoeuer that be, this is euident, that this the Angels refusing of adoration, taketh not avvay the due reuerence and respect vve ought to haue to Angels or other sanctified persons and creatures. and so these vvordes, *See thou doe it not*, signifie rather an earnest refusal, then any signification of crime to be committed thereby. S. Iohn sinned not in this adoration.

An other explication of this place.

And maruel it is that the Protestants making them selues so sure of the true sense of euery doubtful place by conference of other Scriptures, solow not here the conference and comparing of Scriptures that them selues so much or onely require. Vve vvil giue them occation and a methode so to doe, thus. He that doubteth of this place, findeth out three things of question, vvhich must be tried by other Scriptures. The first, vvhether there ought to be or may be any religious reuerence or honour done to any creatures: taking the vvord religion or religious vvorship not for that special honour vvhich is properly and onely due to God, as S. Augustine sometimes vseth it, but for reuerence due to any thing that is holy by sanctification or application to the seruice of God. The second thing is, vvhether by vse of Scriptures, that honour be called *adoration* in latin, or by a vvord equivalent in other languages, Hebrue, Greeke, or English. Lastly, vvhether vve may by the Scriptures fall downe prostrate before the things, or at the feete of the persons that vve so adore. For of ciuil duetie done to our Superiors by capping, kneeling, or other courtesie, I thinke the Protestants vvil not stand vvith vs: though in deede, their arguments make as much against the one as the other. The Protestats by conference of Scriptures might finde religious adoratiõ of creatures. Three points herein examined and proued by Scriptures. *Aug. de vera relig. c. 55.* השתחוה *προσκυνεῖν.*

But for religious vvorship of creatures (vvhich vve speake of) let them see in the Scriptures both old and nevv first, vvhether the Temple, the tabernacle, the Arke, the propitiatorie, the Cherubins, the altar, the bread of proposition, the Sabboth, and al their bodies, vvere not reuerenced by al signes of deuotion and religion: vvhether the Sacraments of Christ, the Priests of our Lord, the Prophets of God, the Gospel, Scriptures, the name of IESVS, such like (vvhich be by vse, signification, or sanctification made holy) are not novv to be reuerenced: and they shal finde al these things to haue been reuerenced of al the faithful, vvithout any dishonour of God, and much to his honour. Secondly, that this reuerence is named *adoration* in the Scriptures, these speaches do proue *Ps. 98. Adore ye his footestoole, because it is holy.* and *Hebr. 11. He adored the toppe of his rod.* Thirdly, that the Scriptures also vvarrant vs (as the nature of the vvord adoratiõ giueth in al three tonges) to bowe downe our bodies, to fall flat on the ground at the presence of such thinges, and at the feete of holy persons, specially Angels, as Iohn doth here, these examples proue. Abraham adored the Angels that appeared to him, Moyses also the Angel that shewed him self out of the bush, vvho vvere creatures, though they represented Gods person, as this Angel here did, that spake to S. Iohn. Balaam adored the Angel that stoode before him vvith a svvord drawen. Num. 22. Iosue adored falling flat downe before *Ps. 5. 137. Dan. 6. 3 Reg. 8. Ios. 7. Ps. 98. 131. Gen. 18. Exod. 3. Iosue 5.* 1 Religious vvorship of creatures. 2 The same is called adoration. 3 Falling prostrat before the persons or things adored. Adoring of Angels.

before the feete of the Angel, calling him his Lord, knowing by the Angels owne testimonie, that it vvas but an Angel. Vvho refused it not, but required yet more reuerence, commaunding him to plucke of his ſhoes, becauſe the ground vvas holy, no doubt ſo made by the preſence onely of the Angel.

Adoring of Prophets and holy perſons.

Yea not onely to Angels, but euen to great Prophets this deuotion vvas done, as to Daniel by Nabuchodonoſor, vvho fell flat vpon his face before him, and did other great offices of religion, vvhich the Prophet refuſed not, becauſe they vvere done to God rather then to him, as S. Hierom defendeth the ſame againſt Porphyrie, vvho charged Daniel vvith intolerable pride therein, and the ſaid holy doctor alleageth the fact of Alexander the great, that did the like to * Ioiadas the high prieſt of the Ievves. Howſoeuer that be (for of the ſacrifice there mentioned there may be ſome doubt, vvhich the Church doth alvvaies immediatly to God, and to no creature) the fact of the prophets (4 Reg. 2.) to Elizeus, is plaine: vvhere they perceiuing that the double grace and ſpirit of Elias vvas giuen to him, fel flat dovvne at his feete and adored. So did the Sunamite, to omit that Achior adored Iudith, falling at her feete, as a vvoman bleſſed of God, and infinite other places.

Dan. 2.

* or, Iaddus.

4 Reg. 4. Iudith. 13.

Al vvhich thinges, by comparing the Scriptures, our Aduerſaries ſhould haue found to be lavvfully done to men, and Angels, and ſouereine holy creatures. Vvhereby they might conuince them ſelues, & perceiue, that that thing could not be forbidden S. Iohn to doe to the Angel, vvhich they pretend: though the Angel for cauſes might refuſe euen that vvhich S. Iohn did lavvfully vnto him, as S. Peter did refuſe the honour giuen him by Cornelius, according to S. Chryſoſtoms opinion. *ho. 23 in c. 10 Act.* yea euen in the third chapter of this booke (if our Aduerſaries vvould looke no further) they might ſee vvhere this Angel prophecieth & promiſeth that the Ievves ſhould fall dovvne before the feete of the Angel of Philadelphia and adore, See the Annot. there.

CHAP. XX.

An Angel caſteth the dragon (or diuel) bound, into the depth for a thouſand yeres, in vvhich the ſoules of martyrs in the firſt reſurrection ſhal reigne vvith Chriſt. 7 After vvhich yeres, Satan being let looſe, ſhal raiſe Gog and Magog, an innumerable armie, againſt the beloued citie: 9 but a fire from heauen ſhal deſtroy them. 12 Then bookes are opened, and he that ſitteth vpon the throne, iudgeth al the dead according to their vvorkes.

See in S. Auguſtine (*li. 20. de Ciuit. c. 7. 8. & ſeq.*) the expoſition of this chapter.

AND I ſavv an Angel deſcending from hea- 1
uen, hauing the key of the bottomles depth, and a great chaine in his hand. † And 2
he apprehended the dragon the old ſerpent, vvhich is the Deuil and Satan, and [a] bound him for a thouſand yeres. † and he threvv 3
him into the depth, and ſhut him vp, and ſealed ouer him, that he ſeduce no more the nations, til the thouſand yeres be conſummate. and after theſe thinges he muſt be looſed a litle time.

[a] :: *Quid in milenario numero niſi ad profectandam nouam ſobolem perfecta vniuerſitas præſens generationis exprimitur? Hinc per Prouerbia dicitur, Vt regnabunt cū illo mille annis, ama regnum ſanctæ Eccleſiæ, vniuerſitatis perfectione ſolidatur. D. Gregor. li. 9. Moral. c. 1.*

† And [b] I ſavv ſeates: and they ſate vpon them, & iudge- 4
ment vvas giuen them, [c] and the ſoules of the beheaded for the teſtimonie of IESVS, and for the vvord of God, and that adored not the beaſt, nor his image, nor receiued his character in their foreheads or in their handes, and haue liued, and reigned vvith Chriſt :: a thouſand yeres. † [d] The reſt of the dead 5
liued not, til the thouſand yeres be conſummate. [e] This is the

6 the first resurrection. † Blessed and holy is he that hath part in the first resurrection. in these the second death hath not power: but *they shal be priestes of God and of Christ and shal reigne with him a thousand yeres.

7 † And when the thousand yeres shal be consummate, *Satan shal be loosed out of his prison, and shal goe forth,

8 and seduce ‡‡ the nations that are vpon the foure corners of the earth, * Gog, and Magog, and shal gather them into battel, the number of whom is as the sand of the sea. † And

9 they ascended vpon the bredth of the earth, and compassed *the campe of the Sainctes, and the beloued citie. † And

10 *there came downe fire from God out of heauen, and deuoured them: † and the Deuil which seduced them, was cast into the poole of fire and brimstone, where both the beast and the false-prophet shal be tormented day and night for euer and euer.

11 † And I saw a great white throne, and one sitting vpon it, from whose sight ‡‡ earth and heauen fled, and there was

12 no place found for them. † And I saw the dead, great and litle, standing in the sight of the throne, and cbookes were opened: and *"an other booke was opened, which is of life: and the dead were iudged of those thinges which were

13 written in the bookes according to their workes. † and the sea gaue the dead that were in it, and death and hel gaue their dead that were in them, and it was iudged of euery one ac-

14 cording to their workes. † And hel and death were cast

15 into the poole of fire. This is the second death. † And ‡‡ he that was not found written in the booke of life, was cast into the poole of fire.

Ezec. 38, 39, 2.

Apoc. 3, 5. 21, 27.

‡‡ S. Augustine thinketh that these do not signifie any certaine nation but al that shal then be ioyned with the Diuel and Antichrist against the Church. li. 20. de Ciuit. c. 11. See S. Hierom in Ezech. li. 11.

THE 6 VISION.

‡‡ They shal then be new, not the substance, but the shape chaged. 2. Pet. 3. See S. Augustine. li. 20. de Ciuit. c. 14.

c The bookes of mens consciences, where it shal plainely be read what euery mans life hath been.

‡‡ Such as doe no good workes, if they haue age and time to doe them, are not found in the booke of life.

ANNOTATIONS
CHAP. XX.

2. *Bound him.*] Christ by his Passion hath abridged the power of the Deuil for a thousand yeres, that is, the whole time of the new Testament, vntil Antichrists time, when he shal be loosed againe, that is, be permitted to deceiue the world, but for a short time only, to wit, three yeres and a halfe.

4. *I saw seates.*] S. Augustine (li. 20 de Ciuit. Dei c. 9) taketh this to be spoken, *not of the last iudgement, but of the Seas or Consistories of Bishops and Prelates, and of the Prelates them selues, by whom the Church is now gouerned. As the iudgement here giuen, can be taken no other wise better, then of that which was said by our Sauiour* Mat. 18. *Whatsoeuer you binde in earth, shal be bound in heauen. and therfore the Apostle saith, What haue I to doe to iudge of them that are vnder me?* 1. Cor. 5.

Bishops consistories & iudicial power.

4. *And the soules.*] *He meaneth* (saith S. Augustine in the place alleaged) *the soules of Martyrs, that they shal in the meane time, during these thousand yeres, which is the time of the Church militant, be in heauen without their bodies, and reigne with Christ. for the soules* (saith he) *of the godly departed, are*

During a thousand yeres (that is the time of

this militant Church) ſaints reigne vvith Chriſt in ſoule only.

not ſeparated from the Church, vvhich is euen nowv the kingdom of Chriſt. for els there ſhould be kept no memorie of them at the alter of God in the communicating of the body of Chriſt: neither ſhould it auaile to haſten to Baptiſme in the perils of death, for feare of ending our life vvithout it: nor to haſten to be reconciled, if vve fortune for penance or of ill conſcience to be ſeparated from the ſame body. And vvhy are al theſe things done, but for that the faithful departed alſo be members of it: a Church? And though for an example the Martyrs be onely named here, yet it is meant of others alſo that die in the ſtate of grace.

The reſt are dead and damned in ſoule, during the ſame time.

1. *The reſt lived not.*] The reſt vvhich are not of the happie number aforeſaid, but lived and died in ſinne, reigne not vvith Chriſt in their ſoules during this time of the nevv Teſtament, but are dead in ſoule ſpiritually, and in body naturally, til the day of iudgement. *S. Auguſt. ibidem.*

The firſt reſurrection, of the ſoule only.

3. *This is the firſt reſurrection.*] As there be tvvo regenerations, one by faith, vvhich is nowv in Baptiſme: and an other according to the fleſh, vvhen at the later day the body ſhal be made immortal and incorruptible: ſo there are tvvo reſurrections, the one nowv of the ſoules to ſaluation vvhen they die in grace, vvhich is called the firſt, the other of the bodies at the later day. *S. Auguſt. li. 20 de Ciuit. c. 6.*

Prieſts, ſome proprely ſo called, ſome vnproprely.

6. *They ſhal be Prieſts.*] *It is not ſpoken* (ſaith S. Auguſtine li. 20 de Ciuit. c. 10) *of Biſhops and Prieſts onely, vvhich are properly nowv in the Church called Prieſts: but as vve al, Chriſtians, for the myſtical Chriſme or anointment, ſtil. Prieſts, becauſe they are the members of one Prieſt of vvhom the Apoſtle Peter ſaith, A holy people, a kingly Prieſthood.* Vvhich vvordes be notable for their learning that thinke there be none properly called Prieſts nowv in the nevv Teſtament, no othervviſe then al Chriſtian men and vvomen, and a confuſion to them that therfore haue turned the name Prieſts into Miniſters. 1 Pet. 2.

The binding and looſing of Satan, explicated by S. Auguſtine.

7. *Satan ſhal be looſed.*] In the vvhole 8 chapter of the ſaid 20 booke *de Ciuitate Dei* in S. Auguſtine, is a notable commentarie of theſe vvordes. Vvhere firſt he declareth, that neither this binding nor looſing of Satan is in reſpect of ſeducing or not ſeducing the Church of God: prouing that vvhether he be bound or looſe, he can neuer ſeduce the ſame. *The ſame*, ſaith he, *ſhal be the ſtate of the Church at that time vvhen the Diuel is to be looſed, euen as ſince it vvas inſtituted, the ſame hath it been & ſhal be at al time in her children that ſucceede eche other by birth & death.* And a litle after. *This I thought vvas therfore to be mentioned, leſt any man ſhould thinke, that during the litle time vvherein the Diuel ſhal be looſed, the Church ſhal not be vpon the earth, be either not finding it here vvhen he ſhal be let looſe, or conſuming it vvhen he ſhal by al meanes perſecute the ſame.* Secondly he declareth, that the Diuel to be bound, is nothing els but not to be permitted by God to exerciſe al his force or fraude in tentations: as to be looſed, is to be ſuffered by God for a ſmall time, that is, for three yeres and a halfe, to practiſe and proue al his povver and artes of tentations againſt the Church and her children, and yet not to preuaile againſt them. Thirdly this Doctor ſheweth by vvhat great mercie our Lord hath tied Satan and abridged his povver during the vvhole millenarie or thouſand yeres, vvhich is al the time of the nevv Teſtament vntil then: & vvith vvhat vviſedom he permitteth him to breake looſe that litle time of three yeres and ſixe moneths, tovvard the later day, vvhich ſhal be the reigne of Antichriſt. Laſtly he ſheweth vvhat kinde of men ſhal be moſt ſubiect to the Diuels ſeductiõ, (euen ſuch as nowv by tentation of Heretikes goe out of the Church) and vvho ſhal auoid it.

The ſhort reigne of Antichriſt.

Millenary or Chiliaſts.

By al vvhich vve may confute diuers falſe expoſitiõs of old & late Heretikes. firſt, the ancient ſect of the Millenaries, that grounded vpon theſe thouſand yeres named by the Prophet, this hereſie, that there ſhould be ſo many yeres after the reſurrectiõ of our bodies, in vvhich vve ſhould reigne vvith Chriſt in this vvorld, in our bodies, in al delites and pleaſures corporal, of meates, drinkes, and ſuch like, vvhich they called the firſt reſurrection. of vvhich hereſie Cerinthus vvas the author. *Epiph. har. 77 in fine. Hiero. Comment. in c. 19 Mat. Auguſt. har. 8 ad Quodvult Deum.* Euſebius alſo (*li. 3 hiſtoria c. 33*) ſheweth that ſome principal men vvere in part (though after a more honeſt maner cõcerning thoſe corporal delicacies) of the ſame opinion, by miſconſtruction of theſe vvordes of S. Iohn. Vvherby vve learne and al the vvorld may perceiue, the holy Scriptures to be hard, vvhen ſo great clarkes did erre, and that there is no ſecuritie but in that ſenſe vvhich the Church alloveth of.

The Scriptures hard.

By S. Auguſtines foreſaid explication, is euidently deduced againſt the Proteſtãts, that the Churche can not erre, and that the Pope can not poſſibly be Antichriſt.

The late Heretikes alſo by the ſaid S. Auguſtines vvordes are fully refuted, affirming not only that the Church may be ſeduced in that great perſecution of the Diuels looſing, but that it hath been ſeduced euen a great peece of this time vvhen the Diuel is bound: holding that the very true Church may erre or fall from truth to errour and idolatrie, yea (vvhich is more blaſphemie) that the cheefe gouernour of the Church is Antichriſt him ſelf, and the very Church vnder him, the vvhoore of Babylon: and that this Antichriſt, (vvhich the Scriptures in ſo many places, and here plainely by S. Auguſtines expoſition, teſtifie, ſhal reigne but a ſmall time, and that tovvard the laſt iudgement,) hath been reuealed long ſithence, to be the Pope him ſelf, Chriſts ovvne Vicar, and that he hath perſecuted the Sainctes of their ſecte for theſe thouſand yeres at the leaſt. Vvhich is no more but to make the Diuel to be looſe, and Antichriſt to reigne the vvhole thouſand yeres, or the moſt part thereof, that is, almoſt the vvhole time of the Churches ſtate in the nevv Teſtament: (vvhich is againſt this and other Scriptures euidently, appointing that, to be the time of the Diuels binding:) Yea it is to make Antichriſt and the Diuel vveaker tovvard the day of iudgement then

before

before, and the truth better to be knowen, and the faith more common, the nerer we come to the same iudgement: which is expressly against the Gospel and this prophetie of S. Iohn.

An invincible demōstration.

Mat. 24. Lu. 18, 8.

We see that the sectes of Luther, Caluin, and other, be more spred through the world then they were euer before, and consequently the Pope and his religion lessened, and his power of punishing (or, as they call it) persecuting the said Sectaries, through the multitude of his aduersaries, diminished. How then is the Pope Antichrist, whose force shal be greater at the later end of the world, then before? or how can it be otherwise, but these Sect-Maisters should be Antichrists neere precursors, that make Christs cheefe Ministers & the Churches cheefe gouernours that haue been these thousand yeres and more, to be Antichristes: and them selues and their sectes to be true, that come so neere the time of the Diuels loosing and seduction & of the personal reigne of Antichrist?

8. *The campes of the Saincts.*] S. Augustine in the said 20 booke de Ciuit. Dei cap. 11. *It is not,* saith he, *to be taken that the persecutors shal gather to any place, as though the campe of the saincts or the beloued citie should be but in one place, which in deede are no other thing but the Church of Christ spred through the whole world. And therfore wheresoeuer the Church shal then be (which shal be in al Nations euen then, for so much is insinuated by this latitude of the earth here specified) there shal the tentes of saincts be, and the beloued citie of God, and there shal she be besieged by al her enemies, which shal be in euery countrie where she is, in most cruel and terrible sort.* So writeth this profound holy Doctor. Whereby we see, that, as now the particular Churches of England, Scotland, Flanders, and such like, be persecuted by their enemies in those countries, so in the time of Antichrist the Churches of al Nations, as of Italie, Spaine, France, and al other which now be quiet, shal be assaulted as now the forsaid are, and much more, for that the general persecution of the whole, shal be greater then the particular persecution of any Churches in the world.

The campe of Saincts is the Catho. Church through the world.

As now Heretikes in particular countries, so Antichrist shal persecute the Churches of al nations.

9. *There came downe a fire.*] It is not meant of the fire of Hel (saith S. Augustine ibi. c. 12) into which the wicked shal be cast after the resurrection of their bodies, but of an extraordinarie helpe that God will send from heauen, to giue succourse to the Saincts of the Church, that then shal fight against the wicked: or, the very feruent and burning zeale of religion and Gods honour, which God will kindle in the hartes of the faithful, to be constant against al the forces of that great persecution.

What is meant by fire from heauen.

12. *An other booke.*] This is the booke of Gods knowledge or predestination, wherein that which before was hid to the world, shal be opened, and wherein the true record of euery mans workes shal be contained, and they haue their iudgemēt diuersly according to their workes, and not according to faith only, or lacke of faith only. For al infidels (as Turkes, obstinate Iewes, and Heretikes) shal neuer come to that examination, being otherwise condemned.

The booke of euery mans Workes, opened in the day of iudgement.

CHAP. XXI.

THE 5 PART.

The final glorification of the Church.

Heauen and earth being made newe, S. Iohn seeth the newe citie Hierusalem prepared and adorned for the spouse of the Lambe. 6 The iust are glorified, 7 and the wicked thrust into the poole of fire. 12 The wall and gates and foundations of the citie are described and measured: 18 al which are gold and cristal, precious stones and pearles.

Esa. 65, 17. 66, 22. 2 Pet. 3, 13.

1 AND I saw a newe heauen and a newe earth. for * the first heauen, and the first earth was gone, &

2 the sea now is not. † And I Iohn saw ᵃ the holy citie Hierusalem newe descending from heauen,

3 prepared of God, as a bride adorned for her husband. † And I heard a loud voice from the throne saying: Behold ᵇ the tabernacle of God with men, and he will dwel with them. And they shal be his people: and he God with them shal be

Esa. 25. 8. Apoc. 7, 17.

4 their God. † and * God shal ᶜ wipe away al teares from their eies: and death shal be no more, nor mourning, nor crying, neither shal there be sorow any more, ᶜ which first thinges are gone.

The Epistle vpon the dedication of a Church.

ᵃ The Church triumphant.

ᵇ This tabernacle is Christ according to his humanitie.

ᶜ This happie day shal make an end of al the miseries of this mortalitie.

† And he that ſate in the throne, ſaid: * Behold I make 5
al thinges newe. And he ſaid to me: Write, becauſe theſe
wordes be moſt faithful and true. † And he ſaid to me: It is 6
done, * I am Alpha and Omega: the beginning and the end.
To him that thirſteth I will giue of the fountaine of the wa-
ter of life, gratis. † He that ſhal ouercome, :: ſhal poſſeſſe 7
theſe thinges, and I will be his God: and he ſhal be my ſonne.
† But c to the feareful, and incredulous, and execrable, and 8
murderers, and fornicators, and ſorcerers, and Idolaters, and
al liers, their part ſhal be in the poole burning with fire and
brimſtone, which is the ſecond death.

† And there came one of the ſeuen Angels that had the 9
vials ful of the ſeuen laſt plagues, and ſpake with me, ſaying:
Come, & I will ſhew thee the bride, the wife of the Lambe.
† And he tooke me vp in ſpirit vnto a mountaine great and 10
high: and he ſhewed me the holy citie Hieruſalem deſcen-
ding out of heauen from God, † :: hauing the glorie of God. 11
and the light thereof like to a pretious ſtone, as it were to the
iaſper ſtone, euen as cryſtal. † And it had a wall great and 12
high, hauing twelue gates, and in the gates twelue Angels, &
names written thereon, which are c the names of the twelue
tribes of the children of Iſrael. † On the Eaſt, three gates: 13
and on the North, three gates: and on the South, three gates:
and on the Weſt, three gates. † And the wall of the citie 14
hauing twelue foundations: and in them, twelue names, of
the twelue Apoſtles of the Lambe.

† And he that ſpake with me, had a meaſure of a reede, of 15
gold, to meaſure the citie and the gates thereof, and the wall.
† And :: the citie is ſituated quadrangle-wiſe, and the length 16
thereof is as great as alſo the bredth: and he meaſured the citie
with the reede for twelue thouſand furlonges, & the length
and height and bredth thereof be equal. † And he meaſured 17
the wall thereof of an hundred fourtie foure cubites, the
meaſure of a man which is of an Angel. † And the building 18
of the wall therof was of iaſper ſtone: but the citie it ſelf
pure gold, like to pure glaſſe. † And the foundations of the 19
wall of the citie, were adorned with al pretious ſtone. The
firſt foundation, the iaſper: the ſecond, the ſaphire: the third,
the calcedonius: the fourth, the emerauld: † the fifth, the ſar- 20
donix: the ſixt, the ſardius: the ſeuenth, the chryſolithus: the
eight, the beryllus: the ninthe, the topazius: the tenth, the
chryſo-

Eſa. 43, 19.

Apoc. 1, 8. 22, 13.

:: He that hath the victorie againſt ſinne in the Church militant, ſhal haue his reward in the triumphant.

c Al that commit mortal ſinnes and repent not, ſhal be damned.

THE 7 AND LAST VISION.

:: The glorie of the Church triumphant.

c The names of the Patriarches and Apoſtles honorable and glorious in the triumphant Church.

:: See S. Hierom ep. 17. touching this deſcription of the heauenly Hieruſalem, which is the Church triumphāt, teaching that theſe things muſt be taken ſpiritually, not carnally.

chrysoprasus: the eleuenth, the hyacinthe: the twelfth, the
21 amethyste. † And the twelue gates: there are twelue pearles, one to euery one: & euery gate was of one seuerall pearle. & the streate of the citie pure gold, as it were trāsparent glasse.
22 † And :: temple I saw not therein. for our Lord the God om-
Esa. 60, 19, 23 nipotent is the temple thereof, and the Lambe. † And * the citie needeth not sunne nor moone, to shine in it. for the glorie of God hath illuminated it, and the Lambe is the lampe
Es. 60, 3. 24 thereof. † And * the Gentiles shal walke in the light of it: and the kinges of the earth shal bring their glorie and ho-
Esa. 60, 11. 25 nour into it. † And * the gates thereof shal not be shut by
26 day: for there shal be no night there. † And they shal bring
27 the glorie and honour of nations into it. † There shal :: not enter into it any polluted thing, nor that doeth abomination
Apo. 20, 12. and maketh lie, but * they that are written in the booke of life of the Lambe.

:: Al external sacrifice which now is necessarie duttie of the faithful, shal then cease and therfore there shal neede no materiall temple.

:: None not perfectly cleansed of their sinnes, can enter into this heauenly Hierusalem.

ANNOTATION
CHAP. XXI.

18. *Pure gold.*] S. Gregorie (*li. 18. Moral. c. 28*) saith, the heauenly State is resembled to gold, pretious stone, crystal, glasse, and the like, for the puritie, claritie, glittering of the glorious bodies: where one mans body, conscience, and cogitations are represented to an other, as corporal things in this life are seen through crystal or glasse. The state of glorified bodies.

CHAP. XXII.

The tree of life being watered with liuing water, yeldeth fruites euery moneth. 3 There is neither curse nor night in the citie. 6 The Angel that shewed Iohn al these things, refuseth to be adored of him. 14 He telleth him that the iust shal enter into the citie, but the rest shal be cast forth. 18 Lastly, he protesteth and threatneth against them that shal presume to adde to this prophecie, or take away from the same.

'water of life,

1 AND he shewed me a riuer of ' liuing water', cleere as crystal, proceding from the seate of
2 God and of the Lambe. † In the middes of the streate thereof, and on both sides of the riuer, :: the tree of life, yelding twelue fruites, rendring his fruite euery moneth, and the leaues of the tree for the curing of the Gentiles. † And no curse shal be any
3 more: and the seate of God and of the Lambe shal be in it,
4 and his seruantes shal serue him. † And they shal see his face:
Apo. 21. 5 Esa. 60. and his name in their foreheads. † And * night shal be

:: Christ is our tree of life: in the Church, by the B. Sacrament: & in heauen, by his visible presence and influence of life euer lasting both to our bodies and soules: of whō Salomon saith, *The tree of life to al that apprehend him. Prou. 3.*

no

no more: and they ſhal not neede the light of lampe, nor the light of the ſunne, becauſe our Lord God doth illuminate them, and they ſhal reigne for euer and euer. † And he ſaid 6
THE CONCLVSION. to me, Theſe vvordes are moſt faithful and true. And our Lord the God of the ſpirites of the prophetes, ſent his Angel to ſhevv his ſeruantes thoſe thinges vvhich muſt be done quickly. † And behold I come quickly. Bleſſed is he that 7
keepeth the vvordes of the prophecie of this booke.

† And I Iohn vvhich haue heard, and ſeen theſe thinges. 8
And * after I had heard and ſeen, I fel dovvne :: to adore before the feete of the Angel vvhich ſhevved me theſe thinges: † and he ſaid to me, See thou doe not, for I am thy fellow-ſeruant, and of thy brethren, the prophetes, and of them that keepe the vvordes of this booke. Adore God. † And he ſaith 10
to me, Seale not the vvordes of the prophecie of this booke. for the time is neere. † [a] He that hurteth, let him hurt yet: 11
and he that is in filth, let him be filthie yet: and he that is iuſt, [c] let him be iuſtified yet: and let the holy be ſanctified yet. † Behold I come quickly. and my revvard is vvith me, 12
* to render to euery man :: according to his vvorkes, † I am 13
* Alpha and O mega, the firſt and the laſt, the beginning and the end. † Bleſſed are they that vvaſh their ſtoles: that their 14
povver may be in the tree of life, and they may enter by the gates into the citie. † Vvithout are dogges and ſorcerers, and 15
the vnchaſt, and murderers, and ſeruers of Idols, & euery one that loueth and maketh a lie.

† I IESVS haue ſent mine Angel, to teſtifie to you theſe 16
thinges in the Churches. I am the roote and ſtocke of Dauid, the bright and morning ſtarre. † And the Spirit & the bride 17
ſay, Come. And he that heareth, let him ſay, Come. And * he that thirſteth, let him come: and he that vvil, let him take the vvater of life gratis.

† For I teſtifie to euery one hearing the vvordes of the 18
prophecie of this booke, If any mā ſhal adde to theſe things, God ſhal adde vpon him the plagues vvritten in this booke. † And if any man ſhal diminiſh of the vvordes of the booke 19
of this prophecie: God ſhal take avvay his part out of the booke of life, and out of the holy citie, and of theſe thinges that be vvritten in this booke. † ſaith he that giueth teſti- 20
monie of theſe things. Yea I come quickely: Amen. * Come

Lord

1: You ſee it is al one to adore before the feete of the angel, & to adore the Angel: though, to adore him, be not expreſſed as in the 19 chap. *See the annotatiō there* v. 10.

[a] Man by Gods grace & doing good workes, doth increaſe his iuſtice.

:: Heauen is the reward, hire, & repaiment for good workes, in al the Scriptures. yet the aduerſaries wil not ſee it.

Apo. 19, 10.

Ro. 2, 6. *Apo.* 21, 6. 1, 8.

Eſ. 55, 1.

21 Lord IESVS. † The grace of our Lord IESVS Christ be with you al. Amen.

ANNOTATIONS
CHAP. XXII.

11. *He that hurteth.*] It is not an exhortation, but a commination or threatening, that how far soeuer the sect shall increase in naughtines, God hath prouided answerable punishment for them.

18. *If any man (but adde.)* The author of the commentaries vpon this booke, bearing the name of S. Ambrose, saith thus of this point. *He maketh not this prohibition against the expositours of his prophesie, but against Heretikes, for the expositour doth adde or diminish nothing, but openeth the obscurities of the narration, or seeketh the moral or spiritual sense. He curseth therefore Heretikes, that vsed to adde somewhat of their owne that was false, and to take away other things that were contrarie to their heresies.* So saith this auncient writer. And this was the propertie of them in al ages, and so is it of ours now, as we haue noted through the whole Bible, and as we haue in sundrie places set forth to the sight of al indifferent readers, in the new Testament, that al the world may see that the Apostles curse is fallen vpon them, and may beware of them. The curse against adding or diminishing, is against Heretikes, not Catholike expositours.

20. *Etiam Veni Domine Iesu.*] And now ô Lord Christ, most iust and mercisul, we thy poore creatures that are so afflicted for confession and defence of the holy, Catholike, and Apostolike truth, conteined in this thy sacred booke, and in the infallible doctrine of thy deere spouse our mother the Church, we crie also vnto thy Maiestie with tendernesse of our hartes vnspeakable, COME LORD IESVS QVICKLY, and iudge betwixt vs and our Aduersaries, and in the meane time giue patience, comfort, and constancie to al that suffer for thy name, and trust in thee. ô Lord God our onely helper and protector, tarie not long. AMEN. A breefe petition vnto IESVS Christ, to come quickly, as S. Iohn here speaketh, and to iudge the cause of Catholikes & Protestants.

A TABLE OF THE EPISTLES AND GOSPELS, AFTER THE ROMANE VSE, VPON SVNDAIES, HOLIDAIES, and other principal daies of the yere, for such as are desirous to knovv and reade them according to this translation. And therfore the Epistles taken out of the old Testament are omitted, till the edition thereof.

Vpon Sundaies, Imber Daies, and other Feries.

THE 1. SVNDAY in Aduent, Epistle pag. 415. Gospel pag. 199.
The 2. Sunday in Aduent, Ep. 419. Gosp. 18.
The 3 Sunday in Aduēt, Ep. 533. Gos. 117.
* The Epistles omitted are taken out of the Old Testamēt.
*Vvednesday Imber in Aduent, *Gos. 135.
Friday Imber in Aduent, Gos. 136.
Saturday Imber in Aduent, Ep. 514. Gos. 143.
The 4 Sunday in Aduent, Ep. 432. Gosp. 143.
Christmas eue, Ep. 381. Gosp. 4.
CHRISTMAS *day at the*
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noſter in the Maſſe. 567. keeping of Sunday, Eaſter, Vvhit-ſontide, &c. 43. 467 mar. How to know Apoſtolical traditions. 560. 559. Ignatius booke of the Apoſtles traditions. ib. The fathers eſtimation of traditions. 559. The Proteſtants hatred of the very name and ſuppreſſing the ſame in the text of holy Scripture. 559. 560 marg. They are called, *Depoſitum*. 414. 581 mar. deſcending from the Apoſtles by Biſhop and Biſhop vnto the end. 584. The Proteſtáts can ſhew no ſuch *Depoſitum*. 584. Heretikes conuicted by traditiō. 559. Iewiſh and heretical traditions. 43. 106.

Tranſlation of the Bible into Greeke, called *Septuaginta*. 633. cited of the Euangeliſtes, and authentical in the Greeke Church. ibid. The authentical Latin tranſlation. 633. Beza preferreth it before al the reſt. See *the preface*. Tranſlatours of holy Scripture muſt be exacte and ſincere. 221. See *the preface*.

V

VIrginitie, better then Mariage, more meritorious and grateful to God, fitter for his ſeruice. 4. 55. 440. 725 m. 356. The contrarie was Iouinians old condēned hereſie. 582. Virginitie coūſeled, not commaunded. 55. 440. 438 marg. See *Mariage*. Profeſſed virgins may not marie. See *Vovv*. The ſtate of virgins paſſeth the reſt. 725 m.

Viſions recorded in the Scriptures. 315. 318. 319. 368. 492. Viſions haue no credite with Heretikes, ſpecially with the Proteſtants. 319 marg. 492. Some haue been rapt to ſee the ſtate of the next life. 491 marg.

Extreme vnction. See *Extreme*.

Vovv, an acte of ſoueraine worſhip. 169. Neuer true religion without vowes and votaries. ib. The Proteſtants haue abandoned al vowes and votaries. ib. Vow of monaſtical and religious life. 169. 304. Vow of Virginitie or chaſtitie, lawful, poſſible &c. 55. 580. 581. 582. Yong vvomēn may vovv Religion. 581. Our B. Ladie vowed virginitie. 138. The daughters of Philip the Deacon were vowed virgins. 316. The Apoſtles vowed pouertie and profeſſed the religious ſtate of perfection. pag. 55. nu. 21. 27. Breache of vowes damnable. 304. 439. 440. It is to breake their firſt faith. 580. It is to goe after Satan. 581. It is the higheſt kinde of Sacrilege. 304. It is worſe then aduoutrie. 581. Vvhat virgins & widovves the Apoſtle allovveth to marie. 440. 581. Iouinian for perſuading Nunnes to marie, is called of S. Auguſtine, *a monſter*: & of S. Hieron, he and his ſolovvers, *Chriſtian Epicures*. 582. The Proteſtants call Iouinians hereſie, Gods word. 582. Vvhat vovves are vnlavvful, and not to be kept. 361.

Vſurie not to be vſed among Chriſtians. 155. Spiritual vſurie in the better ſenſe. 74. nu. 27.

W

VVidovvhod. 579 at large. This ſtate more bleſſed then the ſtate of matrimonie. 439 m. Their cōtinual praier & continencie. 578 m. The example of holy Anne. 141. 142. S. Ambroſe and S. Auguſtine wrote whole bookes in cōmēdation of the ſtate of widowhod. 579. The Churches widowes called *Diaconiſſæ*, and their office. 579. They muſt haue had but one huſband. ibid. The Caluiniſts moſt abſurd expoſitiō of theſe wordes, *The huſband of one wife*. 580. The Apoſtle forbiddeth not al yong widowes to vow. 581. See *Continencie*.

The vvord of God, is not only that vvhich is written in the Scriptures. 548. See *Goſpel. Tradition*.

Vvorkes meritorious of life euerlaſting. 17. 177. 387. 430. 595. 594. 613. 703 mar. No workes of them ſelues, vvithout faith and the grace of God, are meritorious. 378. 594. Such are the workes that S. Paul excludeth from iuſtifica-

tion

tion.378.387.390. 411. 385. 499 marg. Vve presume not vpon our owne workes or merites, as of our selues, but as of Gods grace. 516 marg. 594. The Protestants make no difference betweneChristian mens workes done in grace,and the workes of Ievves & Pagans. 411. They are iniurious to Gods grace vvhich maketh vvorkes meritorious. 594. The Scriptures which they falsely alleage, answered. 189.402. Vve are iustified by vvorkes also,and not by faith only.16.643.645 and 646 at large. 153 marg. 678 marg. 510 m.538 marg.583.m.See *faith*.Good workes before faith , though not meritorious, yet are preparatiues to the first iustification.320.389 m. That euery man shal be rewarded accor ding to his vvorkes,is a cõmon phrase in Scripture.47. 386 marg. 387. 430. 656 marg.744 marg. not according to faith only or lacke of faith.741.nu.12. Al good workes rewarded in heauen. 630 marg 413.nu,1.pag.587. 524 marg. 543 marg. 191 marg. Heauen is due for them according to Gods iustice. 593. 594.613.553 mar. They giue great confidence before God. 630. 617 marg. Vvorkes may be done in respect of reward.16. nu.4.pag.631 marg. pa. 444. The three workes of iustice.14. 15. 16. Vvorkes of mercie how acceptable to God.663.317 m.341 marg. See *Almes*. Vvorkes of perfection or supererogation.444.435.168 m. See *C. Euangelical Counsels*. Vvorkes satisfactorie.143 m. See *faith. Iustification. Merite. Reward*. Heauen prepared for them only that deserue it by good workes. 58. nu, 23. pag.73 marg. Vvithout good vvorkes a man shal be damned. 143 marg. 153 marg. 739 marg. The booke of euery mans workes opened in the day of iudgement. 741.

Vvorldly frendes.93.94.176 marg.

Z

Zeale against heretikes. See *Heretikes*. in Gods cause.706.nu.16. pag.741. nu.9. Zeale in religion, counted of worldly men,madnes.93. See *Neuters*. Zeale and feruor to heare and folovv Christ. 106. Zeale of sauing soules. 150.182 and 183 marg.529 marg.544 m. 651 marg.Zeale against sinne. 433 mar. The madde zeale of heretikes.341 m.

THE EXPLICATION OF CERTAINE VVORDES IN THIS TRANSLATION, NOT FAMILIAR to the vulgar reader, vvhich might not conueniently be vttered otherwise.

A

Abstracted,Drawen avvay. pag.642.

Acquisition, Getting, purchasing. pag 514.

Aduent,The comming. pag 69.

Adulterating, Corrupting. See pag.471.472.

Agnition, knovvledge or acknovvledging.p.600.

Allegoria,a Mystical speache , more then the bare letter. pag.505. See the Annot. p.508.

Amen, expounded pag.144.

Anathema, expounded p.405.

Archisynagogus, expounded pag.59.

Assist. pag.135, signifieth the Angels standing and attending,alvvaies readie to doe their ministerie.

Assumption, p.165 , Christs departure out of this vvorld by his death and Ascension.

Azymes, Vnleauened bread. p.75

C

Calumniate, By this vvord is signified violent oppression by vvord or deede. pag.143.

Catechizeth,and,*Catechized*. p.510. He catechizeth that teacheth the principles of the Christian faith: and they that heare and learne , are catechized, and are therfore called often in the Annotations, *Catechumeni*.

Character,a marke or stampe. pag.724.

Commessations, Immoderate bankets, and belly cheere,vvith vvanton riotousnes. p.509.

Condigne, comparable. p.400.

Contristate, This vvord signifieth to make heauie and sad. pag 519.

Cooperate,signifieth vvorking vvith others, p.402. likevvise *Cooperation*, *Cooperatours*.

Corbana, expounded pag.80.

D

Depositum. p. 582. See the Annot.pag.584.It may signifie also,Gods graces giuen vs to keepe, pa. 587.v.14. Also v.12 ibid. See the Annot.

Diabolus, expounded pag.49.

Dominical day, Sunday. See Annot. p. 701. 702.
Donaries, giftes offered to God for his Temple, &c. 199.

E

Enervated from Christ, that is, Made voide and having no part vvith him. p. 508.
The scandal of the crosse *evacuated*, that is, made voide, cleane taken avvay. ibidem.
Evangelize, signifieth such preaching of good tidinges, as concerneth the Gospel. See the preface.
Eunuches, gelded men
Eure aquilo, A north-eastvvinde. p. 368.
Exinanited, abased exceedingly. p. 328.

G

Gratis, an vsual vvord to signifie, for nothing, freely, for Godamercie, vvithout desert.

H

Holocaustes, a kinde of sacrifice vvhere *al vvas burnt* in the honour of God. p. 625.
Hostes, sacrifices. p. 445.

I

Invocated, called vpon, praied vnto. p. 516. Hereof vve say, *invocation of Saincts*, and to invocate.
Issue, good euent. pag. 445.
Iustice, taken in the nevv Testament, not as it is cõtrarie to vvrong or injurie, but for that qualitie vvhereof a man is iust and iustified. p. 391.

N

Neophyte, expounded p. 569.

P

Paraclete, expounded pag. 260.
Parasceue, the Ievves Sabboth-eue, Good friday. p. 130. v. 43. See the Preface.
Pasche, Easter, and the Paschal lambe. p. 305.
Pentecost, vvhitsuntide, &c. the space of fifty daies.
Prefinition, A determination before. p. 317.
Prepare, expounded pag. 387.
Prescience, foreknovvledge. p. 294.
Prevaricateur, transgressor: and *prevarication*, transgression. p. 386. 387.
Loaues of *Proposition*, so called, because they vvere proposed and set vpon the table in the Temple, before God. pag. 31.

R

Reproprietate the sinnes, pag. 605. that is, make a reconciliation for them.
Resolution, the separation of the body and the soule, the departing out of this life. p. 192.
Resuscitate the grace, that is, Raise, quicken, renevv and revive the grace vvhich otherwise languisheth and decaieth. pag. 384.

S

Sabbatisme, A time of resting and ceasing from labours. pag. 607.
Sacrament, for mysterie. p. 513.
Sancta Sanctorum, The holies of holies, that is, the inmost and holiest place of the Ievves Temple, as it vvere the Chauncel. pag. 621.
Superedified, *Builded vpon* Christ the principal stone pag. 657.

T

Tetrarch, Governour or Prince of the 4 part of a countrie. p. 38.
Thrones, an higher order of Angels. p. 537.

V

Victims, Sacrifices. p. 308.

The faultes correcte thus.

Pag. 8	1 *Cor.* 7.	2 *Cor.* 7.
38	Tetrach,	Tetrarch.
42	fifth vveeke,	first vveeke.
78	If the Sacrament,	In the Sacrament.
148	*Matth.* 9,	*Matth.* 19.
188	Scandale,	Scandals.
204	*Ignat. ep.* 5.	*ep.* 7. Ibid. in 3 copies the Greeke set amis.
	Reade	
213	*li.* 39 *de consens.*	*li.* 3.
215	Eighteth yere,	Eighth.
238	Transubstantion,	Transubstantiation.
409	Cathee, 17.	Catech. 18.
440	Continencie,	Incontinencie.
446	ἀ ιω λογοῦμεν	ἁ ιω λογοῦμεθ.
449	Is it not novv,	It is not novv.
552	Beguile v,	Beguile vs.
576	*Eusebius li.* 5. *c.* 2.	*Theodoret.*

LAVS DEO.